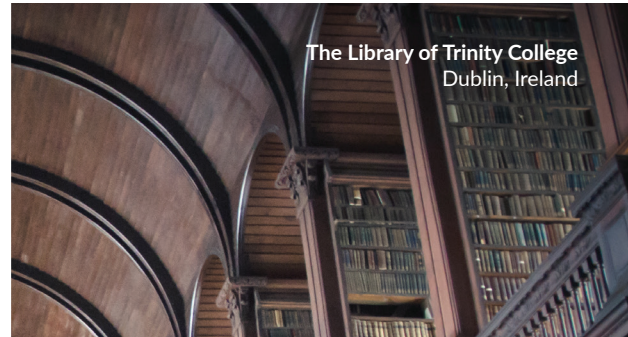
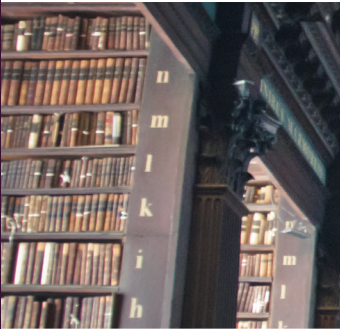
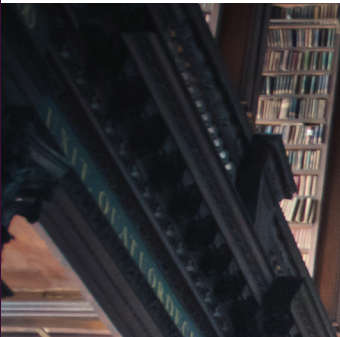


WORLD HISTORY AND WORLDVIEW STUDIES

Level 520



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World History and Worldview Studies

By the Sonlight Team

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.

Romans 12:2 (NIV)

Sonlight Curriculum® 520 “World History and Worldview Studies” Student Guide and Notes, Fourth Edition

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“Do to others what you would have them do to you” (Matthew 7:12).

“The worker is worth his keep” (Matthew 10:10).

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NOTE TO PURCHASER

Sonlight Curriculum, Ltd. is committed to providing the best homeschool resources on the market. This entails regular upgrades to our curriculum and to our Instructor’s Guides. This guide is the 2020 Edition of the Sonlight Curriculum® 520 “World History and Worldview Studies” Student Guide and Notes. If you purchased it from a source other than Sonlight Curriculum, Ltd., you should know that it may not be the latest edition available.

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Instructor's Guide Overview

We've designed your Sonlight Instructor's Guide (IG) to make your educational experience as straightforward and helpful as possible. We have carefully organized your materials to help you and your children get the most out of the subjects covered. For help reading your schedule, see **"How to Use the Schedule"** page just before Week 1.

Your IG includes an entire 36-week schedule of all the books you'll read, followed by notes, assignments, readings, and other educational activities. For specific organizational tips, topics and skills addressed, the timeline figure schedule, and other suggestions for you, take a look at some of the great resources in **Section Three** so you'll know what's there and can turn to this section when needed.

If you are new to Sonlight this year, please look in **Section Four**, where you'll find helpful resources for new users including tips for getting organized, ideas for adapting the curriculum to your needs, record keeping suggestions, an overview of the structure of your Instructor's Guide, and more.

What helpful features can you expect from your IG?

First, everything you need is located right after your schedule each week. If a book requires additional information about a topic or concept, it's easy to find a note immediately after your schedule page under the day the reading is scheduled.

Second, using the blank maps provided, students will plot assigned locations for each book. Map answer keys are located in Section Three of the Parent's Instructor's Guide.

Third, your Instructor's Guide includes a complete ready-to-use 5-Day schedule, which has been carefully planned to optimize use of the curriculum resources.

Fourth, "To Discuss After You Read" sections help you hone in on the basics of a book so you can easily gauge how well your children have comprehended the book. The questions are numbered to help you reference between the Parent Guide and the Student Guide.

Fifth, "Vocabulary" includes terms related to cultural literacy and general usage terms [words printed in **bold**] in one easy-to-find place.

Sixth, notes labeled **"Rationale"** contain information about specific books to help you know why we've selected a particular resource and what we trust children will gain from reading it. Other notes marked with **"Note to Mom or Dad"** will provide you with insights on more difficult concepts or content from some books.

Finally, don't forget to have fun as you learn at home together!

About 520—"World History and Worldview Studies"

From ancient times to modern day, history continues to impact the world in significant ways. Although typical approaches to history emphasize names, dates, and battles, there's much more to history, including the rise and fall of worldviews. A worldview is simply how one sees and makes sense of reality. The ideologies of the past and present have consequences, influencing how people think about truth, faith, science, the fine arts, education, and many other topics of interest. Having an understanding of the ideas that have shaped history is important and learning about such ideas in their historical contexts helps us better comprehend how key ideas have influenced history.

Two key books comprise the foundation of the history portion of 520: *Streams of Civilization, Volume 1* and *Streams of Civilization, Volume 2*. Written by Christian authors, both *Streams of Civilization* books provide an excellent overview of history, at times including unique Christian insights and analysis. Covering more than battles and the rise and fall of nations, *Streams of Civilization* weaves into the story of history insights about science, music, art, architecture, popular culture, and more. Volume One covers ancient history through the early 16th century, while Volume Two covers the 16th century through the beginning of the 21st century.

In order to provide additional insights on many challenging topics addressed in both *Streams of Civilization* books, we've prepared more than thirty article-length notes on a variety of topics. These articles cover topics such as the Exodus, the New Testament, Christian missionary efforts, science and faith, the Protestant work ethic, technology, the defense of the faith, the relationship of Christianity to popular culture, and more. The articles offer an introduction to these topics, often including a list of resources for further study. In cases where there are multiple viewpoints associated with subjects, we've sought to provide a balanced perspective or, in some cases, a point of view that differs from what is presented in *Streams of Civilization*.

Also note that *Streams of Civilization, Volume 2* includes additional material at the back of each chapter, including questions, "For your consideration." Please don't feel obligated to go through all this additional material. In fact, in some cases the questions and projects are quite involved and would take considerable time to thoroughly address. If you would like detailed answers available for all the questions in the book you may wish to consider obtaining a copy of the *Streams of Civilization, Volume 2 Teacher's Manual* (Christian Liberty Press).

However, you'll note in your Instructor's Guide that we've provided suggested answers to some of the questions in the back of each chapter in *Streams of Civilization, Volume 2*. We've also added a few questions of our own, along with suggested answers, that will help students better comprehend the big picture of each chapter, as well as certain challenging topics. Some of these questions

relate to the various articles in the Instructor's Guide that address important subjects in more detail than the book. As far as the questions are concerned, remember, it's more important for students to grasp broad ideas than it is for them to know specific dates or details.

May you and your children enjoy your journey through the centuries and the ideas that come with them as you make your way through 520: "World History and Worldview Studies."

Bible and Worldview

At Sonlight we take the Bible seriously. We believe the Bible is the authoritative, inspired Word of God: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work" (2 Timothy 3:16-17, NIV 2011). As a Christian curriculum company, our desire is to see you and your children grow in spiritual maturity in Christ so that you can make a positive difference in God's kingdom.

You'll find Instructor's Guide Notes that will introduce you to the Bible and worldview topics covered in this module. Please look these over ahead of time so you know what to expect. In some sections we've also included Notes to address common questions or concerns. Whenever an issue arises where there are multiple viable explanations, we do our best to present all of them fairly and without telling you or your children which option to believe (we leave those matters to you, as the parent, to discuss with your children as you see fit).

In other words, we try to stick to what the Puritan Richard Baxter called "mere Christianity"—the core truths the church has always held throughout its history. With that in mind, Sonlight does have roots in Protestantism, so we don't specifically cover or assign readings from Bible books found in Roman Catholic and Eastern Orthodox Bibles that are omitted from Protestant Bibles. We are, however, respectful of various Christian traditions including Protestant, Orthodox, and Catholic.

In addition to the history portion mentioned earlier, 520 "World History and Worldview Studies" includes four books covering Bible and worldview: *The Universe Next Door*, *Total Truth*, *Philosophy Made Slightly Less Difficult*, and *Good Ideas from Questionable Christians and Outright Pagans*. Here's a brief overview of each book:

The Universe Next Door: In print since 1976 via various editions, James Sire's *The Universe Next Door: A Basic Worldview Catalog* is a classic in its field. Sire methodically defines the meaning of worldview, then carefully proceeds to address nine worldviews: Christian theism, deism, naturalism, nihilism, existentialism, Eastern pantheistic monism, the New Age, postmodernism, and Islam.

Total Truth: Authored by Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* is a monumental work integrating a careful understanding of the history of ideas with keen understanding of their relevance to Christianity. Although Pearcey covers many deep topics, she always helps readers comprehend their relevance on a practical level.

Philosophy Made Slightly Less Difficult: Authored by two Christian professors, Garrett DeWeese and J.P. Moreland, *Philosophy Made Slightly Less Difficult: A Beginner's Guide to Life's Big Questions* offers an excellent and relatively short introduction to key ideas in philosophy. Philosophy isn't just for academics. As the authors demonstrate, philosophy has many practical implications, so it's to our benefit to have a general understanding about topics such as reasoning, ultimate reality, knowledge, and morality.

Good Ideas from Questionable Christians and Outright Pagans: Author and professor Steve Wilkens provides an illuminating journey through the key ideas of ten important philosophers: Socrates, Plato, Aristotle, Augustine, Aquinas, Descartes, Kierkegaard, Marx, Nietzsche, and Sartre. If you thought philosophy was dry and uninteresting, Wilkens will change your mind with his engaging style and helpful overviews of important ideas in history that, in some cases, are still influencing the world today.

Our prayer is that you and your children will develop a healthy approach to both the Bible and worldviews, as well as their application to your own lives on a daily basis. To this end, each of our Instructor's Guides seeks to integrate the Bible as a key aspect of learning and spiritual growth. In 520 "World History and Worldview Studies" all the books in the Bible portion are by Christian authors, in this case emphasizing worldview understanding. Look for our many Instructor's Guide Notes, too, which provide additional information, commentary, and other insights.

Further Assistance

We trust you will heartily enjoy your homeschool journey with your children. If we can be of further assistance, please don't hesitate to contact us or visit our Sonlight Connections Community (sonlight.com/connections). This community of Sonlighter's provides a place for you to interact with other homeschoolers, seek advice, offer your insights, give words of encouragement and more.

We also recommend that you visit sonlight.com/subscribe to sign up for our free email newsletter. When you sign up, you'll receive regular homeschool encouragement, news, announcements and be the first to know about Sonlight's special offers. ■

Section Two

Schedule and Notes

How to Use the Schedule

Write in the week's date for your records.

120 Parent Guide
History/Bible

Date: _____ **Days 1–5**
to _____

Week 1

Date:	Day 1	Day 2	Day 3	Day 4	Day 5
Bible					
Bible Study Sampler	pp. 7, 9	p. 10	p. 11	p. 12	p. 13
Why Pray?	Day 1, p. 24	Day 2	Day 3	Day 4	Day 5
Memorization	Psalm 139:1–2				
History, Geography & Biographies					
A History of US, Book 1 (3rd & rev. 3rd editions)	chaps. 1–3 [N]	chaps. 4–5 [M]	chaps. 6–8 [M] [T]	chaps. 9–10 [T]	chaps. 11–12
Before Columbus	Intro and chap. 1 [M] [T] [N]	chap. 2	chaps. 3–4 [M] [T]	chap. 5 [M] [T]	chap. 6 [M] [T]
Current Events	Read the instructions in the notes on the following pages. [N] Seventh Grade: Two reports; at least one of international concern. Eighth Grade and above: Three reports; at least two of international concern.				
Other Notes					

The [M] symbol indicates you will find a map assignment in the notes for that day.

The [T] symbol indicates there is a timeline suggestion in the notes for that day.

Additional space for your record keeping.

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Bible Study Sampler

Angela reached out to us with this question about the *Bible Study Sampler* in Core 100:

We are working on Core 100 and are using the *Bible Study Sampler*. We did Week 6 Day 2 this week and were quite confused. The verses and questions did not seem to fit with each other.

John's response:

I think Sarita and I wanted, through this book, to demonstrate that, even if certain basic sets of questions were not always perfectly compatible with a specific passage, one can profitably read the Bible with a few very basic questions in mind. I think we wanted to help students establish that kind of habit of thought: "How can I suck the marrow out of this text?"—The questions we provide (we hope) may serve as a useful set of tools toward that end.

What I mean:

Proverbs 6:16–19 (p. 20) deserves answers along the following lines:

- What analogies does this proverb use? (*none. At least not that I can see*)
- What attitude or action does this text praise? (*it doesn't*)
- What benefit does this proverb promise to us if we follow its advice? (*I don't see any promises, exactly. However, I think it is implied that God will be happy if we avoid the kinds of behaviors mentioned*)
- What attitudes or actions does this text condemn? (*haughtiness; lying; murder—or, at least, harm to people who are innocent; scheming to do wickedness; a heart attitude that desires to do evil; false speech; any behavior that creates discord unnecessarily*)

[N] Note to Mom or Dad [M] Map Point [T] Timeline Suggestion

American History | Parent Guide | Section Two | Week 1 | 1

More notes with important information about specific books.

The [N] symbol provides you with a heads-up about difficult content. We tell you what to expect and often suggest how to talk about it with your students.

Week 1					
Date:	Day 1	Day 2	Day 3	Day 4	Day 5
Bible					
<i>The Universe Next Door</i>	preface–chap. 1 pp. 9–18 (stop at “What is a Worldview?”)	chap. 1 pp. 18–24			
<i>Total Truth</i>				pp. 11–28	chap. 1 pp. 31–41 (stop at “Absolutely Divine”)
History, Geography & Biographies					
<i>Streams of Civilization, Volume 1</i>			pp. 1–15 📍		
Other Notes					

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The Universe Next Door

Day 1 Preface–Chapter 1 pp. 9–18 (stop at “What is a...”)

Note: Later in the book, Sire will explain more by what he means when he uses the term worldview. In short, a worldview is how people see and interpret the world. Nine kinds of worldviews are covered in *The Universe Next Door* (see the table of contents), but there is no definitive number agreed upon regarding just how many worldviews there are. Some are classified by scholars as variations of a few broader key worldviews, while others may list several. Christian apologist Norman Geisler, for example, often lists seven worldviews: theism, atheism, pantheism, panentheism, deism, finite godism, and polytheism (see his book *Worlds Apart: A Handbook on World Views*).

Vocabulary

syncretism: drawing and merging ideas from different sources. [p. 9]

Immanuel Kant (1724–1804): a German philosopher who sought to synthesize two very different approaches to knowledge (epistemology). In brief, he attempted to bring together empiricism and rationalism. Empiricism sees sensory experience as the primary sources of knowledge, while rationalism sees human reason as the primary source of knowledge. In the end, however, Kant ended up in extreme skepticism when it came to any claims about God, including His existence. [p. 10]

Arthur Holmes (1924–2011): a Christian philosophy professor at Wheaton College and author of a number of books, particularly emphasizing ethics (see, for instance, his books *Fact, Value, and God* and *Contours of a World View*). [p. 10]

C.S. Lewis (1898–1963): best known as a popular Christian writer of apologetics, theology, and children’s stories, but formally served as an expert in Medieval and Renaissance literature with Oxford, then Cambridge. His best known works include *Mere Christianity*, the seven-volume *Chronicles of Narnia*, and *The Screwtape Letters*. [p. 11]

Stephen Crane (1871–1900): American author best remembered for his novel *The Red Badge of Courage* (1895), about the U.S. Civil War. [p. 15]

Alfred, Lord Tennyson (1809–1892): English Victorian-era poet known for many famous poems such as “Charge of the Light Brigade.” [p. 17]

Notes: A revised and updated version of Corduan’s work, *Neighboring Faiths*, was released in 2012 via IVP Academic.

Sire writes, “There is no such thing as an unbiased study of any significant intellectual idea or movement.” Do you agree or disagree with this statement? Granted, Sire’s work leans more toward the evaluation side when it comes to worldviews, rather than simply being descriptive. Nevertheless, the question of bias in writing, or in anything people do, is common. Even our very best efforts to present material fairly and accurately can fall short since we are fallen beings. Moreover, everyone has a point of view and it is difficult if not impossible to suppress our viewpoints when seeking understanding. Still, the goal should be to fairly understand and represent other viewpoints. As one professor said some years ago, we want to follow the Golden Rule when it comes to other ideas: represent them as we would want our views represented by others. [p. 11]

Sire mentions in passing how the Christian worldview “provided the foundation for much of the modern Western world’s understanding of reality.” This is an important point to keep in mind. Sonlight explores this concept in more detail in the curriculum *What Good is Christianity?* One book in particular which looks at the influence of Christianity on the West is *The Victory of Reason* by Rodney Stark. [p. 11]

Although Sire mentions “we in the Western world” in relation to how the book approaches worldviews, keep in mind that the ideas addressed are relevant to a broad spectrum of the world. While it’s true that Sire is a Western citizen and, as such, has that perspective as his background, it’s also true that worldviews are not confined by geographical boundaries. Pantheists, for instance, are present in North America, as well as in India, while Islam and Christianity are global religions. In the United States, cities such as Los Angeles, New York, and others consist of a broad spectrum of beliefs since they are comprised of people from all over the world. As such, the study of worldviews is not simply an academic endeavor, but is highly relevant given the diversity of beliefs found in Western cultures. In short, as Sire states, we are living in a “pluralistic society.” [p. 17]

Day
2

Chapter 1 pp. 18–24

Note: Is there such a thing as “the Christian worldview,” as mentioned by Sire in footnote 4? Although there are differences between Christian traditions, historically speaking a set of core beliefs have always remained part of the Christian view of reality. Such major points of agreement are often summarized in historic creeds, for instance, such as the Apostles’ Creed. Such creedal statements set forth key beliefs including the existence of a personal creator God, the deity of Christ, the resurrection of Jesus, and more. Sire explains the Christian worldview in chapter 2. [p. 19]

Vocabulary

Jean-Baptiste Poquelin (1622–1673): French playwright and actor known popularly by his stage name Molière, remembered for several works such as *The Miser*, *The Misanthrope*, *The School for Husbands*, *The School for Wives*, and more. [p. 20]

To Discuss After You Read

Notes: In Sire’s definition he writes that a worldview “is a commitment, a fundamental orientation of the heart.” He emphasizes the role of the heart in relation to worldview beliefs, but as he explains shortly, his view of the “heart” encompasses much more than we think today. Note, too, that the final phrase in Sire’s definition—“on which we live and move and have our being”—is adapted from the Apostle Paul’s speech to the Athenians (see Acts 17:28). [p. 20]

Without explicitly saying so, Sire is delving into foundational principles of logic when he writes: “A chair remains a chair whether we recognize it as a chair or not. Either there is an infinitely personal God or there is not.” His comment about the chair is called, in logic, the law of identity, often expressed as “A is A,” while his either/or remark about the existence of God is known as the law of the excluded middle, often expressed as “either A or non-A” (it means that any proposition or truth claim is either true or it is not true). [p. 21]

Pay close attention to the eight worldview questions Sire lists, as they will come up again in every chapter addressing a specific worldview. The first two questions fall under what philosophers call metaphysics since they are concerned with questions about ultimate reality. The third is under anthropology, which is also included as a category of systematic theology. The fourth question is within the parameters of eschatology, another systematic theology category dealing not only with questions about the end times, but also the final judgment and our final state as human beings. The fifth question falls under the philosophical area of study known as epistemology, which explores questions of knowledge, such as how we can know what we know, or whether or not we can even really know anything at all. Question six falls under the philosophical area of ethics. Question seven about human history is more difficult to categorize, but it likely falls more under metaphysics than not, since history relates to ultimate reality, what it is like, and whether or not it has meaning or not. Finally, question eight is most likely tied to anthropology, but may also cross over into metaphysics. In fact, Sire’s approach views metaphysics as “most fundamental,” as he notes in relation to question one, since it often drives the answers to the other questions. Sire has admitted that he is not writing as a professional philosopher or theologian. Nevertheless, he is writing and thinking within these broad philosophical and theological categories. [p. 22]

1. Sire writes, “We should realize that we live in a pluralistic world.” What does he mean by this statement? [p. 24] ➔

Sire's mention of living "either the examined or unexamined life" is a reference to a famous statement by the ancient Greek philosopher, Socrates: "The unexamined life is not worth living." [p. 24]

Total Truth

Day
4

pp. 11–28

Vocabulary

Scopes trial: A 1925 trial involving school teacher John Scopes and whether or not he could teach evolution in his Tennessee classroom, which at the time only taught the Bible's view of creation. Two lawyers were involved, the famous William Jennings Bryan, a believer, and Clarence Darrow, a skeptic of Christianity. [p. 18]

mollify: appease anger. [p. 21]

To Discuss After You Read

2. In the Foreword, Johnson defines worldview in part as "the window by which we view the world." What does he mean by this? [p. 11] ➔

Notes: Johnson writes that "a worldview is commonly a collection of prejudices." By definition a prejudice is a preconceived opinion that has no real basis. While this may be true of some aspects of everyone's worldview, this need not be the general case, especially for those who have taken much time to understand their worldview and why they believe what they believe. It may be better to say that every worldview, if not every belief, has behind it one or more assumptions or presuppositions—things we presuppose to be true about reality. At some point we all would seem to require at least some presuppositions, which, we hope, are true presuppositions. If we don't, then we have no foundation for any beliefs, as they would just continue to regress back and back and back forever. What we really want to try to get at is whether or not presuppositions people hold to, including ourselves, are true or not. That is, do our presuppositions correspond with reality or not? [p. 11]

Johnson briefly mentions evolution. He is known as one of the "fathers" of the Intelligent Design movement. Although not a scientist but a lawyer, Johnson applied his intellect to the question of Darwinian evolution and found it wanting. Some of his books on the topic include *Darwin On Trial*, *Reason in the Balance*, and *Defeating Darwinism by Opening Minds*. [p. 11]

3. Johnson states that some professing Christians have a worldview that is really at odds with Christianity. Do you think this is possible? Why or why not? [p. 12] ➔
4. Johnson makes a strong statement about Christian education, noting that it must prepare young people "to confront and survive the worldview challenges that they will surely meet as soon as they leave the security of the Christian home, and probable even while they are still living at home and being educated in a Chris-

tian environment." Do you believe you are prepared to address worldview challenges? What would help you prepare even more? [p. 12] ➔

Notes: What Johnson is describing is what some refer to as a sacred-secular dichotomy—the view that religious beliefs are fine, say, on Sunday at church, but the rest of the time we want to operate on the basis of secular beliefs, which really describe how the world works. As you'll see in reading *Total Truth*, a well-grounded Christian worldview should integrate into all areas of life, not just the church portion.

Johnson writes, "The situation we find ourselves in today has deep roots in the thinking of earlier times." This is an important point. No one today is born into a "blank slate" society or culture. It all comes with philosophical baggage, so to speak—ideas that now permeate culture and are often accepted without question. In short, ideas have consequences and eventually if they gain momentum that will ultimately influence many areas of life including science, the arts, literature, education, religion, and just about every field. This is not necessarily a bad thing, assuming the ideas in question are true. But what if they are false? This is where having a solid basis in understanding and evaluating ideas will help a lot. [p. 13]

When it comes to questions about worldviews, Johnson observes that the antidote to Christian fear and timidity is to "give this subject the importance it deserves." Note, too, that 2 Timothy 1:7 reads, "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline" (NIV). [p. 13]

Francis Schaeffer was an astute Christian thinker, known for books such as *The God Who is There*, *How Should We Then Live?*, *A Christian Manifesto*, *Escape From Reason*, *Art and the Bible*, *He Is There and He Is Not Silent*, and other works. He established L'Abri Fellowship in Switzerland in the 1950s. The author of *Total Truth* spent time studying with Schaeffer and is significantly influenced by his ideas and approach to the Christian worldview. [p. 15]

Pearcey mentions "a postmodern world" in her introduction. Postmodernism, in short, is not so much a definitive or unified philosophy or worldview as much as it is a sort of attitude toward reality. Postmodernists tend to deny that there is any overarching explanation of reality (a worldview), which usually leads to relativism and, with it, the dismissal of truth. See the chapter on postmodernism in *The Universe Next Door* by James Sire or the book *Truth Decay* by Douglas Groothuis. [p. 17]

5. What does Pearcey say is the purpose of worldview studies? [p. 17] ➔

Note: Pearcey quotes Spurgeon on the gospel: "It does not need to be defended, it just needs to be let out of its cage." A contrary view would say that both are needed—a defense of the faith (apologetics, as in 1 Peter 3:15) and intelligent engagement with culture.

6. Why does Pearcey think that politics is not necessarily the best way to change culture? [p. 18] ➔
7. Why does Pearcey believe many young Christians who leave for college abandon their faith? [p. 19] ➔
8. What’s wrong with believing that Christianity is a matter of the heart, while the mind is for science? [p. 19] ➔
9. What’s wrong with placing Christianity in the upper area of values instead of in the area of fact? [p. 22] ➔

Notes: The term *Weltanschauung*, or worldview, first appeared in the writings of philosopher Immanuel Kant (1724–1804). [p. 23]

A helpful introduction to the history of the concept of worldview is *Naming the Elephant: Worldview as a Concept* by James Sire (InterVarsity Press, 2004). [p. 24]

10. How does Pearcey describe the core of worldview thinking and how we can go about pursuing it? [p. 24] ➔
11. Is the renewing of the mind easy? What does it involve? [p. 25] ➔
12. Describe the “three strands” worldview approach that Pearcey summarizes. [p. 25] ➔

Note: In addition to the three points Pearcey notes of creation, fall, and redemption, some Christians add a fourth aspect to God’s plan, which they call restoration, wherein God will restore aspects of, for instance, His creation to their former glory. Some even believe that God will retain what is good, true, and beautiful from this world, including works of art, music, architecture, and more. Pearcey will briefly mention restoration on page 49.

Although space doesn’t allow us to get into the details of philosophy of religion, Pearcey’s three points and associated questions fall into a typical pattern displayed by a variety of religions. This is not to say that Christianity is the same as other religions, but only to note similar issues religions try to address, as well as some of their broad presuppositions. Whether the solutions different religions offer are true, false, or a mixture of true and false is a matter for worldview analysis and evaluation. Scholar Harold Netland puts it this way in his book *Encountering Religious Pluralism*: “Most religions presuppose that human beings, and in some cases the cosmos at large, are presently in some kind of undesirable predicament ... three questions naturally emerge ... What is the nature of the religious ultimate? What is the nature of the human predicament? What is the nature of salvation (or enlightenment or liberation)?” (p. 182).

Vocabulary

osmosis: unconscious assimilation of ideas. [p. 33]

Dorothy Sayers (1893–1957): English author of novels, essays, and plays. Her popular character Lord Peter Wimsey is in some of her detective stories such as *Murder Must Advertise* (1933). Sayers and popular Christian author, C.S. Lewis, were friends. [p. 36]

hubris: pride. [p. 39]

panoply: a complete collection of things, an impressive display. [p. 40]

To Discuss After You Read

13. What does Pearcey say contributed to Sarah’s shift in thinking regarding her Christianity? How was her faith treated? [p. 32] ➔

Note: Not everything Pearcey describes under “Divided Minds” is necessarily bad per se. Christians, for instance, may incorporate helpful ideas from various fields such as education, business, marketing, and more, so long as those ideas do not compromise core Christian truths within the Christian worldview. A certain degree of critical discernment skills are needed in order to sift through ideas wisely. [p. 33]

14. According to Pearcey, what did Blamires mean when he said, “There is no Christian mind”? [p. 34] ➔

Notes: Since Blamire’s wrote his book in 1963, Christians in certain fields have indeed reclaimed the Christian mind. In philosophy, for instance, Christians are no longer summarily dismissed and neither are theistic arguments for God ignored. Top philosophers such as Alvin Plantinga, William Lane Craig, and a host of others have brought serious academic attention back to the Christian worldview and how it engages the great questions of life.

What is a “biblically based philosophy of government”? Even Christians don’t agree broadly on this question, but Pearcey makes a good point in that we should think about these sorts of questions, seeking to have good biblical reasons for why we believe what we believe, particularly if we seek a career in politics. For more on different Christian approaches to government see *God and Politics: Four Views on the Reformation of Civil Government*, edited by Gary Scott Smith (P&R Publishing).

For more from Pearcey on science and faith see her book *The Soul of Science: Christian Faith and Natural Philosophy*, coauthored with Charles Thaxton (Crossway, 1994).

15. What does it mean to think “Christianly”? [p. 34] ➔

Note: General and special revelation are theological terms used to describe the different ways God reveals himself to us. In addition to Pearcey noting nature revealing God, another aspect of general revelation is human moral conscience (Romans 2:14-16). As for special revelation, in addition to the Bible, God’s ultimate special revelation was in the person of Christ—the Incarnation. Depending on one’s Christian theological tradition or approach, sometimes general revelation is minimized, as it is said that human depravity interferes with human ability to see God in nature or moral conscience. Even John Calvin, however, acknowledged a *sensus divinitatis*—a sense of the divine—that we all have, even if we are fallen and depraved. Not all Calvinists, then, reject the value of general revelation or the value of what is termed *natural theology*—arguments for God that are based apart from special revelation. R.C. Sproul and Douglas Groothuis are just two examples of Reformed Christians who value general revelation and natural theology. Typically Roman Catholicism is more open to arguments for God that are not directly rooted in special revelation. Thomas Aquinas, for instance, set the groundwork for this sort of thinking with his so-called “five ways” (arguments for God’s existence that are not based on special revelation). [p. 35]

16. What does Marty mean by “the Modern Schism”? [p. 35] ➔

17. What is flawed about thinking that serving in ministry is better than serving in other areas? [p. 37] ➔

Notes: For a fascinating look at Phil Vischer’s journey as a filmmaker and Christian, see his book *Me, Myself, and Bob: A True Story About God, Dreams, and Talking Vegetables* (Thomas Nelson, 2007). It chronicles Vischer’s history and rise to fame, as well as the unexpected financial decline of VeggieTales, offering many spiritual insights along the way. [p. 39]

On Islam and the New Age please see Appendix 2 in your book. [p. 39]

In Latin, Descartes’s famous saying, “I think, therefore I am” is “*Cogito, ergo sum*.”

What Pearcey is summarizing here is the rise of Rationalism, which led in many ways to skepticism and modern forms of atheism and naturalism, as well as the decline of Christianity and its ultimate “separation” from rational discourse. Fortunately, many Christians today are engaging in reasonable discussion, presentation, and defense of Christianity as a viable worldview.

Augustine’s (354–430) *City of God*, along with his autobiographical *Confessions*, are two classic Christian works. Pre-dating the Catholic, Protestant, and Eastern Orthodox traditions, Christians of all kinds can find common ground and superb intellectual insights in the works of Augustine, who influenced many subsequent Christian thinkers. Augustine first developed what would later become known as just war theory, as well as a unique approach to the problem of evil

and suffering. A former cult member and skeptic, Augustine experienced a profound conversion to Christianity, especially after exposure to the teachings of a well-rounded Christian—Ambrose of Milan (ca. 339–397). [p. 40]

Streams of Civilization, Volume 1

Day
3

pp. 1–15

Introduction

Note: There are only so many approaches to history. In Western culture the predominant approach is that of naturalism and with it the assumption that the material world is all that exists. According to this perspective, the universe is the product of an impersonal, undirected process that is completely materialistic, leaving no room for the supernatural. But as James Sire summarizes in *The Universe Next Door*, Christianity views history as follows: “History is linear, a meaningful sequence of events leading to the fulfillment of God’s purposes for humanity” (5th edition, p. 43). If Christian theism is true, history has real meaning as God providentially directs its path with purpose. The Christian view of history helps us make sense of the past and provides insights to better understand the present as well as the future.

Foreword and Acknowledgement

The Institute for Creation Research (ICR) is a young-Earth creation organization. Sonlight takes no official stance on questions regarding the age of the Earth, often presenting various viewpoints such as old-Earth creationism (Reasons to Believe), Intelligent Design (Discovery Institute), and theistic evolution (Biologos Foundation). We leave it to parents to discuss the different views with children and seek to understand different approaches. We’ll point out areas of the text of *Streams of Civilization* that favor the young Earth creation position and offer additional notes as needed. We do this to offer a balanced perspective, not to champion any particular approach to questions about faith and science. Always keep in mind broad areas of agreement among Christians on these and other questions including belief in God as Creator and Designer, agreement about Christ, human nature, salvation, and more. Even when we disagree we should seek to genuinely and respectfully understand one another on these questions. Also note that even though some portions of the text favor young Earth creationism, much of the text has no direct connection to this viewpoint and instead offers a Christian look at history as an alternative to the predominantly naturalistic approach found in many alternatives.

By the way, one of the themes of the book is the progression of peoples from the line of Abraham in the Old Testament. While this is of some interest, any discussion of races and how they came about can lead, unfortunately, to racism. This is not the intent of the book, but we want to make sure you are aware of the approach taken, that does at times bring up matters of race.

Vocabulary

Dead Sea Scrolls: Ancient manuscripts discovered in the 1940s and 1950s in Qumran that include many Old Testament writings. The find is significant because many of the manuscripts are much older than other available copies, allowing scholars to compare the older manuscripts with the newer versions. [p. 6]

To Discuss After You Read

18. Is it possible to produce “a truly objective textbook”? [Foreword] ➔
19. What are some of the points the authors make in support of the value of history? [p. 5] ➔
20. What do the authors say are the two functions of history? Do you agree? Can you think of any other functions of history? [p. 5] ➔

Notes: Another aspect of culture not mentioned in any detail in the book has to do with the fine arts as they contribute to any given culture. This includes artistic endeavors such as artwork, murals, sculptures, music, live theater performances, architecture, and more. Popular culture, too, is an aspect or subset of culture as a whole and includes film, television, contemporary popular music, fashion trends, and so forth. For more on cultural issues in relation to faith see, for example, *Culture Making* by Andy Crouch and *Culture Matters* by T.M. Moore. [p. 6]

For more on archaeological support for the Bible see *The Archaeological Study Bible* (Zondervan, 2006).

21. What’s the difference between archaeology and anthropology? [p. 7] ➔
22. What’s a “tell” in reference to archaeology? [p. 7] ➔
23. What is the purpose of a trench cut? What’s one problem with this method? [p. 8] ➔

Note: The book says, “Buddhists are firm believers in demons.” This depends on the type of Buddhism one has in mind. Some forms of Buddhism are practically atheistic, for instance. For Christian perspectives on Buddhism see *Neighboring Faiths* by Winfried Corduan and *The Compact Guide to World Religions*, edited by Dean Halverson. [p. 10]

24. How was Hitler’s defeat in Russia similar to that of Napoleon’s defeat in Russia? [p. 10] ➔
25. What are the three main divisions of history? [p. 11] ➔

Note: Some professing Christians accept “pre-humans” but work them into their system of explaining human history. One perspective, for instance, held by some old-Earth creationists, acknowledges a pre-Adamic race (a race of humanoid creatures prior to Adam). Young-Earth creationists counter that this perspective goes against the proper interpretation of the Genesis account of creation.

Obviously ancient peoples did not have computers or x-ray machines or other contemporary advances such as automobiles, cell phones, or the internet. This does not mean, however, that ancient peoples were stupid. The point the authors are seeking to make is that human beings throughout the ages have always been intelligent and capable of great accomplishments. Each new generation usually inherits the advances made in previous generations, which leads to progress in different disciplines. This, though, doesn’t mean that people of the past lacked intelligence. [p. 13]

Timeline and Map Points

- 🌐 Israel; Dead Sea region (map 1) ■

Week 2

Date:	Day 6	Day 7	Day 8	Day 9	Day 10
Bible					
Total Truth	chap. 1 pp. 41–51 (stop at “A Personal Odyssey”)	chap. 1 pp. 51–62; pp. 481–487 (stop at chap. 2)			chap. 2 pp. 63–73
History, Geography & Biographies					
Streams of Civilization, Volume 1			chap. 1 pp. 17–25 (up to “Dating Methods”)	chap. 1 pp. 25–38	
Article 1			“The Age of the Earth”		
Other Notes					

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Total Truth

Day 6 Chapter 1 pp. 41–51 (stop at “A Personal Odyssey”)

Vocabulary

empiricist: someone who adheres to empiricism—the view that the best or only way to understand reality is on the basis of sensory experience. An empiricist is in contrast to a rationalist, who believes that reason is the best or only way to understand reality. [p. 41]

abrogated: taken over or superseded by something else; done away with or repealed. [p. 48]

To Discuss After You Read

Note: Pearcey argues that both secularism and Christianity are at some point going to be based on foundational beliefs about reality. This does not mean that we can’t test the truth claims of divergent worldviews. Every worldview makes claims and, as such, we can use a number of tests to determine whether or not a particular worldview claim offers the best explanation of reality or not. In other words, we aren’t left with personal preference or the flip of a coin when it comes to figuring out which worldview best matches reality. For more on testing worldviews see *A World of Difference* by Kenneth Samples (Baker Books). [p. 42]

1. What is meant by “common grace”? [p. 43] ➔

Note: Because of common grace, people from all kinds of worldview backgrounds have something to offer the world in a variety of areas from the fine arts to literature to education to science and more. As one dictionary defines it, common grace is, “The grace of God that is extended not only to the elect whom God saves but to all human creatures and even to the natural order as a whole. Theologians who emphasize common grace say that it is God’s gracious action (‘sending rain upon the just and the unjust’) that makes it possible for sinful humans to acquire knowledge and develop such positive cultural achievements as government and the arts.”¹ [p. 43]

2. What does Pearcey say is the result when Christians borrow ideas from other worldviews? How can this be harmful? [p. 44] ➔

Note: If we stop and consider it, we’ll see that Genesis 1:1 immediately sets Christianity apart from a variety of worldviews. It claims that the universe had a beginning and that a personal and transcendent God exists. These claims immediately exclude worldviews that claim the universe is eternal or an illusion or the result of an undirected, random process or event. In other words, worldviews such as atheism and pantheism are ruled out from the beginning of the Bible, as is polytheism since the Bible teaches there is one God, not many. [p. 45]

1. *Pocket Dictionary of Apologetics and Philosophy of Religion*.

3. Summarize Pearcey's descriptions of Creation, Fall, and Redemption. [p. 46] ➔
4. What does Pearcey say is the Cultural Mandate of Christians? How does this relate to our work? [p. 47] ➔
5. What is the "lesson of the Cultural Mandate"? [p. 48] ➔
6. What does Pearcey mean by "Restoration" and "Glorification"? [p. 49] ➔
7. What did Martin Luther mean by God's "masks"? [p. 50] ➔

Note: Pearcey writes, "Those who follow Christ may end up sharing in His suffering." What does she mean by this? Theologically there is a concept known as redemptive suffering—that as Christ suffered, so, too, will Christians, to some extent, suffer in this world. See, for instance, Romans 8:18; Matthew 5:11; 2 Corinthians 1:5; Philippians 3:10; and 1 Peter 4:13. [p. 51]

Day 7 pp. 51–62; pp. 481–487 (stop at Chapter 2)

To Discuss After You Read

8. After turning away from Christianity, what kinds of ideas did Pearcey as a teenager embrace? [p. 53] ➔
9. What was different about the motivation for the South African man's conversion that Pearcey hadn't encountered before? [p. 54] ➔

Notes: Both Augustine and Blaise Pascal (1623-62) used similar lines of argumentation for God, pointing to human longings and desires—something C.S. Lewis would also incorporate in his writings as a recurring theme. A contemporary Christian philosopher who incorporates this line of approach is Peter Kreeft (see, for instance, his book *Handbook of Christian Apologetics* and his essay on the argument from desire in G.K. Chesterton and C.S. Lewis: *The Riddle of Joy*). Pascal put it this way in his *Pensees*: "What else does this craving, and this helplessness, proclaim but that there was once in man a true happiness, of which all that now remains is empty print and trace? This he tries in vain to fill with everything around him, seeking in things that are not there the help he cannot find in those that are, though none can help, since this infinite abyss can be filled only with an infinite and immutable object; in other words by God himself" (148/428). [p. 55]

Schaeffer, as Pearcey notes, could both appreciate and critique popular culture, contemporary art, and more. For more on Schaeffer's approach see his fine little book *Art and the Bible*, where, among other things, he lists four ways to judge art: its form, its intellectual message, its technical brilliance, and whether or not an artist is being true to himself or herself. Through such a grid, one can appreciate, for example, the artistry of, say, music, without necessarily agreeing with its underlying worldview. In short, Schaeffer knew how to be discriminating when it came to appreciating and evaluating art. [p. 56]

10. When Christians critique culture from a moral perspective alone, how does Pearcey say they can come across? What's a better approach? [p. 57] ➔
11. Instead of just criticizing culture, what does Pearcey say Christians should do? [p. 58] ➔
12. What were Larson's research results when it came to religion and health? [p. 59] ➔

Note: Larson's findings, of course, don't conclusively prove that religion is true or that, specifically, Christianity is true. After all, perhaps religious people are just deluded and a placebo effect helps them feel happier. What the research shows, though, is the opposite of what experts thought—that religion is a sort of disorder. Moreover, if there's something to religion that is helpful to people, this line of evidence and reasoning can help build a case for, say, Christianity, and against worldviews such as atheism. There's a lot more to consider when it comes to making the case for or against any worldview, but taken together, a series of smaller arguments combined with bigger ones can help demonstrate that a worldview such as Christianity makes more sense of reality than alternatives. [p. 60]

Day 10 Chapter 2 pp. 63–73

Note: The opening quote is by Charles Malik, as noted, who once served as president of the United Nations. The quote is from a speech given by Malik at the dedication ceremony of the Billy Graham Center at Wheaton College, in 1980. A book about Malik's message is *The Two Tasks of the Christian Scholar: Redeeming the Soul, Redeeming the Mind* (Crossway, 2007).

To Discuss After You Read

13. What struggle did Yates face as a Christian attorney? How did he resolve it? [p. 64] ➔
14. What does Pearcey say happens when we separate our secular and sacred lives when it comes to our work? [p. 65] ➔
15. What does Pearcey mean when she says, "Christians need to learn how to be bilingual"? [p. 67] ➔
16. Based on Pearcey's comments, what's wrong with a religion that only seeks to fulfill emotional needs? [p. 69] ➔
17. Why do you think American culture has, to a great extent, made a sacred and secular split? Why do you think Christians in India and Africa are different from the U.S. when it comes to the sacred and secular? [p. 69] ➔
18. What are your thoughts on the survey results Pearcey lists on these pages? Does any one question and the answers to it stand out? [pp. 70–71] ➔
19. Based on the survey results, what do Christians seem to think are the best ways to influence society or their work? Does Pearcey think this is wrong? [p. 72] ➔

Notes: When the book speaks of “Evolution” it is in reference to non-theistic evolution, sometimes referred to as Darwinism or neo-Darwinism. There are a limited number of possible explanations for the origins of the universe and human life. Two predominant views include theism—the view that a personal God created the universe and life—and naturalism—the view that the material world is all that exists, meaning that the universe and life are the result of an impersonal, undirected process. Similarly when the book uses the term, “Special Creation,” it may apply to a variety of forms of theism that believe in a personal God as Creator of the universe and who is responsible for the origins of life. [p. 18]

One way of distinguishing testable from non-testable models of the origins of the universe and life is to separate the terms into origin and operation science. Norman Geisler defines these approaches as follows: “Operation science deals with the world as it now exists and origin science with the past ... Operation science is an empirical science that deals with present regularities, but origin science is a forensic science that considers past singularities—the origin of the universe and life forms” (*Baker Encyclopedia of Christian Apologetics*, under, “Origins, Science of.”) Also see Norman Geisler and J. Kerby Anderson, *Origin Science* (Baker Book House, 1987). [p. 18]

The evolutionary tree of life depicted on page 19 has been called into question, for instance, by Jonathan Wells in his book *Icons of Evolution*, where he writes: “Yet Darwin knew—and scientists have recently confirmed—that the early fossil record turns the evolutionary tree of life upside down ... further exploration has turned up many fossil beds older than the Cambrian, so our present understanding of Precambrian history is far better than Darwin’s ... this vastly improved knowledge of Cambrian and Precambrian fossils has aggravated Darwin’s problem rather than alleviated it” (pp. 31, 37). The reference is to the so-called Cambrian explosion, wherein many new and fully formed lifeforms suddenly appear in the fossil record, thus seemingly going against what Darwin anticipated in the tree of life illustration. In order to explain the Cambrian explosion some Darwinists turn to theories such as punctuated equilibrium that posit moments in evolutionary history that are sudden. There is, however, a lack of evidence for this view, other than the fact that it is often driven by the presupposition that naturalism is true, therefore, there must be an explanation other than one that allows for the supernatural or God. [p. 19]

An ongoing difficulty for Darwinism is the origin of life. While Darwinism provides a model to explain changes within lifeforms, it fails to adequately explain how life even in its simplest form began at all. See, for instance, *Signature in the Cell* by Stephen Meyer, a proponent of Intelligent Design. [p. 20]

The peppered moth example used in support of evolution is another so-called “icon” debunked in *Icons of Evolution*, chapter 7. [p. 20]

Theistic evolutionists seek to reconcile the evolutionary model with the existence of God, arguing that God works through the process of evolution. In so doing, theistic evolutionists hope to bypass apparent problems they see with holding to some form of Darwinism and Christianity. They do not believe that holding to theistic evolution means the death of Christianity, as some theistic and non-theistic critics claim. See, for instance, material from the Biologos Foundation. We present this information only as an alternative resource, not as an endorsement of theistic evolution. [p. 20]

Similarity of living things is known as homology. Darwinists explain it by claiming that life forms exhibiting such similarities resulted from the same evolutionary origins. Those who hold to a creation view argue that such similarities are merely evidence of the same designer using similar designs in creations. [p. 21]

Belief that a living thing can “evolve into a completely different kind of organism” is sometimes called macroevolution, such as theorizing that a land-based mammal evolved into an ocean-going mammal such as a whale. This, obviously, is a drastic change that would entail many significant changes. Smaller evolutionary changes, such as different varieties of dogs, are sometimes called microevolution, meaning that they aren’t examples of significant changes, but only changes in kind. Some who hold to a creation viewpoint dislike the term microevolution, as it still appears to grant some validity even to macroevolution. [p. 21]

To Discuss After You Read

20. What is the Second Law of Thermodynamics? How does it relate to the creation-evolution controversy? [p. 21] ➔

Notes: The paragraph on page 22, beginning with, “The other special evidence,” is a summary of what many today call Intelligent Design. This is the idea that we can discern specified complexity in nature such that the best explanation for certain mechanisms is intelligence rather than non-intelligence. It is, in short, a variation of a design argument for God with the twist that Intelligent Design proponents typically do not claim that they are making a religious case, but instead are merely following the conclusions of the discernible evidence. For more on Intelligent Design see the Discovery Institute and authors such as William Dembski and Phillip E. Johnson. [p. 22]

For more on Darwinian speculation about missing links see *Icons of Evolution*, chapter 11: From Ape to Human: The Ultimate Icon. [p. 25]

Timeline and Map Points

🕒 **Charles Darwin’s *The Origin of Species* published (1859)**

To Discuss After You Read

21. How can the study of astronomy help in determining dates? [p. 20] ➔

Note: As mentioned in an earlier note, not all Christians hold to young Earth creationism. Old Earth creationists reject that the Earth and universe are thousands of years old, while Christians who adhere to Intelligent Design may or may not hold to young or old Earth creationism. In addition, theistic evolutionists are typically not young Earth creationists. Even though all Christians do not agree on the age of the Earth, broad agreement remains on the essentials of the faith such as beliefs regarding God, human beings, Christ, salvation, and other central matters. [p. 29]

22. What's the difference between uniformitarianism and catastrophism? [p. 30] ➔

23. How did the Mt. Saint Helens eruption appear to help the cause of catastrophists? [p. 30] ➔ *Notes: The biblical account of the Flood begins in Genesis 6, while the account of the Fall begins in Genesis 3. [p. 32]*

One resource documenting flood stories in ancient cultures is *Flood Legends* by Charles Martin (Master Books, 2009). [p. 33]

The biblical account of Noah's ark is often a point of skepticism and even ridicule on the part of critics of Christianity. Studies on the nature of the ark, however, have shown that its dimensions were not only seaworthy, but that it could indeed have housed all the animals that would have needed protection from a flood, as well as the food necessary to care for them, especially if the animals were young and perhaps in some form of hibernation. Young-Earth creationists have done much research on the topic of Noah's ark resulting in resources such as *Noah's Ark: A Feasibility Study* by John Woodmorappe (ICR, 1996). [p. 34]

The view that ancient life on Earth came from space or was visited by extraterrestrials was a popular fad in the 1960s and '70s, due to books such as *Chariots of the Gods* and *Gods from Outer Space* by Erich von Daniken, as well as television specials. Such theories were discredited by numerous responses including *Crash Go the Chariots*. As *Streams of Civilization* notes, however, such theories are unnecessarily complicated. They are also based on

wild speculation, often with little or no evidence in their support. As the principle of Occam's Razor states, simpler explanations are typically more probable than more complex explanations. One idea, however, that some scientists have supported is known as directed panspermia. This is the view that extraterrestrial life somehow deliberately seeded life on Earth. Such an argument is usually raised as an answer to difficulties involved in explaining the origins of life on Earth. The novel solution, though, has no basis in actual evidence, making it an ad hoc theory, and also merely pushes back the questions about the origins of life to some other alien life. Even if the theory were granted for the sake of argument, the question would remain, where did the alien life come from and how did it originate? For more on this matter see *Christian Apologetics* by Douglas Groothuis and "Prometheus: Finding God in Outer Space" by Robert Velarde (*Christian Research Journal*, 2013). [p. 34]

Not all Christians believe that dinosaurs and human beings coexisted. Old-Earth creationists and theistic evolutionists, for instance, typically believe that dinosaurs became extinct prior to the arrival of human beings. [p. 34]

Those who disagree that dinosaurs and humans coexisted, including some Christians, offer counterarguments to the points made by young-Earth creationists. Non-Christian skeptics are sometimes less charitable, claiming in some instances that the Paluxy examples of human and dinosaur prints are fraudulent. [p. 34]

Timeline and Map Points

- 🕒 **Paleolithic Age (ca. 750,000 to 500,000 BC to around 8500 BC)**
- 🕒 **Neolithic Age (ca. 10200 or 9500 BC to 4500 or 2000 BC)**

Article 1**"The Age of the Earth"**

Please see the article "The Age of the Earth" after this week's Notes. ■

Article 1: The Age of the Earth

Chapter 1 of *Streams of Civilization, Volume 1*, raises questions regarding the age of the Earth. Christians in particular are in disagreement over whether the Earth is young or old, which has resulted in numerous heated debates and, in some instances, even division and accusations of theological heresy. On the one hand, young Earth creationists (YEC) place the age of the Earth between roughly 6,000 and 10,000 years. On the other hand, adherents of old Earth creationism (OEC) believe the Earth is approximately 4.5 billion years old. Both sides of this debate, moreover, state that the Bible and scientific evidence support their viewpoint. While we cannot provide an exhaustive overview of this debate, we can offer a brief introduction to the topic and to key issues involved.

Understanding Genesis

One of the key issues in the YEC-OEC debate revolves around the Old Testament book of Genesis. Specifically, there are differences regarding interpretation of the text. For instance, YEC views the “days” of creation in Genesis as literal, 24-hour periods of time, while OEC proponents disagree, claiming that “days” could represent lengthy periods of time.

Supporters of the YEC approach say that a plain reading of Genesis clearly intends to communicate literal days. Furthermore, other passages of Scripture that mention days are intended as literal. For instance, the commandment for a Sabbath day of rest (Exodus 20:8-11) states that we are to work six days and rest one day. This command, they assert, is clearly rooted in the creation pattern of Genesis, thus supporting the interpretation of literal 24-hour days of creation. Some who hold to YEC also argue that a study of Old Testament genealogies will support the young Earth position.

OEC adherents, particularly those of the Day-Age variety, respond that the word for “day” can be used to refer to lengthy periods of times. For instance, God resting on the seventh “day” is said to be continuing far beyond a literal 24-hour day (Hebrews 4:3-11), while 2 Peter 3:8 suggests that “day” can refer to a much longer period of time.

Five Old-Earth Views

Mention of the Day-Age view among OECs raises issues regarding other OEC perspectives. Five broad views emerge: Day-Age, Intermittent-Day, Literary Framework, Gap, and Analogical Day (see the section on OEC in “Young Earth or Old Earth?”, available on our IG links page [IG](#).)

Briefly, the Day-Age view holds that in the Hebrew word translated as “day” has multiple meanings, including the view that a “day” can refer to a long period of time or an “age.” The Intermittent-Day perspective believes that even if the “days” of the creation account of Genesis were literal, 24-hour days, they only serve as introducing new periods of creation, with each period continuing even to this day. The Literary Framework approach rejects the view that

the days of creation were literal, 24-hour days, but instead are symbolic and metaphorical, serving to support the literary nature of the Genesis creation account. The Gap view holds that between Genesis 1:1 and 1:2 there is an extensive time gap. Finally, the Analogical perspective holds that God’s creation “days” in Genesis serve analogically to “days” as perceived by human beings, but really were “days” in a heavenly sense.

In addition, it should be pointed out that OEC generally interpret chapters 1-11 of Genesis as pre-history.

Science and the Bible

Another issue regarding the YEC-OEC debate has to do with science and the Bible. YEC often points out that OEC compromises biblical integrity. Instead of accepting the authority of the Bible, OEC is said to be giving in to contemporary science, thus compromising and opening the doors to corrupt theology. The slippery-slope argument goes something like this: If we give in to contemporary science by not interpreting the Genesis creation account literally when it comes to 24-hour days, then we open the doors to further error such as rejecting the overall authority of the Bible in other areas. Old-Earth creationists don’t see it this way, claiming that their approach to the issue does not result in corrupt theology or a weakened view of the authority of Scripture. Furthermore, they are not capitulating to contemporary science.

The Scientific Evidence

Both YEC and OEC offer scientific evidence in support of their position. Obviously, no human being alive today witnessed creation, so determining the age of the Earth on the basis of scientific evidence is largely a forensic undertaking. However, YEC and OEC address questions of the age of the Earth on the basis of key presuppositions including, for instance, their particular interpretation of the Bible, as well as their particular view of the geological record. YEC, for instance, typically holds to a form of catastrophism, arguing that the flood of Noah could have radically altered the Earth in a relatively short period of time.

Old-Earth creationists offer several lines of scientific evidence in support of their case including the view that radiometric dating methods, such as carbon 14, demonstrate an old Earth. Another scientific line of reasoning in support of an old Earth is the claim that the expansion of the universe indicates a universe that is billions of years old, not thousands. Furthermore, various lines of geological evidence are offered in support of an old Earth such as sedimentation: “The measured worldwide uniform rate of sedimentation extrapolates back to formation of rocks about 600 million years ago” (*Charts of Apologetics and Christian Evidences*, chart 64 [Zondervan, 2006]). The distance it would take starlight to travel to Earth is also at times offered as scientific evidence for an old Earth. In short, this argument claims that some stars are so distant

from Earth that it would take billions of years for their starlight to reach us.

Regarding radiometric dating evidence supposedly in favor of an old Earth, Young Earth Creationists claim that radiometric dating methods are flawed. They argue, for example, that carbon 14 is not accurate prior to around 1500 BC. In addition, to counter the claim that the expansion of the universe results in an old Earth, young Earth proponents argue that the rate of expansion of the universe is not necessarily uniform and may, in fact, be slowing. Catastrophism, including the biblical account of the global flood, “could have deposited all known sedimentation in a two-year period 5,000 years ago” (*Charts of Apologetics and Christian Evidences*, chart 64). In response to the starlight argument, young Earth proponents respond that old Earth assumptions about starlight are flawed, including the constant nature of the speed of light, which they claim could actually have been faster, or they argue that time is no longer moving at the rate it once did (for additional responses see “Does Distant Starlight Prove the Universe is Old?” by Jason Lisle, available on our IG links page [📄](#)).

Conclusion and Resources

The ongoing Christian debate over the age of the Earth is not one with a simple solution. The level of civility from both sides of the debate is often overshadowed by the passionate and all-too-often heated rhetoric involved. To lower the heated rhetoric, both YEC and OEC sides may do well to remember the many significant points of agreement they share, such as belief in the existence of the personal God of the universe who, in fact, created the universe and all that is in it. They may also do well to recall points of agreement on key aspects of Christian theology such as the nature of God, the nature of Christ, the nature of human beings, and the need for redemption that can only come through Christ.

This is not to say that questions involved in the young Earth versus old Earth debate are not important. How we interpret God’s Word, for instance, is indeed significant, as are questions regarding the relationship between faith and science. In addition, careless Christians have caused this debate to serve as a source of ridicule from outsiders, sometimes justifiably so.

As with any controversial matter, we should seek to first understand various positions accurately, giving them careful attention and looking for both strengths and weaknesses of a position, as well as personal presuppositions that may be influencing us and driving our perspective. Furthermore, in developing our own approach to the controversy we should proceed with a degree of humility combined with a genuine desire to know the truth.

There are many resources available on this topic. What follows is a sampling of resources that represent a variety of perspectives. Three evangelical Christian organizations involved in the debate include Answers in Genesis (young Earth), Institute for Creation Research (young Earth), and Reasons to Believe (old Earth). Some helpful books on the topic include *Three Views on Creation and Evolution* edited by J.P. Moreland and John Mark Reynolds (Zondervan, 1999); *In the Beginning ... We Misunderstood: Interpreting Genesis 1 in Its Original Context* by Johnny V. Miller and John M. Soden (Kregel, 2012); and *The Genesis Debate: Three Views on the Days of Creation* (Crux Press, 2000). ■

Week 3

Date:	Day 11	Day 12	Day 13	Day 14	Day 15
Bible					
Total Truth	chap. 2 pp. 74–84 (stop at “Fall: Where to Draw the Line”)	chap. 2 pp. 84–95			pp. 487–490 (stop at chap. 3)
History, Geography & Biographies					
Streams of Civilization, Volume 1			chap. 2 pp. 39–47 (stop at “The Indus River Valley”) 🌐 🌐	chap. 2 pp. 47–62 🌐 🌐	
Article 2			“The Biblical Flood”		
Other Notes					

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Total Truth

Day 11 Chapter 2 pp. 74–84 (stop at “Fall: Where...”)

Notes: Thinkers such as Socrates, Plato, and Aristotle were pre-Christian, meaning that they all lived before the Christian era. Given this fact it’s remarkable how much sense they were able to make of the universe on their own steam, so to speak. They sought to understand reality largely on the basis of general revelation—what God has revealed through nature and human moral conscience. Obviously, none of these thinkers were Christian per se, but they did come up with ideas and arguments that continue to resonate with us to this day. Aristotle, for instance, made a strong case for some sort of deity. Much later, the Christian thinker Thomas Aquinas further developed some of Aristotle’s ideas, crafting arguments for the God of theism. The point is not to discount the contributions of pre-Christian or even non-Christian thinkers. The concept of common grace means, among other things, that all people, made in God’s image, are capable of contributing in some way to the world.

The Greek dichotomy between spirit and matter, noted by Pearcey, resulted in belief systems such as Gnosticism, which the early church had to address. Since Gnostics

believed that spirit was more important than matter, they taught that Jesus was pure spirit, for instance. The writings of John, in particular, such as 1 John, very much address the Gnostic teachings, pointing out that Jesus truly did come in the flesh. [p. 74]

Plato’s so-called allegory of the cave can be interpreted as viewing ultimate reality as being beyond this current world. As such, some Christians have integrated elements of Plato’s thinking that appear to fit with certain Christian teachings. C.S. Lewis, for instance, went so far as to have a character in his book, *The Last Battle*, directly attribute Plato’s insights to the future reality of heaven that Christians would experience. This world, from a Christian perspective, is out of order and not how it should be. One day God will redeem and restore His creation and it will be as He intends. As Paul says in Colossians 2:17: “These are a shadow of the things to come, but the substance belongs to Christ.” For more on the influences of Plato on C.S. Lewis as found in the Narnia series in particular, see the entry on Plato in Paul Ford’s *Companion to Narnia*. Plato’s “god” is a far cry from the God of the Bible, but this need not mean that Plato didn’t gain some valuable insights about reality. [p. 75]

Augustine tells his story in his classic book *Confessions*—an autobiographical account of his journey to faith after involvement in dualism, worldly pursuits, and finally an encounter with Christianity. Although Pearcey is critical of Augustine on some points, keep in mind that Augustine is considered one of the great minds of Christian thought, developing Christian views of war, the problem of evil, the Christian worldview, and much more. Deficiencies in his ideas should remind us that no one is above error, but neither should we discard his valuable insights and contributions in many areas of Christian thought.¹ [p. 77]

Vocabulary

averrals: assertions. [p. 77]

asceticism: abstaining or withdrawing from worldly things. [p. 77]

To Discuss After You Read

Note: The concept of “double-truth theory” mentioned by Pearcey claimed that something could be true in one realm, such as religion, but false in another, such as philosophy (or vice versa). The idea goes back to a Muslim thinker named Averroes, but it is debatable as to whether or not Averroes actually held this view. The problem with this sort of thinking is that it thinks contradictions are acceptable, but logically speaking they are not (A is not non-A, is how logicians would put it). If the idea of double truth takes hold, then no truth can really be true—no truth can fully correspond with reality if another contradictory “truth” can also be “true.” The result is chaos about what we can know and whether we can know if anything is true or not. It also leads to the dichotomy that Pearcey is discussing; namely, the thinking that different realms of our lives can hold differing views such as sacred and secular or public and private. In short, the double truth approach breaks down our ability to make sense of reality because it claims one can simultaneously accept two contradictory claims as true simply because one is in one realm (religion) and another claim is in another realm (philosophy). The double-truth approach could say, for example, that something might be true for religion, but false in philosophy. R.C. Sproul elaborates: “To translate the double-truth notion into modern categories would look something like this: a Christian might try to believe on Sunday that he is a creature created in the image of God by the sovereign purposive act of a Divine Being. The rest of the week he believes that he is a cosmic accident, a grown-up germ that emerged fortuitously from the slime. On Wednesdays, however, he adopts a different standpoint. Wednesday is ‘Double-Truth Day.’ At a prayer meeting on Wednesday, the Christian attempts to believe both viewpoints at the same time. One day a week he devotes himself to intellectual schizophrenia. He tries to believe

1. For a good introductory article on Augustine see, “Augustine of Hippo,” by Christian apologist Kenneth Samples (available at <http://www.reasons.org/articles/augustine-of-hippo-part-1-of-2-from-pagan-to-cultist-to-skeptic-to-christian-sage>).

and to live a contradiction ... The Double-Truth Theory destroys in principle the fundamental notion of a universe. The universe becomes a multiverse with no ultimate harmony or cohesion. Chaos is ultimate. Truth, as an objective commodity, becomes impossible. Here contradiction may be freely embraced at any time, and every day becomes Double-Truth Day.”² [p. 78]

1. What does Pearcey view as the end result of the “two-tiered schema of nature and grace”? [p. 80] ➔
2. What does Pearcey say Reformers sought to do in response to the dichotomy? [p. 81] ➔

Note: The Augsburg Confession (1530) “summarizes the faith claims of Lutherans regarding Christ and His word. *The Confession* was written by Phillip Melancthon, a devoted follower of Martin Luther. The Augsburg Confession has twenty-eight articles on topics such as God, humanity, sin, salvation, the church and the end of the ages” (*Pocket Dictionary of Theological Terms*, p. 18).

3. What’s different about the Christian view of creation compared to the Greek view? What are the implications of the Christian view? [p. 81] ➔

Day
12

Chapter 2 pp. 84–95

Note: Pearcey has said much about the Reformed tradition in relation to helping Christians better integrate their faith into all aspects of life. She writes about looking “at the world through Calvinist eyes.” Does this mean that Total Truth is arguing that all Christians should be Reformed and Calvinist? Not at all. Pearcey comes from such a background, but this does not mean that her insights into the Christian worldview in relation to all of reality are restricted to Calvinist Christians. All kinds of Christians can apply Pearcey’s insights without having to agree with every aspect of the Reformed or Calvinist tradition. Our point here is not to take sides in the debate over, for instance, Calvinism or Arminianism, but simply to point out that seeing the Christian worldview as relevant to all aspects of life need not be a viewpoint that is restricted to one kind of Christian tradition. [p. 84]

To Discuss After You Read

4. What is meant by “the cosmic scope of the Fall”? [p. 84] ➔

Note: Endnote 45 references Clark’s book *Thales to Dewey*, which remains one of the best Christian resources on the history of philosophy. It is somewhat advanced, but simpler than the more complex history of philosophy series by Catholic scholar Frederick Copleston. [p. 84]

5. What does “structure versus direction” mean? [p. 85] ➔

Note: Biblical passages about a new heaven and Earth are found, for example, in Isaiah 65:17, Isaiah 66:22; 2 Peter 3:13; and Revelation 21:1.

2. R.C. Sproul’s *Chapters from Symposium Volumes*, Baker Books, 2000.

Notice that this view of the Christian future (eschatology) paints a far more interesting picture than is commonly understood in popular culture. Some people think the Christian afterlife is boring—a bunch of prudes sitting around on clouds and maybe playing harps. But as Pearcey underscores, the Christian view of eternity is far more interesting, as Christians will continue to create and contribute to the glory of God. [p. 86]

6. Why does Pearcey think beginning with the Fall is not a good place to start when communicating the Christian message? [p. 87] ➔

Note: Blaise Pascal often wrote about the seeming paradox of human greatness and wretchedness. We are all capable of doing great things and unspeakable evils. Pascal argued that the best explanation of this paradoxical behavior is found in Christianity. We are great and have potential for greatness because we are made in God's image, but we also are fallen and, consequently, have a capacity for doing bad things.³ [p. 88]

7. What is "pre-evangelism"? [p. 90] ➔

Notes: Regarding Pearcey's comments about what she terms, "Christian Perfection or Holiness", we have a few things to add. Obviously, God wishes for us to seek holiness, not sin. One error that cropped up in the early days of the Christian church was antinomianism, which literally means "against the law." These Christians believed that since they were saved, they could now do whatever they wanted, morally speaking, without consequences. Another extreme in contrast to the antinomianists were the Judaizers, who were extremely legalistic, believing that even Christians still had to follow very specific Jewish laws. There must be a healthy balance between these extremes. There is nothing wrong with wanting to live a holy life before God. Thinkers like C.S. Lewis, for example, argued that every day we are either moving in a more virtuous direction or not, based on all our moral choices, both small and great. What concerns Pearcey is the teaching that we can indeed become perfect or entirely sanctified in this world. This can lead to trouble, such as guilt for those who don't believe they are progressing in this direction, or looking down on those who do not agree with the position of Christian perfectionism, or a legalistic mindset that can lead to a works-based view of salvation. As with other areas of disagreement among Christians, one piece of helpful advice is to treat one another with respect, seeking to truly understand one another rather than building up false views. We must also keep in mind the many central beliefs that unite us as Christians. [p. 90]

What Pearcey is describing in the second paragraph on page 93 is what is commonly termed *total depravity* by Reformed Christians, which Pearcey explains. This does not mean that every single thing we do or think is depraved,

but that the Fall colors or influences our entire being, as Pearcey explains. As one theological dictionary puts it, "Total depravity refers to the extent and comprehensiveness of the effects of sin on all humans such that all are unable to do anything to obtain salvation. Total depravity, therefore, does not mean that humans are thoroughly sinful but rather that they are totally incapable of saving themselves. The term suggests as well that the effects of the Fall extend to every dimension of human existence, so that we dare not trust any ability (such as reason) that we remain capable of exercising in our fallen state."⁴ [p. 93]

Note: There are no notes for Day 15's readings.

Streams of Civilization, Volume 1

Day
13

Chapter 2 pp. 39–47 (stop at "The Indus River...")

Notes: Whether or not remains of Noah's ark remain on Earth, such as on Mt. Ararat, is a point of contention. Inconclusive evidence and anecdotal claims abound. If remains of the ark are still on Ararat they are no doubt petrified. Others believe that Noah and his family would have dismantled the ark, using it as a resource for fuel and building materials. Still, every now and then expeditions to Ararat seek to discover the ark or what may remain of it. See, for instance, *The Explorers of Ararat* by B.J. Corbin and Rex Geissler (1999) and the older work *The Quest for Noah's Ark* by John Warwick Montgomery (1974). [p. 39]

The Bering Land Bridge used to connect Alaska to Russia, allowing for human migration by land (see page 80). [p. 40]

To Discuss After You Read

8. What is the Fertile Crescent? [p. 42] ➔

Note: The biblical account of the Tower of Babel and the confusion of human languages is found in Genesis 11. [p. 43]

9. What was school like for ancient Sumerians? [p. 44] ➔
10. What kind of leader was Sargon? [p. 46] ➔

Timeline and Map Points

- 🕒 **Sumerian Empire (ca. 3500 BC–2500 BC)**
- 🕒 **Sargon rules (Akkadian Empire) (2400 BC–2230 BC)**
- 🌐 *Fertile Crescent; Tigris River; Euphrates River; Mesopotamia (map 1)*

3. For an overview of this approach see "Greatness and Wretchedness: The Usefulness of Pascal's Anthropological Argument in Apologetics" by Robert Velarde (*Christian Research Journal*, volume 27, number 2 [2004]).

4. *Pocket Dictionary of Theological Terms*, p. 37.

To Discuss After You Read

11. Why weren't the people in Mohenjo-daro and Harappa concerned about invasion? What did they focus on instead of war? [p. 48] ➔
12. What kinds of things were important to the Aryans? [p. 50] ➔
13. What advantage did Egypt have over other civilizations covered in the book so far? [p. 51] ➔
14. Why did Herodotus call Egypt "the gift of the Nile"? [p. 52] ➔
15. What key factor contributed to the preservation of Egyptian artifacts? [p. 59] ➔
16. What advantages did the Hyksos people have that allowed them to conquer the Egyptians? [p. 59] ➔

Timeline and Map Points

- 🕒 **Indus Valley Empire (3000 BC–2500 BC)**
- 🕒 **Egyptian Empire, Old Kingdom (ca. 3100 BC–2600 BC)**
- 🕒 **Egyptian Empire, Middle Kingdom (2100 BC–1785 BC)**
- 🕒 **Hyksos rules Egypt (1785 BC–1580 BC)**
- 🌐 *Egypt* (map 1)
- 🌐 *Mohenjo-daro* (map 2)

Article 2**"The Biblical Flood"**

Please see the article "The Biblical Flood" after this week's Notes. ■

Article 2: The Biblical Flood

On page 41 *Streams of Civilization, Volume 1* presupposes the validity of the biblical account of the Flood, while in the previous chapter the book also mentioned the story of Noah's ark. Both of these matters are of interest today, both to Christians and non-Christians. Christians, for instance, often have many questions about the biblical account of the Flood, as well as the story of Noah and the ark. Non-Christians, too, are at times interested in these aspects of the Bible, wondering whether or not the accounts are true or fictitious or, in other instances, dismissing the Bible as unreliable for including such supposedly unsubstantiated accounts. In this article we'll look briefly at the biblical account of the Flood, scientific issues related to it, and questions regarding Noah's ark.

The Biblical Account

The biblical account of the Flood begins with the story of Noah in Genesis 6. Specifically, verse 17 reads, "For behold, I [the Lord] will bring a Flood of waters upon the Earth to destroy all flesh in which is the breath of life under heaven" (ESV). In chapter 7, verse 6 the text explains "the Flood of waters came upon the Earth," a phrase repeated in verse 10. Verses 11 and 12 elaborate: "... in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the Earth forty days and forty nights." The remaining verses of chapter 7 offer additional details of the Flood, noting, for instance, "that all the high mountains under the whole heaven were covered. The waters prevailed above the mountains, covering them fifteen cubits deep [about 22 feet]" (verses 19-20). As to the source of the Flood waters, Genesis 8:2 notes two: "The fountains of the deep and the windows of the heavens were closed."

Some theologically liberal Christians reject the biblical Flood as historical, favoring interpretations that are typically allegorical in nature. Conservative Christians, however, accept the biblical Flood as literal, but disagree as to its scope. Some believe the biblical account indicates a worldwide Flood, while others believe the text can be interpreted to refer to a regional Flood that, nevertheless, would still have submerged all areas inhabited by humans at that time.

Both literal views of the Flood have received criticisms. For instance, Christians who adhere to a literal, global Flood claim that an interpretation that accepts that the Flood of Noah was localized are not being fair to a plain reading of the text. Christians who favor a localized Flood believe that the biblical text allows this interpretation without compromising the integrity of Scripture. Non-Christian critics reject the worldwide Flood account, believing that such an occurrence is unscientific. Skeptics often say the same of the account of Noah's ark, sometimes adding another criticism of the biblical record by questioning God's moral character (why, they ask, would God destroy all of humanity except a small remnant?).

Science and the Flood

Those who hold to a literal and global Flood offer a variety of scientific evidence in support of their view. For instance, they point to hundreds of Flood stories found in numerous cultures that often parallel the biblical account of Noah (see, for instance, *Flood Legends* by Charles Martin [Master Books, 2009]). Marine fossils found in mountainous regions is another line of evidence presented, though critics maintain that such finds are not unexpected and could be explained due to melting after the Ice Age. The formation of fossils is another line of evidence presented supporting the biblical Flood. Supporters of this view claim that catastrophism best explains the many fossils available to us even though fossils in such numbers are no longer being formed today. Catastrophism is the view that the biblical Flood can best explain various geological formations, such as the Grand Canyon, rather than steady, gradual geological erosion (uniformitarianism). Adherents of a catastrophic global Flood also argue that such an event best explains sedimentary strata.

Critics of the Flood argue that there is not enough water to cover the Earth to the extent the biblical text describes (covering all high mountains by some 20 feet). Supporters of a global Flood argue that there is indeed sufficient water available to cover the Earth as biblically described. Young Earth Creationist John Morris, for instance, writes, "the Earth has plenty of water to launch a global Flood. It has been calculated that if the Earth's surface were completely flat, with no high mountains and no deep ocean basis, that water would cover the Earth to a depth of about 8,000 feet ..." ("Did Noah's Flood Cover the Himalayan Mountains?" available on our IG links page [📄](#).)

Noah's Ark

The biblical account of Noah's ark is also a point of contention, and sometimes ridicule, on the part of critics of the Bible. They claim that the biblical account is scientifically impossible, not only in relation to a global Flood, but also in relation to taking aboard so many animals on the ark. It is said that there would not have been enough room for the animals on the ark or the resources to feed them. *The Apologetics Study Bible* (Holman Bible Publishers, 2007) offers these comments about the ark: "The ability of the ark to house the many animal species known today has elicited doubt, but this is the result of a misreading of the text. The word 'kinds' refers to general categories; the animals on board were representative of genera, or groups of species. Moreover, the three levels of the ark provided approximately 1.4 million cubic feet. The gathering of the animals was divinely guided ... so it is reasonable to propose that the Lord superintended the care and feeding of the animals" (p. 16, commentary on Genesis 6:14-22).

Conclusion and Resources

Although Christians disagree regarding the extent of the Flood, evangelicals agree that the biblical Flood account is intended as historical, and that it was a significant event in history. Jesus, too, appears to grant historical validity to the account of Noah and the Flood when he makes reference to “the days of Noah” and the Flood (Matthew 24:37-39; Luke 17:26-27).

The biblical account of the Flood also raises apologetic concerns, meaning that it relates to the defense of the faith. Christians should seek to respond to critics who question the Flood, the story of Noah’s ark, and broader concerns about the nature of God. For example, while the Bible describes God as loving, holy, merciful, patient, and compassionate, he is also just and, as a result, at times dispenses judgment.

Several resources on the Flood and Noah’s ark are available including the following: *The Genesis Flood* by John Whitcomb and Henry Morris (P&R, 2011 edition); *The Genesis Question* by Hugh Ross (NavPress, 2001); *The Biblical Flood* by Davis A. Young (Eerdmans, 1995); *Noah’s Ark: A Feasibility Study* by John Woodmorappe (ICR, 1996); *Noah’s Ark* by Tim Lovett (Master Books, 2008); *Flood Legends* by Charles Martin (Master Books, 2009); and *In the Beginning ... We Misunderstood* by Johnny V. Miller and John M. Soden (Kregel, 2012). ■

Section Three

Instructor's Guide Resources

Streams of Civilization, Volume 1—Map 1



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Streams of Civilization, Volume 1—Map 2



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“World History and Worldview Studies”—Scope and Sequence: Schedule for Topics and Skills

Week	Bible Study	History	Geography	Biography
1	Worldview; the Bible as Historical Record; Politics vs. Culture; Heart vs. Brain; Christian Mind; Logos; Modern Schism; Secular/Sacred Dualism	Culture; Archeology; Anthropology; Geography; Geology; Biology; Political Science; Religion; Time Periods	<i>Israel; Dead Sea region</i>	Jean-Baptiste Poquelin; John Calvin
2	Empiricism; Special Grace, Common Grace; Creation; Fall; Redemption; Cultural Mandate; Compassionate Conservatism; Faith Gap	Fossil Findings; Special Creation; Prehistoric Man; Dating Methods; Uniformitarianism, Catastrophism; Noah’s Ark; Ice Age		Charles Darwin; David Larson; Francis Schaeffer
3	Dualism; Moral vs. Metaphysical; Reformers; Romanticism vs. Enlightenment; Cartesian Divide; Kantian Contradiction; Postmodern Mysticism vs. Scientific Naturalism	Human Development Models; Migrations; Fertile Crescent; Old Sumer; Akkadian Empire; Indus River Valley; Ancient Egypt; Canaan	<i>Fertile Crescent; Tigris River; Euphrates River; Mesopotamia; Egypt; Mohenjo-daro</i>	Plato; Aristotle; Socrates; Alexander the Great; Augustine; Aquinas; C.S. Lewis
4	Imperialistic “Facts”; Liberalism; Evangelism Today; Romanticism vs. Reason; Trinity; Marxism; State of Nature	Nationalism; Egypt’s New Kingdom; Old Babylonian Kingdom; Aegean; The Minoans; The Mycenaeans; The Americas	<i>Egypt; Caspian Sea; Mediterranean Sea; Assyria; Greece; North America; South America; Alaska</i>	William of Ockham; Immanuel Kant; Hammurabi
5	Social Darwinism; Religion of Sex; Buddhism; Hinduism; Darwinism; Daniel Dennett; Evolution; Intelligent Design	The Hittites; The Phoenicians; The Hebrews; Early Russians; The Scythians; Greek Dark Ages; Greek Mythology; Early America	<i>Turkey; Lebanon; Mexico; Peru; Guatemala; Honduras; San Lorenzo; LaVenta; Monte Alban (Oaxaca)</i>	
6	Explanatory Filter; Christian Relativists; Holiness; Truth; Socratic Method	Assyrian Empire; Chaldean Empire; Babylon; Persian Empire; Indian Vedic Ages; Hinduism; Buddhism	<i>Assyria; Persia; India</i>	
7	Biology; Darwinism; Evolution; Genes; Values	Hellenization; Olympics; Greek City States; Greek-Persian Wars, Golden Age of Greece	<i>Greece; Athens; Sparta; Corinth</i>	Socrates; Plato; Aristotle; Alexander the Great
8	The Pragmatists; Arts and Humanities; Sciences; Disciples of Darwin; Neo-Pragmatism; Naturalism	Roman Republic; Etruscans; Punic Wars; Fall of Roman Republic	<i>Italy; Mediterranean Sea; Rome; Carthage</i>	Alvin Plantinga; Francis Schaeffer;

(continued on the following page)

Week	Bible Study	History	Geography	Biography
9	Evangelicalism; Heart vs. Head; First Great Awakening; Defiant Individualism; Second Great Awakening;; Primitivism	Pax Romana; Early Roman Emperors; Life in Roman Empire; Foundations of Christianity; Germanic Tribes	<i>North Africa; Israel; Nazareth; Bethlehem; Netherlands</i>	Aleis de Tocqueville; Hannibal; Julius Caesar
10	Liberalism; Personality Cult; Sovereign Self; Pentecostal-Charismatic; Presbyterians; Common Sense Realism; Science of Scripture; Sola Scriptura	Development of Christianity; Fall of Rome; Byzantine Empire; Russia	<i>Rome; Syria; Constantinople (Istanbul); Corinth; Alexandria; Ephesus; Russia; Ethiopia; Spain; Estonia</i>	Caesar Augustus; Nero; Marcus Aurelius; Constantine; Confucius
11	True Spirituality; Idols of the Heart; Theology of the Cross	Africa; Indian Middle Ages; Indian Kingdoms; Chinese Civilization; Feudalism; Han Dynasty	<i>Sahara Desert; Siam (Thailand); Malaysia; Cambodia; Ethiopia; China; Cambodia; Peking (Beijing); Sierra Leone; Sudan; Korea; Vietnam; Laos</i>	Chandragupta Maurya;
12	Christian Theism; Logos; Self-transcendence	Middle Ages; European Dark Ages; Christianity in Medieval Europe; Carolingian Empire; Islam; Feudalism	<i>Europe; Mecca (Saudi Arabia)</i>	Francis Schaeffer; Charlemagne; Muhammad
13	Substances, Essences & Nature; Modality; Theism vs. Deism; Modern Deism	England; Christianity in England; Norsemen; Norse Exploration; Age of Chivalry; The Medieval Church	<i>Iceland; Greenland; England; Ireland; Scotland; Denmark; Norway; Sweden; Paris</i>	Alexander Pope; John Milton; Frederick Coppleston; St. Patrick
14	Naturalism; Deism; Secular Humanism; Marxism	Twilight of Feudalism; Norman England; France; Crusades; Black Death; Golden Horde	<i>Italy; Europe; Spain; Germany; Jerusalem; Russia; Mongolia; Spain; Kiev</i>	Bertrand Russell; William the Conqueror; Genghis Khan
15	Nihilism; Necessity and Change; Great Cloud of Unknowing; Is and Ought	Far East and Africa; China and Mongols; Japan; Muslims Conquer India; Muslim Influence in Africa; Pre-Columbus America; Pre-Aztec Civilization; The Mayas	<i>China; Tibet; Japan; India; Sudan; Afghanistan; Mali; Zimbabwe; Ghana; Morocco; Mozambique</i>	B.F. Skinner; Vasco da Gama; Samuel Beckett; Friedrich Nietzsche; Soren Kierkegaard
16	Loss of Meaning; Nihilism; Existentialism	The Aztecs; Pre-Inca Civilizations; Incas; North American Indians	<i>Mexico; Peru; North America; Central America; South America; Andes Mountains</i>	Jean-Jacques Rousseau; John Calvin; Fyodor dostoevsky; Montezuma
17	Eastern Mysticism; New Age	Nationalism; The Hundred Years' War; War of the Roses; Iberian Peninsula; Spanish Inquisition; German States; European Renaissance; Italian States; Secularism	<i>Europe; Spain; England; Germany; France; Poland; Lithuania</i>	Joan of Arc

(continued on the following page)

Week	Bible Study	History	Geography	Biography
18	Cosmic Consciousness	Reformation; New World; The Great Schism; Counter-Reformation	<i>Europe</i>	John Cabot; Vasco Núñez de Balboa; Hernando Cortez; Francisco Pizarro
19	Death of Truth; Being Good Without God	Biblical View of History; Theological Interpretation of History; Humanism vs. Reformation; Islamic Culture; Confucian Culture; African Cultures; North and South American Indian Cultures	<i>Mediterranean Sea; Constantinople; Jerusalem; Europe; Africa; Asia; Kongo (Democratic Republic of Congo); Portugal; Rome</i>	Deepak Chopra; John Calvin; Johann Gutenberg; Henry the Navigator; St. Francis Xavier; Matteo Ricci
20	Postmodernism	New Technology; Catholic Missionary Motives; Economic Motives	<i>Holland; Canada; Denmark; Sweden; Louisiana; Russia; Prussia</i>	Vasco da Gama; Ferdinand Magellan; Frederick the Great; Peter the Great
21	Islamic Theism; Qadr; Folk Islam	Exploration; Catholicism vs. Protestantism; Decline of Ottoman Turks; Thirty Years' War; English-French Conflict; Absolutism	<i>Europe; Russia</i>	René Descartes; Jean-Jacques Rousseau; David Hume; Voltaire; Isaac Newton; John Locke; Adam Smith; Catherine the Great; Blaise Pascal; William Shakespeare; John Milton; Benjamin Franklin; J.S. Bach; Wolfgang Amadeus Mozart
22	Mind & Body; Epistemology; Knowledge; Theories of Truth	Age of Reason/Enlightenment; Rationalism; Empiricism & Naturalism; Deism; Atheism; Revolution	<i>Europe; India; Burma; South Africa; China; New England; Plymouth</i>	Tertullian; Socrates; John Wesley; George Whitefield; William Wilberforce; Jonathan Edwards; William Carey
23	Theory of Forms; Epistemology vs. Reality	Puritans; Pietism; Evangelical Awakening; Protestant Missions	<i>Britain; France; Paris; Italy; Corsica; United States; Lexington; Concord; Yorktown</i>	Napoleon Bonaparte; Oliver Cromwell; George Washington; Thomas Jefferson; Louis XVI
24	Happiness; The Golden Mean; Practical Reason; Learning Virtue	Puritan Struggle; Puritan Political Reformation; Glorious Revolution; American War for Independence; French Revolution	<i>Europe</i>	Artistotle; Thomas Aquinas; Claudius Ptolemy; Nicolaus Copernicus; Tycho Brahe; Francis Bacon; Johannes Kepler; Galileo Galilei; Isaac Newton; William Harvey

(continued on the following page)

Week	Bible Study	History	Geography	Biography
25	Evil; Manichaeism; Neo-Platonism; Good vs. Perfect; Perverted Love	Protestantism and the Scientific Revolution	<i>Canada; Europe; Russia; India; Australia; The United States; New Orleans; New England</i>	Cicero; Augustine; Eli Whitney; James Watt; Robert Fulton; George Stephenson; Alexander Graham Bell; Thomas Edison; Henry Ford; Charles Dickens; Fyodor Dostoevsky; Victor Hugo; Catherine Booth; William Booth; Karl Marx
26	Faith & Philosophy; Natural Theology; The Five Ways; The Big Bang	Protestantism and Industrial Progress; Business Organization; Christian Charity; Socialism	<i>Europe; Vatican City; United States; Chicago</i>	Charles Darwin; Louis Pasteur; Marie Curie; Michael Faraday; Albert Einstein; Sigmund Freud; Friedrich Nietzsche; Vladimir Lenin; Immanuel Kant; Soren Kierkegaard; Joseph Smith; William Wordsworth; Walt Whitman; Edgar Allan Poe; Ludwig von Beethoven; Johannes Brahms; Claude Monet
27	Faith & Ethics; Three Problemata; God or Society; Disclosure; Faith as Paradox	Evolutionary World-view; Physics; Economic Idealism; Theological Liberalism; Evangelical Christianity; Romantic Art Idealism	<i>Europe; Russia; Vienna; Crimea; United States</i>	Edmund Burke; Jeremy Bentham; Florence Nightingale; Otto von Bismarck; Abraham Lincoln; Robert E. Lee; Booker T. Washington
28	Class Struggle; Economic History; Capitalism	Democratic Nationalism; Humanism; New Revolutions; Modern Nation-States; Representative Governments	<i>North America; South America; Europe; Africa; Asia; Russia; Algeria; United States</i>	Simon Bolivar; Toussaint L'Ouverture; James Hudson Taylor; Rudyard Kipling; David Livingstone; William Carey; Theodore Roosevelt
29	Morality and Power; Will; Morality; Conscience; The Ascetic Ideal	European Imperialism; Missionary Movement	<i>Europe; Russia; Persia; Turkey; Palestine; Egypt</i>	Nietzsche; Woodrow Wilson; Lenin; Franklin Roosevelt; Benito Mussolini; Adolf Hitler; Joseph Stalin
30	Freedom; Human and Objects; Bad Faith; Salvation; The Examined Life	World War 1; The Home Front; Bolshevik Revolution; Postwar Recovery; Great Depression; Rise of Dictators	<i>United States; Ethiopia; Europe; Africa; Japan; Soviet Union; Prague; Poland; Finland; Normandy; Berlin; Moscow</i>	Charles de Gaulle; Winston Churchill; Tojo Hideki; Dwight D. Eisenhower; Harry S. Truman

(continued on the following page)

Week	Bible Study	History	Geography	Biography
31	Logic; Laws of Thought; Validity, Soundness and Cogency; Deductive Arguments; Informal Fallacies; Inductive Arguments; Method	Totalitarianism; Nazi Invasion; Pacific War; Fragile Alliance	<i>Europe; Russia (U.S.S.R.); China; Berlin; Suez Canal; Iron Curtain; United States; China; Soviet Union; Bulgaria; Hungary; Poland; Romania; Czech Republic; Albania</i>	Mortimer Adler; Thomas Bayes; John F. Kennedy; Fidel Castro; Leonid brezhnev; Lyndon B. Johnson; Richard Nixon
32	Metaphysics; The Problem of Universals; Postmodernists; Realism; Identity; Justification; Foundationalism	Communism; Cold War	<i>Europe; India; Pakistan; Myanmar; Hong Kong; Taiwan; Korea; Bamboo Curtain</i>	Edmund Gettier; Mohandas Gandhi; Mao Zedong
33	Reformed Epistemology; Skepticism; Ethics; Metaethics	World War II Legacy; South Asia Nationalism; Communist Advances in Asia; Vietnam War; Middle East; Africa; Marxism in Latin America; Third World	<i>Iran; Lebanon; Iraq; Jordan</i>	Saddam Hussein
34	Noncognitive vs. Cognitive Theories; Morality; Anthropology; Dualism; Conscious States; Physicalism; Freedom; Determinism; Scientism	Science and Technology; Transformation; Atomic Energy; Space Age; Mass Media	<i>Europe; Soviet Union; Korea; China; United States; Ghana; Libya; Egypt; Morocco; Tunisia; Zaire (Democratic Republic of Congo); Nigeria; Somalia; Djibouti; Ethiopia; Eritrea; Uganda; Tanzania; Kenya; Sudan; Malawi; Zambia; Angola; Mozambique; Cuba; Panama Canal; Nicaragua</i>	Nelson Mandela; Fidel Castro
35	Theistic Science; Methodological Naturalism; Realism/Antirealism Debate	Secular Culture; Evangelical Responses; Christian Culture	<i>Europe; South America; Korea; United States</i>	Aldous Huxley; B.F. Skinner; David Hume; Nietzsche; Karl Barth; Ivan Pavlov; Claude Debussy; Ernest Hemingway; Franz Kafka; Alexander Solzhenitsyn; Pablo Picasso; Billy Graham; Francis Schaeffer; Jerry Falwell; Rousas John Rushdoony; Martyn Lloyd-Jones; C.S. Lewis
36	Young Earth, Theistic Evolution; Old Earth	Fall of Communism; New World Order; Providence of God	<i>Canada; Yugoslavia</i>	Mikhail Gorbachev; George H.W. Bush; Vladimir Putin; Margaret Thatcher; Ronald Reagan; Bill Clinton; George W. Bush; Barack Obama



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