

# The Components Of A Biblical Worldview

Calvary Bible Church, Midway, AR

## Lesson 1 - "Absolute Truth"

*Romans 12:1-2 says, "1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."*

When we are born again in Jesus Christ, our thinking and our way of looking at the world around us must change and come into line with God's way of thinking and looking at the world. Unfortunately, in this time of history that is now known as the "postmodern era", the traditional foundations of thinking have eroded to the point that most people have a difficult time understanding and accepting even the most basic tenets of Biblical thinking and a Biblical worldview. As we look at the components of a Biblical worldview, we must start at the most basic level: that is, the fact that there is such a thing as "absolute truth".

In today's age of acceptance and tolerance, it is not easy or popular to disagree with others. It seems that the one truth everyone must bow to is that everybody has the "right" to their own beliefs, and what's true for one may not be true for another. To suggest that someone else could be wrong, or worse, to claim that there is such a thing as ultimate, absolute truth, is highly offensive in our culture.

One characteristic of postmodern thinking is extreme relativism. Most of the young people, college educators, and social libertarians of this country completely disavow the idea of absolute truth. Engaging someone who doesn't believe in truth is difficult. Postmodernism is dangerous not only because of what it has done to the secular person, but also because it destroys our methods for determining truth in that, if there are NO absolutes, then how can you prove or disprove anything? What's happening in the West with the emergence of postmodernism is only what has been in much of Asia for centuries but under different banners. For many years, the (Hindu) Indian would say, "All roads lead to God because truth is never absolute." Thus, the Eastern religions and philosophies were able to proliferate because they accepted and intermingled with one another because none claimed any absolute truth.

There is such a thing as truth; although Satan denies this. Philosophers write learned books to prove that there are no absolutes; yet they use words, and words demand definitions, and definitions imply absolutes. It would seem that the very alphabet that is used to make up the words is to some degree an absolute.

Our God is a God of truth (Psalm 31:5). He is "abundant in loving kindness and truth" (Psalm 86:15). His works are truth (2 Samuel 7:28). Because God is truth, He is true and faithful in all that He says and does. Therefore, His words are truth. Jesus Christ is "full of grace and truth" (John 1:14). The Holy Spirit is called "the Spirit of truth" (John 14:17).

Because truth is an attribute of God, He can use the truth to sanctify us, to set us apart for holy living. Satan tries to work in our lives through lies (John 8:44), but God works in us through truth (1 Thessalonians 2:13).

God's power is shared with us by means of the Word of truth. When we know and believe God's truth, and act upon it, then He is able to work in our lives. Just as the wire carries electricity to the light bulb, so God's truth carries God's power to our lives. We are sanctified in and through God's truth.

God has given us three "editions" of his truth: the Word of God (John 17:17), the Son of God ("I am the truth," John 14:6), and the Spirit of God ("...the Spirit is the truth," 1 John 5:7). These three "editions" of truth work together in our lives to sanctify us.

The Word of God is God's truth. "And do not take the word of truth utterly out of my mouth" (Psalm 119:43). "Thou art near, O Lord, and all Thy commandments are truth" (Psalm 119:151). "The sum of Thy word is truth" (Psalm 119:160). Because God's Word is inspired, it is infallible and inerrant in all that it says. "Therefore I esteem right all Thy precepts concerning everything" (Psalm 119:128). When God's Word declares something, we don't debate it - we do it.

Jesus Christ is the truth. He is not simply "true," although that is a valid statement; He **is** truth. He not only told the truth (John 8:40), but He lived the truth, so that no one was able to accuse Him of sin. By His life and ministry, He bore witness to the truth (John 18:37).

The Holy Spirit is truth, because the Holy Spirit is God. The Spirit inspired the Word of truth, and as our Teacher, He guides us into all truth (John 16:13). He witnesses of Jesus Christ the Truth (John 15:26). There can be no contradiction between the leading of the Spirit and the teaching of the Bible, because both the Spirit and the Word are truth; and both point to Jesus Christ.

These three "editions" of truth have been given to us so that we might be completely sanctified, set apart for God's use and God's glory. Jesus Christ is truth - a Person I can **love**. The Bible is truth - a book I can **learn**. The Holy Spirit is truth - a Person who lives in me to enable me to **live** what I learn in the Word about Jesus Christ. In other words, the whole of the inner person can be controlled by truth. Jesus Christ the truth can capture the love of my heart. The Bible can instruct my mind, and the Spirit can enable my will to obey the truth of God. Heart, mind, and will can be controlled by truth, and this truth sanctifies us.

God's people are not called to be bigots who flaunt their connection with the truth. But we are called to be loyal to the truth of Christ, and we should challenge people to avoid anything less than what God offers (Jude 17-23). We're not to be a "truth squad," inflated with our own importance. But neither are we to be Milquetoasts who will agree to anything for the sake of peace. No, we must proclaim God's truth with mercy to those who will perish without it.

## Lesson 2 - “Jesus Lived A Sinless Life”

*Romans 12:1-2 says, “1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”*

When we are born again in Jesus Christ, our thinking and our way of looking at the world around us must change and come into line with God's way of thinking and looking at the world. Unfortunately, in this time of history that is now known as the “postmodern era”, the traditional foundations of thinking have eroded to the point that most people have a difficult time understanding and accepting even the most basic tenets of Biblical thinking and a Biblical worldview. As we continue to look at the components of a Biblical worldview, we now move to a part of our understanding of Jesus: that He lived a sinless life.

Many people nowadays, seem to want to believe that Christ was NOT sinless, because it allows them to “feel better” about Him, and to “identify” more with Him. The current success of the various “theories” regarding Jesus' supposed relationship with Mary Magdalene (The DaVinci Code), or His supposed relationships with others (The Last Temptation Of Christ, and others) all serve to bring Him “down to our level”. This is a ploy of the Devil to keep us from accepting Jesus as the Holy One, who saves us from sin by His death on our behalf as the perfect, pure, atoning sacrifice. For a person to claim to be a Christian without accepting the sinlessness of Christ is not possible in reality, since the salvation that is the basis of Christianity is totally based upon Christ's acceptability to God the Father as a PERFECT sacrifice. Any sin at all on His part would destroy that acceptability.

The apostle Peter's testimony is that He *did* no sin (1 Pet. 2:22). He adds, “neither was guile found in His mouth,” perhaps with a recollection of his own waywardness of utterance on the night of His betrayal. John says, “*In Him is no sin*” (1 John 3:5). A third testimony comes from Paul's pen, namely, that Christ “*knew no sin*” (2 Cor. 5:21).

The fullest statements are also made by Paul, in Hebrews, and this is consistent with the fact that practically the whole epistle is occupied with the glories of Christ. Here we read that He was “in all points tempted like as we are, yet *without sin*”; that He was “holy, guileless, undefiled, separated from sinners” (Heb. 4:15; 7:26).

His was by no means a mechanical faultlessness; He was “tempted in all points like as we are.” The question is often raised, how could temptation be real to Christ, considering His absolute sinlessness? The Scripture says that “He suffered being tempted,” and that on this account it is that He is “able to succor them that are tempted” (Heb. 2:18).

Christ Himself claims that He was sinless. With an incontestable challenge to His keenest adversaries, and a certainty that the challenge could not be accepted, He says, “which of you convicteth Me of sin?” (John 8:46). To His disciples He says, “The prince of this world cometh: and he hath nothing in Me” (John 16:30). There was nothing in Him which could respond to the suggestions or instigations of the Evil One.

Demons acknowledged Him as “the Holy One of God” (Mark 1:24), an appellation applicable to none other save Christ Jesus; it predicates His absolute freedom from taint of sin. Negatively, His bitterest foes the Pharisees, assiduously watching through the whole course of His public ministry to find even the slightest fault in Him, plotting to catch Him in His words, prying frequently even into His private life, could at length raise no charge against Him but the baseless accusation of showing disrespect to Caesar, a charge declared void by the Roman judge who sat to hear the case.

His betrayer remorsefully said, “I have betrayed innocent blood.”  
His judge declared, “I find no fault in this man.”  
His executioner exclaimed, “Certainly this was a righteous man.”

### **Inevitable Conclusions**

From the sinlessness of Christ certain considerations follow. His sinless life gave Him a claim, by the divine law, to exemption from death. Yet He died. His death must, therefore, have been vicarious (that is, for others). “Christ died for our sins.” “He was wounded for our transgressions, He was bruised for our iniquities.”

The character of His life on earth showed that He was perfectly fitted to undertake the work of redeeming grace in the atoning sacrifice on the cross. We are redeemed “with precious Blood, as of a lamb without blemish and without spot, even the Blood of Christ” (1 Pet. 1:19). “Him who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him” (2 Cor. 5:21).

## **Lesson 3 - “God is Creator”**

*Romans 12:1-2 says, “1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”*

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This doctrine is a fundamental part of a Biblical world-view because it establishes God’s authority over man, as well as over the rest of Creation. If God is the Creator, then man is accountable to Him; if God is NOT Creator, then man is accountable to no one but himself (and guess which one of these ideas sinful man would rather believe?). Without getting into the science of creation, let’s look at each part of the above stated premise.

**That God is all-powerful:** The term *omnipotence* signifies that God is all powerful. However, it does not suggest that because God is all powerful He

can and does do anything or everything at random. A proper definition states: “God is all-powerful and able to do whatever he wills. Since his will is limited by his nature, God can do everything that is in harmony with his perfections.” In other words, the question, “Can God create a stone so large that He could not lift it?” is not a legitimate question. God can do all things that are in harmony with His nature and Person.

Because God is Almighty, all things are possible (Matt. 19:26). The One who has formed the unborn child (Ps. 139:13–16) and created the heavens (Jer. 32:17) can do all things; nothing is too hard for Him. He does as He pleases (Ps. 115:3) and decrees all things in accordance with His will (Eph. 1:11). God cannot do things that are not in harmony with His nature. He cannot go back on His word (2 Tim. 2:13); He cannot lie (Heb. 6:18); He has no relationship to sin (Hab. 1:13; James 1:13).

***That God Is all-knowing:*** The English word *omniscience* comes from the Latin words *omnis*, meaning “all,” and *scientia*, meaning “knowledge” ; thus it means that God has all knowledge. A more comprehensive definition will state that God knows all things actual and possible, past, present, and future, in one eternal act. A number of things should be noted about God’s omniscience.

(1) God knows all things that exist in actuality (Ps. 139:1–6; 147:4; Matt. 6:8; 10:28–30). The psalmist recognized the omniscience of God in that God knew his actions, his thoughts, his words before he even spoke them, and his entire life (Ps. 139:1–4).

(2) God knows all the variables concerning things that have not occurred. Jesus knew what Tyre and Sidon would have done had the gospel been preached to them (Matt. 11:21).

(3) God knows all future events. Because God is eternal and knows all things in one eternal act, events that are future to man are an “eternal now” to God. He knew the nations that would dominate Israel (Dan. 2:36–43; 7:4–8), and He knows the events that will yet transpire upon the earth (Matt. 24:25; Rev. 6–19).

***That God is Creator:*** Psalm 100:3 states, “***Know that the LORD, He is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.***” This is the basis for the argument against God as Creator. As stated earlier, if God is the Creator, we are accountable to Him, and have a responsibility to obey Him. If HE is not, then we are free to behave as we choose.

## **Lesson 4 - “God Is Still Involved”**

*Romans 12:1-2 says, “1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”*

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God create the universe, but that He is still active and involved in it today. The “deists” are people who believe that there is a God, but that He has no contact with man, and does not intervene in the course of history. Essentially, the universe is a “wind-up toy” that God made, wound up, and has simply let go of to spin on its’ merry way, without any interference on His part.

However, the truth of the matter is that the entire text of the Bible is a statement of God’s continuing involvement in human affairs. Once the Creation is finished, we immediately begin with the story of Adam and Eve, which states that God intervened immediately following their sin by making “coats of skin” to cover them (Genesis 3:21). From that point through the fulfillment of the Kingdom of God in the Book of the Revelation (Revelation 22:12-16) we see God repeatedly acting in human affairs.

When we understand that God’s will toward us is good (John 10:10), that God cares and communicates His caring to His children—as He did to Job (Job 42:10-17)—this changes everything. Faith must have a resting place. When deep suffering threatens the foundations of faith, as was the case with Job, an assault on our faith can destroy us unless we are firmly rooted in these truths.

The underlying theme is that God is a real Person who does intervene in human affairs on behalf of those who trust Him.

## **Lesson 5**

### **“Salvation Is A Gift And Cannot Be Earned”**

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As we continue with our study of the components of a Biblical Worldview, we need to look at the next basic item: that salvation is a gift and cannot be earned.

*Romans 6:23 states, “23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”*

The non-biblical worldview of this issue comes in two different areas: first, that there is no such thing as salvation; or second, that there IS such a thing as salvation, but it is based on our being “good enough”, or performing a series of rituals.

The first viewpoint denies the fact of sin and its’ consequences. However, the Scriptures are very clear on the fact that sin is a reality, and that its’ consequences are severe. The entry of death into the world, the Flood, the necessity of the Crucifixion, the lake of fire; all these are consequences of sin.

The second viewpoint tries to make salvation a transaction based on our worthiness as seen in our works, rather than as the gift of God alone, based on the death and resurrection of Jesus Christ. As Ephesians 2:8-9

says, “8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.”

Salvation is free, but it is not cheap. Salvation is a gift and costs me nothing, but it cost God everything—it cost Jesus His life. Jesus was separated from God the Father so that you and I do not have to be. This is the heart of the Atonement. The marvel of it all is that He did this while we were His enemies: “*But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us*” (Rom. 5:8).

## Lesson 6 - “Satan Is Real”

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As we continue with our study of the components of a Biblical Worldview, we need to look at the next basic item: Satan is real. According to 1<sup>st</sup> Peter 5:8 - Who is our enemy? By denying the reality of Satan, people are really denying the validity of Scripture, and are placing themselves in total control of their own lives (in essence, denying God).

### **DOES SATAN REALLY EXIST?**

Like the matter of the existence of angels, the existence of Satan probably could not be proved to the man who refuses to accept the evidence of the Bible on the subject. But if he did he would find ample evidence. It is (1) widespread (found in at least seven Old Testament books and referred to by every New Testament writer) and (2) based on Christ’s own words (Matthew 13:39; Luke 10:18; 11:18).

**Satan is a real personality.** The Bible teaches that he possesses intelligence (2nd Corinthians 11:3), has emotions (Revelation 12:17) and has a will (2nd Timothy 2:26).

**Satan is a creature, not the Creator** (Ezekiel 28:14).

**He is a spirit being.** He belonged to the order of angels called cherubim (Ephesians 6:11–12; Ezekiel 28:14). Apparently he was the highest created angel (Ezekiel 28:12), and because of this retains a great deal of power even in his fallen state (see his being called “the god of this age,” 2nd Corinthians 4:4, ASV margin, and “the prince of the power of the air,” Ephesians 2:2).

**He is an antagonist of God and His people.** The very name Satan means adversary (see 1st Peter 5:8), while the word devil means slanderer (see Revelation 12:10). His contentious character is seen also in other designations which the Scripture gives to him, namely, evil one (1 John 5:19, ASV), tempter (1st Thessalonians 3:5), murderer (John 8:44), liar (John 8:44), confirmed sinner (1 John 3:8). In order to promote this opposition, Satan can appear like a wily serpent (Revelation 12:9), or a ferocious dragon (Revelation 12:3), or an attractive angel of light (2nd Corinthians 11:14). These abilities obviously make him more deceptive in carrying out his program.

## Lesson 7

### “Christians Have A Responsibility To Evangelize”

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As we continue with our study of the components of a Biblical Worldview, we need to look at the next basic item: that Christians have a responsibility to evangelize. In the modern era, Christianity is being reduced to a ghetto mentality; that is, for you to have faith is acceptable only as long as it is kept safely away from other people. It is often said that we shouldn't “push” our beliefs on other people. Biblical Christianity, on the other hand, is to be shared with those around us. Because we cannot know whom God will draw to Himself by the Holy Spirit, our job is to simply be faithful to “sow the seed”.

#### Read Luke 8:4-15

##### **Dallas Airport's Soul Winner**

A businessman landed at the Dallas airport and realized he had one hour and 20 minutes before his next plane connection.

He thought, How can I be used of the Lord here?

He had a supply of Gospel tracts with him. He inserted one of his business cards inside each tract. Then he gave these to single men sitting waiting for their planes.

But he didn't just hand them out and pass on. Instead he said to each man, “Pardon me. I have a little booklet here that explains how a person can become a Christian. Inside is my business card. I would like you to read this over and if you have any questions, I will be sitting over there. I have some time before my plane takes off. Or if you would like to write, my address is there.”

At the end of the hour and 20 minutes, men were standing four deep to ask questions about how to become a Christian. And, for weeks afterwards, the businessman received correspondence because of the business cards in the tracts.

—Navigators' Log

## Lesson 8 - “The Bible Is Accurate”

As we finish our study of the components of a Biblical Worldview, we need to look at the last basic item: that the Bible is accurate. On an earthbound level, there are two fundamental sources of human knowledge: reason and experience. Both are essential to our understanding of the world about us, but they are limited. They leave unanswered the most crucial questions that can be raised—Who am I? Where did I come from? Where am I going? Is there any purpose to human existence? Where is history going? Unless there is a third source of knowledge, a source that carries us beyond the limits of reason and experience, there is no hope of finding answers to these basic issues of meaning and significance.

The Bible provides this third source of knowledge. It is *revelation*, and the understanding that God has revealed Himself and His ways to man in Holy

Scripture is the underlying axiom of the Christian world view. In it we have direct access to a revelation from the One who created all things and who is not subject to our limitations as fragile, finite creatures.

The Bible describes two forms of revelation; these are usually called general and special revelation. According to Psalm 19:1–6 and Romans 1:20, God has revealed truths about “His invisible attributes...His eternal power and Godhead” to us through His creation, and this *general* revelation is available to all. In addition to the external revelation of nature, He has also implanted the knowledge of His existence in every human heart, although many have chosen to suppress this truth in (Rom. 1:18). God’s *special* revelation involves His more direct means of communicating to some people in a variety of ways, including dreams, visions, and angels, but most clearly in the person of Christ (Heb. 1:1–2) and in the pages of Scripture.

“Christian faith is not a blind leap into the dark, but is established upon firm evidence, for unlike other world religions, Christianity “rests on definite, historical facts and events”—facts and historical events of such nature that if they really took place, the religion is true, and established by so direct, so strong and so great a variety of independent and converging proofs that it has been said again and again by great lawyers that they cannot but be regarded as proved under the strictest rules of evidence used in the highest American and English courts” (Irwin H. Linton, *A Lawyer Examines the Bible*, p. 16).