

BIBLICAL WORLDVIEW

1. Definition.

- a. The *biblical worldview* is “the web of interconnected biblical truths and principles that reflects the mind of God and objective reality and that covers all aspects of human life and society.”
- b. Synonyms: Trinitarian worldview, Messianic worldview, Judeo-Christian worldview, Christian worldview.

2. Key Verses.

- a. **1 Co 2:16** 16 Who has known the mind of the Lord, that he will instruct him? But we have the mind [worldview] of Messiah.
- b. **Col 2:3** 3 ...In [Jesus] are hidden all the treasures of wisdom and knowledge.
- c. **Col 2:8** 8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Messiah.
- d. **1 Pe 3:15** 15 Set apart [Jesus] as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you.

3. Importance.

- a. “Christianity is a statement which, if false, is of no importance, and, if true, is of infinite importance. The one thing it cannot be is moderately important.”¹

4. Key Tenants.

- a. Mimesis, not poesis.
- b. Correspondence theory of truth.
 - (1) **Jn 17:17-19** 17 Set them apart in the truth. Your word is truth. 18 As you sent me into the world, I also have sent them into the world. 19 For their sakes I set myself apart, that they themselves also may be set apart in truth.
 - (2) **Jn 18:37** 37 For this I [Jesus] have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears my voice.
 - (3) “The truth of Christianity is that it is true to what is there. You can go to the end of the world and you never need be afraid, like the ancients, that you will fall off the end and the dragons will eat you up. You can carry out your intellectual discussion to the end of the game, because Christianity is not only true to the dogmas, it is not only true to what God has said in the Bible, but it is also true to what is there, and you will never fall off the end of the world! It is not just an approximate model; it really is true to what is there. When the evangelical catches that—when evangelicalism catches that—we may have our revolution.”²
 - (4) “The fact is that if we are going to live in this world at all, we must live in it acting on a correlation of ourselves and the thing that is there, even if one has a philosophy that there is no correlation. There is no other way to live in this world. That is true for everybody, even the most ‘unrelated man’ you have ever seen, the

¹ C. S. Lewis, *God in the Dock*.

² Francis A. Schaeffer, *He Is There and He Is Not Silent*.

man who says there is no correlation. It does not matter a bit. He lives in this world on the basis of his experience that there is a correlation between the subject and the object. He not only lives that way, he has to live that way. There is no other way to live in this world. That is the way the world is made. So just exactly as all men love even if they say love does not exist, and all men have moral motions, even though they say moral motions do not exist, so all men act as though there is a correlation between the external and the internal world, even if they have no basis for that correlation. What I am saying is that the Christian view is exactly in line with the experience of every man, but no other system except the Judeo-Christian one—that which is given in the Old and New Testaments together—tells us why there is a subject-object correlation that one does and must act on. Everybody does act on it, everybody must act on it, but no other system tells you why there is a correlation between the subject and the object. In other words, all men constantly and consistently act as though Christianity is true. Let me draw the parallel again. Modern men say there is no love, there is only sex, but they fall in love. Men say there are no moral motions, everything is behavioristic, but they all have moral motions. Even in the more profound area of epistemology, no matter what a man says he believes, actually—every moment of his life—he is acting as though Christianity were true and it is only the Christian system that tells him why he can, must, and does act the way he does. There is no other way.”³

(5) “It is not surprising that if a reasonable God created the universe and put me in it, he should also give a correlation of the categories of my mind to fit that which is there, simply because I have to live in it. This is a logical extension of my previous points. If this world is made the way the Judeo-Christian system says it is made, we should not be surprised that man should have categories of the mind to fit the universe in which he lives.”⁴

c. Trinitarian monotheism.

(1) **Jos 24:14-15** 14 Now therefore fear Yahweh and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve Yahweh. 15 And if it is evil in your eyes to serve Yahweh, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve Yahweh.

(2) “While it is only the universal (God) which as a premise gives any meaning at all to the claims of the particular (Jesus), it is the particular (Jesus), which substantiates the universal (God).”⁵

d. Majesty of man.

(1) **Ps 8:3-8** 3 When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained, 4 what is man that you take thought of him, and the son of man that you care for him? 5 Yet you have made him a little lower than God, and you crown him with glory and majesty! 6 You make him to rule over the works of your hands. You have put all things under his feet.

³ Francis A. Schaeffer, *He Is There and He Is Not Silent*, 330-31.

⁴ Francis A. Schaeffer, *He Is There and He Is Not Silent*, 330-31.

⁵ Os Guinness, *The Dust of Death*, 354.

- e. Temporary antithesis.
 - (1) **Eph 6:11-12** 11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.
- f. Reverence for God.
 - (1) **Pr 9:10** 10 The fear of Yahweh is the beginning of wisdom, and the knowledge of the Holy One is insight.
- g. Sin.
- h. Grace.
- i. Love.
- j. Ethics.
 - (1) “If you desert God’s law, you’re free to embrace depravity; if you love God’s law, you fight for it tooth and nail.”⁶

5. Characteristics. The biblical worldview is:

- a. Comprehensive.
 - (1) It answers all the crucial questions.
 - (a) “There are good, adequate, and sufficient reasons to know the Christian answers are truth, so much so, that if we do not bow down to those answers we are disobedient and guilty. ...Only Christianity gives answers to all the crucial questions.”⁷
 - (b) “Rightly understood, Christianity as a system has the answers to the basic needs of modern man.”⁸
 - (2) It unifies the upper and lower stories.
 - (a) “Only the biblical worldview is able to unify the upper and lower stories.”⁹
 - (b) “The Bible insists that truth is one, and it is almost the sole surviving system in our generation that does.”¹⁰
 - (3) Of all men, Christian have the capacity to consider and discuss the Great Ideas and to offer answers to the questions raised in the Great Conversation.
 - (4) “Christianity is a statement which, if false, is of no importance, and, if true, is of infinite importance. The one thing it cannot be is moderately important.”¹¹
 - (5) “It’s best to stay in touch with both sides of an issue. A person who fears God deals responsibly with all of reality, not just a piece of it.”¹²

⁶ Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: NavPress, 2005), Pr 28:4.

⁷ Francis A. Schaeffer.

⁸ Francis A. Schaeffer, *The God Who Is There*, 93.

⁹ Francis A. Schaeffer.

¹⁰ Francis A. Schaeffer, *The God Who Is There*.

¹¹ C. S. Lewis, *God in the Dock*.

¹² Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: NavPress, 2005), Ec 7:18.

- (6) “When I reflect on where I and the whole of the human race have come from or where my life or humanity itself is headed, my worldview is being expressed as a story. One story told by science begins with the big bang and proceeds through the evolution of the cosmos, formation of the galaxies, stars and planets, the appearance of life on earth and on to its disappearance appearance as the universe runs down. Christians tell the story of creation, fall, redemption, glorification—a story in which Jesus’ birth, death and resurrection are the centerpiece.”¹³
- b. Logically consistent.
- (1) The biblical worldview abides by the rules of logic, including the law of non-contradiction.
- (2) “The Christian system is consistent as no other system that has ever been.”¹⁴
- (3) “We accept this God upon Scriptural authority. In the Bible alone do we hear of such a God. Such a God, to be known at all, cannot be known otherwise than by virtue of His own voluntary revelation. He must be known for what He is, and known to the extent that he is known, by authority alone. Have we no philosophical justification for the Christian position? Or are we to find a measure of satisfaction in the fact that others too, non-Christian scientists and philosophers as well as ourselves, have in the end to allow for some mystery in their system? To all this we must humbly but confidently reply by saying that we have the best philosophical justification for our position. It is not as though we are in a bad way and that we must seek for some comfort from others who are also in a bad way. We as Christians alone have a position that is philosophically defensible. The frank acceptance of our position on authority, which at first blush, because of our inveterate tendency to think along non-Christian lines, seems to involve the immediate and total rejection of all philosophy—this frank acceptance of authority is, philosophically, our very salvation.”¹⁵
- (4) “Pagans borrow Christian ideas to establish their own philosophies.”¹⁶
- c. Liveable.
- (1) “[N]o non-Christian can be consistent to the logic of his presuppositions. The reason for this is simply that a man must live in reality, and reality consists of two parts: the external world and its form, and man’s ‘mannishness,’ including his own ‘mannishness.’ No matter what a man may believe, he cannot change the reality of what is. As Christianity is the truth of what is there, to deny this, on the basis of another system, is to stray from the real world....”¹⁷
- d. Stable.
- (1) The biblical worldview is not a fad. It has been around for thousands of years.

¹³ James Sire, *The Universe Next Door*.

¹⁴ Francis A. Schaeffer.

¹⁵ Cornelius Van Til, *Common Grace and the Gospel* (Phillipsburg, NJ: Presbyterian and Reformed, 1972) 8.

¹⁶ Alliance Defending Freedom, Blackstone Fellowship.

¹⁷ Francis A. Schaeffer, *The God Who Is There*, 148.

- (2) “I would rather belong to a church that is 5,000 years behind the times and sublimely indifferent to change than to a church that is five minutes behind the times, huffing and puffing to catch up.”¹⁸
 - (3) “It is important to realize what a difference a people’s world view makes in their strength as they are exposed to the pressure of life. That it was the Christians who were able to resist religious mixtures, syncretism, and the effects of the weaknesses of Roman culture speaks of the strength of the Christian world view. This strength rested on God’s being an infinite-personal God and his speaking in the Old Testament, in the life and teaching of Jesus Christ, and in the gradually growing New Testament. He had spoken in ways people could understand. Thus the Christians not only had knowledge about the universe and mankind that people cannot find out by themselves, but they had absolute, universal values by which to live and by which to judge the society and the political state in which they lived. And they had grounds for the basic dignity and value of the individual as unique in being made in the image of God.”¹⁹
- e. Personal.
- (1) **Jn 1:1-4** 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through him, and apart from him nothing came into being that has come into being. 4 In him was life, and the life was the light of men.
 - (2) **Jn 1:14** 14 The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
 - (3) **1 Co 8:6** 6 For us [believers] there is one God, the Father, from whom are all things and we exist for him, and one Lord, Jesus Messiah, by whom are all things, and we exist through him.
 - (4) **He 1:1-2** 1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
 - (5) “To be a Christian theist is not just to have an intellectual worldview; it is to be personally committed to the infinite-personal Lord of the universe. And it leads to an examined life that is well worth living.”²⁰
- f. Supernatural.
- (1) **He 11:3** 3 By faith we [believers] understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.
- g. Communicable.
- (1) **He 1:1-2** 1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
- h. Explanatory.
- (1) The biblical worldview deals satisfactorily with all ultimate questions: the ultimate beginning, the ultimate solution to sin and death, the ultimate end, and the ultimate purpose of our lives.

¹⁸ Joseph Sobran, Catholic columnist.

¹⁹ Francis A. Schaeffer, *How Should We Then Live?*, 22.

²⁰ James Sire, *The Universe Next Door*.

- (2) “The form of apologetics I encountered [at L’Abri] treated common human experience as the touchstone. The purpose of a worldview is to explain our experience of the world—and any philosophy can be judged by how well it succeeds in doing so. When Christianity is tested, we discover that it alone explains and makes sense of the most basic and universal human experiences. This is the confidence that should sustain us when we bring our faith perspective into the public arena, whether in personal evangelism or in our professional work.”²¹
 - (a) The biblical worldview is liveable.
- (3) “...[T]he solution given in the Bible answers the problem of the universe and man, and nothing else does. ...[T]he existence of the external universe and its form and the ‘mannishness’ of man demonstrate the truth of the historic Christian position.”²²
- (4) Alister McGrath testified that no single argument led him to God, rather the overall metanarrative of Christian faith gave answers to the plurality of life’s questions.
- (5) “My conviction is that only one story is big enough to adequately answer this question [What sort of story are we in?], to explain all the beauty and all the brokenness we see in this world, to make sense of our desires, dreams, and disappointments. I’ve looked at the other answers to this question, the other stories that are out there, but they all felt too small. I don’t know what people believe in your town or city, but my city is a diverse mix of Buddhists, Atheists, Sikhs, Hindus, Christians, Muslims, Mormons, Jews, and Confused (people who aren’t sure what they believe). My conclusion is that these other worldviews don’t make complete sense of this world. Their plots have too many gaps, and their answers are too shallow for our deepest pain, deepest desires, and deepest questions.”²³
 - i. Verifiable.
 - (1) The biblical worldview is more historically based than any other worldview.
 - (a) **Dt 11:1-7** 1 You shall therefore love Yahweh your God and keep his charge, his statutes, his rules, and his commandments always. 2 And consider today (because I am not speaking to your children who have not known or seen it), consider the discipline of Yahweh your God, his greatness, his mighty hand, and his outstretched arm, 3 his signs and his deeds that he did in Egypt to Pharaoh the king of Egypt and to all his land, 4 and what he did to the army of Egypt, to their horses and to their chariots, how he made the water of the Red Sea flow over them as they pursued after you, and how Yahweh has destroyed them to this day, 5 and what he did to you in the wilderness, until you came to this place, 6 and what he did to Dathan and Abiram the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up, with their households, their tents, and every living thing that followed them, in the midst

²¹ Nancy Pearcey, *Total Truth*.

²² Francis A. Schaeffer, *The God Who Is There*, 94.

²³ Justin Buzzard, *The Big Story: How The Bible Makes Sense Out of Life*, 11.

of all Israel. 7 For your eyes have seen all the great work of Yahweh that he did.

j. Persuasive.

(1) “It is possible to take the system the Bible teaches, put it down in the market place of the ideas of men and let it stand there and speak for itself.”²⁴

6. Supremacy.

a. The biblical worldview is strong because its reference point is the personal-infinite God who is there and who has spoken to us.

(1) “Reality is of God’s making; it is alone strong.”²⁵

b. The biblical worldview holds apparent opposites in perfect tension.

(1) “Two errors typify anti-Christian thought: either confusing the Creator with the creature (*monism*), or divorcing the Creator from his creation (*dualism or pluralism*). We call this the problem of the One and the Many.”²⁶

(2) The biblical worldview doesn’t squash diversity, but it also doesn’t allow diversity to destroy unity.

c. Equipped with a biblical worldview, the church may engage the world from a position of strength.

(1) “The church should be able to outthink its critics.”²⁷

d. “Christianity still affords the supreme worldview, the supreme hope. It is always pertinent.”²⁸

e. “The light from one match can be seen two miles away. As the culture gets darker, we shine ever brighter.”²⁹

f. Because the biblical worldview is supreme, non-biblical worldviews often attempt to absorb Christian truth into their own philosophies and neutralise it.

g. As the world swings wildly between rationalism and irrationalism, the church holds to the doctrine of the holiness of God, the sinfulness of man, and greatness of the person and work of Jesus on man’s behalf.

h. God’s ways and thoughts are higher than man’s ways and thoughts.

i. The biblical worldview will triumph.

(1) **Is 11:9** 9 They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of Yahweh as the waters cover the sea.

7. Blessing.

a. Wherever the biblical worldview takes root, blessing follows.

b. “If we are unexcited Christians, we should go back and see what is wrong.”³⁰

²⁴ Francis A. Schaeffer, *The God Who Is There*, 110.

²⁵ Thomas Carlyle, “On Heroes and Hero Worship and the Heroic in History,” Kindle ed., 70.

²⁶ Alfred J. Poirier, “Conflicting Worldviews and the Defense of the Faith,” Rev. version (2003), 6.

²⁷ J. P. Moreland, *Love Your God With All Your Mind*.

²⁸ Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism*.

²⁹ Joe Allen.

³⁰ J. P. Moreland.

8. Consequences.

- a. Time after time in history, people have turned away from the living God to false religions of man's own making, always bringing tragic results into the culture.
 - (1) **Dt 30:19-20** 19 I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, 20 loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.
- b. There are consequences when a nation strays from the biblical worldview.
 - (1) **Hos 4:1-6** 1 Hear the word of Yahweh, O children of Israel, for Yahweh has a controversy with the inhabitants of the land. There is no faithfulness or loyal love, and no knowledge of God in the land. 2 There is swearing, lying, murder, stealing, and committing adultery. They break all bounds, and bloodshed follows bloodshed. 3 Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field and the birds of the heavens, and even the fish of the sea are taken away. 4 Yet let no one contend, and let none accuse, for with you is my contention, O priest. 5 You shall stumble by day. The prophet also shall stumble with you by night, and I will destroy your mother. 6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I reject you from being a priest to me. And because you have forgotten the Torah [biblical worldview] of your God, I also will forget your children.
- c. "If you go against the grain of the universe, you're going to get splinters."
- d. "Wise thinking leads to right living; Stupid thinking leads to wrong living."³¹

9. Caveats.

- a. Beware of glorifying the past.
 - (1) "Don't always be asking, 'Where are the good old days?' Wise folks don't ask questions like that."³²
- b. Beware of limping between two opinions.
 - (1) **1 Ki 18:21** 21 And Elijah came near to all the people and said, How long will you go limping between two different opinions? If Yahweh is God, follow him, but if Baal, then follow him. And the people did not answer him a word.

10. Implications.

- a. Any autonomy is wrong.
 - (1) "Christ is Lord of all—over every aspect of life. It is no use saying he is the Alpha and Omega, the beginning and the end, the Lord of all things, if he is not the Lord of my whole unified intellectual life. I am false or confused if I sing about Christ's lordship and contrive to retain areas of my own life that are autonomous. This is

³¹ Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: NavPress, 2005), Ec 10:1-2.

³² Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: NavPress, 2005), Ec 7:9-10.

true if it is my sexual life that is autonomous, but it is at least equally true if it is my intellectual life that is autonomous—or even my intellectual life in a highly selective area. Any autonomy is wrong. Autonomous science or autonomous art is wrong, if by autonomous science or art we mean it is free from the content of what God has told us. This does not mean that we have a static science or art—just the opposite. It gives us the form inside which, being finite, freedom is possible.”³³

11. Biblical Principles.

- a. **Jn 4:23-24** 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth.
- b. **Jn 17:15-19** 15 I do not ask you to take them out of the world, but to keep them from the evil one. 16 They are not of the world, even as I am not of the world. 17 Set them apart in the truth. Your word is truth. 18 As you sent me into the world, I also have sent them into the world. 19 For their sakes I set myself apart, that they themselves also may be set apart in truth.
 - (1) “We should set ourselves apart from the world in truth.”³⁴
- c. **Ro 12:2** 2 Do not be conformed to [the mindset of this] world, but be transformed by the renewing of your mind, so that you may prove what the desire of God is, that which is good, acceptable, and perfect.
 - (1) “Don’t be like everyone else!”³⁵
 - (2) “Do not pay attention to the world but to God and the things above.”³⁶
- d. **1 Co 3:18-19** 18 Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise. 19 For the wisdom of this world is foolishness before God.
 - (1) “None of us are super awesome, even if we have a million university qualifications. Be humble.”³⁷
 - (2) “Don’t be cocky. God is the most wise.”³⁸
- e. **Eph 4:14-15** 14 We are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming. 15 But speaking the truth in love, we are to grow up in all aspects into him who is the head, even Messiah.
 - (1) “Don’t be like children who believe everything. Instead, grow up into him—Jesus!”³⁹

³³ Francis A. Schaeffer, *The God Who Is There*, 107-08.

³⁴ Ashley Goodsir.

³⁵ Ashley Goodsir.

³⁶ Kristie Goodsir.

³⁷ Ashley Goodsir.

³⁸ Jessie Goodsir.

³⁹ Ashley Goodsir.

- f. **Col 2:1-10** 1 I [Paul] want you to know how great a struggle I have on your behalf... , 2 that [your] hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God’s mystery, that is, Messiah himself, 3 in whom are hidden all the treasures of wisdom and knowledge. 4 I say this so that no one will delude you with persuasive argument. 5 For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your faith in Messiah. ... 8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Messiah. 9 For in him all the fulness of deity dwells in bodily form, 10 in him you have been made complete, and he is the head over all rule and authority.
- (1) “Jesus should be your foundation in your life. Do not base your opinions on worldly things.”⁴⁰
- (2) “Watch against deception.”⁴¹
- g. **1 Pe 3:15** 15 Set apart [Messiah Jesus] as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you.
- (1) “Be ready to defend Christianity.”⁴²
- h. **2 Pe 3:17-18** 17 Be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Messiah.
- (1) “Know your Bible and develop a good worldview so that you can stand strong and firm not get ‘carried away by unprincipled men and women.’”⁴³
- (2) “Study the Bible to know what is wrong and right. Do not rely on men—the world—but rely on Jesus and what the Bible says.”⁴⁴
- (3) “Be on guard towards men. But grow as a Christian in Jesus and in the Bible.”⁴⁵
- i. Chapters on the biblical worldview.
- (1) Da 1.
- (2) Is 19.

12. Application.

- a. Read the Bible.
- (1) “We should read the Bible for various reasons. It should be read for facts, and it should also be read devotionally. But reading the Bible every day of one’s life does something else—it gives one a different mentality. In the modern world we are surrounded by the mentality of the uniformity of natural causes in a closed

⁴⁰ Jessie Goodsir.

⁴¹ Matthew Lang.

⁴² Matthew Lang.

⁴³ Ashley Goodsir.

⁴⁴ Jessie Goodsir.

⁴⁵ Kristie Goodsir.

system, but as we read the Bible it gives us a different mentality. Do not minimize the fact that in reading the Bible we are living in a mentality that is the right one, opposed to the great wall of this other mentality that is forced upon us on every side—in education, in literature, in the arts, and in the mass media. When I read the Bible, I find that when the infinite-personal God himself works in history and in the cosmos, he works in a way that confirms what he has said about the external world. That is what I call the covenant of creation. What he does never violates what he tells us. When God works in the flow of history, he works consistently with the way he says the external world is. The universal working into the particulars defines and confirms what he says the particulars are. So in the Bible we have two things—we have the didactic teaching of the Scripture, and we also have that which makes us say, ‘Yes, God works that way.’”⁴⁶

- b. Be redeemed by grace through faith in Jesus.
 - (1) “Human institutions are really to be molded, not by Christian principles accepted by the unsaved, but by Christian men; the true transformation of society will come by the influence of those who have themselves been redeemed.”⁴⁷
- c. Get educated in worldview analysis.
 - (1) “A fine education in worldview analysis is as basic an element of a modern Christian’s defense system as a shield was in the days when a prudent traveler needed to be prepared to repel an attack by sword-wielding robbers. Today the intellectual brigands rob unwary youths of their faith, and they do it with arguments based on the shifting sand of ‘what everybody knows’ and ‘the way we think today.’ Those youths need to find the solid rock, and they need to know both why the rock is solid, and why the world prefers the shifting sand.”⁴⁸
 - (2) The development of the Christian mind is one of the church’s most important ministries.⁴⁹
 - (3) Every believer within a local church should be developing as a Christian thinker.⁵⁰
- d. Craft a biblical worldview in your own life and work.
- e. Apply a worldview grid to cut through the maze of ideologies you encounter in our postmodern world.⁵¹ Bring historic, biblical Christianity into contact with the intellectual and cultural problems of the 21st century.
- f. Live consistently with the biblical worldview.
 - (1) “The world has a right to observe us and make a judgment.”⁵²
- g. As a local church, be “the pillar and support” of the biblical worldview in your community.

⁴⁶ Francis A. Schaeffer, *He Is There and He Is Not Silent*, 336.

⁴⁷ J. Gresham Machen, *Christianity & Liberalism*, 134.

⁴⁸ Nancy Pearcey, *Total Truth*, 12-14.

⁴⁹ J. P. Moreland, *Love Your God With All Your Mind*.

⁵⁰ J. P. Moreland, *Love Your God With All Your Mind*.

⁵¹ Nancy Pearcey, *Total Truth*, 17.

⁵² Francis A. Schaeffer.

- (1) **1 Ti 3:15-16** 15 I [Paul] write so that you [Timothy] will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar (στῦλος) and support (ἑδραίωμα) of the truth [biblical worldview].
 - (2) It is crucial for church leaders to defend the biblical worldview inside the local church.
 - (3) Whoever controls the thinking leadership of the church will eventually control the church itself.⁵³
- h. Win worldview victories.
- (1) “A minority truly led by the Lord can win fabulous victories!”⁵⁴
- i. Pass on the biblical worldview to the next generation of believers.
- j. Seek to mould the thought of the world.
- (1) “False ideas are the greatest obstacles to the reception of the gospel. We may preach with all the fervour of a reformer and yet succeed only in winning a straggler here and there, if we permit the whole collective thought of the nation or of the world to be controlled by ideas which, by the resistless force of logic, prevent Christianity from being regarded as anything more than a harmless delusion. Under such circumstances, what God desires us to do is to destroy the obstacle at its root. ...[This] method of procedure is based simply upon a profound belief in the pervasiveness of ideas. What is today a matter of academic speculation begins tomorrow to move armies and pull down empires. In that second stage, it has gone too far to be combated; the time to stop it was when it was still a matter of impassionate debate. So as Christians we should try to mould the thought of the world in such a way as to make the acceptance of Christianity something more than a logical absurdity.”⁵⁵
 - (2) Only historic, biblical Christianity, rightly understood and fearlessly applied, can solve the dilemma of postmodern man. Our answers may not be the ones postmodern man expects or welcomes. But they cannot be ignored.
- k. Observe the lordship of Jesus in the arts—art, literature, cinema, philosophy, etc.
- l. Be a citizen under the lordship of Jesus, especially in the areas of law, government, and standing for a high view of human life.
- m. Be aware of the infiltration of Christian thinking by the present surrounding thought-forms.
- n. Keep united your personal, devotional, and intellectual life.⁵⁶
- o. Prepare youth to face the 21st century by teaching them what the particular attack in our generation is, in contrast to the attacks of previous generations.⁵⁷
- p. A biblical worldview is developed over time.

⁵³ J. P. Moreland, *Love Your God With All Your Mind*.

⁵⁴ Edith Schaeffer, *The Tapestry*, 256.

⁵⁵ J. Gresham Machen, “The Scientific Preparation of the Minister,” an address delivered September 20, 1912, at the opening of the 101st session of Princeton Theological Seminary.

⁵⁶ Francis A. Schaeffer, *The God Who Is There*, 151.

⁵⁷ Francis A. Schaeffer, *The God Who Is There*, 152.

- (1) **Ro 12:2** 2 Do not be conformed to [the mindset of this] world, but be transformed by the renewing of your mind, so that you may prove what the desire of God is, that which is good, acceptable, and perfect.
 - (2) **2 Pe 3:17-18** 17 Be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Messiah.
- q. Applying the biblical worldview to the issues of our generation requires us to understand the times.
- (1) **1 Ch 12:32** 32 Of the sons of Issachar, men who understood the times (יִדְעוּ בִּימֵהוּ לַעֲשׂוֹתָם), with knowledge (עֵדוּת) of what Israel should do, their chiefs were two hundred.
- r. We have to do a lot of reading and thinking.
- (1) “If you want to be a leader, you have to be a reader (of leaders).”⁵⁸
 - (a) The world in which we live is full of influences that try to shape the way we think, act, and live. Therefore, Christians need rigorous discipline to be a thinking people. We must think carefully and deeply about what we believe and why we believe it.⁵⁹
- s. Believers must think in worldview terms as they interact with the world around them.⁶⁰
- (1) “Every time you take the earth standpoint—think as men think, talk as men talk, look as men look—you take a place below the powers of darkness. The mastery of them depends upon your spirit abiding in the place above them... God’s outlook, God’s view, God’s thought, God’s plan, God’s ways, by abiding with Christ in God.”⁶¹
- t. A spiritually mature believer is one whose thoughts, words, and actions consistently reflect the biblical worldview.
- (1) **Eph 4:14-15** 14 We are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming. 15 But speaking the truth in love, we are to grow up in all aspects into him who is the head, even Messiah.

For a bibliography, see *Biblical Worldview Bibliography*.

⁵⁸ David Noebel.

⁵⁹ J. P. Moreland, *Love Your God with All Your Mind*.

⁶⁰ Francis A. Schaeffer, *The God Who Is There*.

⁶¹ James Frazier, missionary to China.