

Analyzing the Christian Worldview:  
Why Christianity is the Only Reasonable, Logical, and the Factual Answer for Life.

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The year is 2012, the religious face of America has received so many surgeries that she no longer looks like the nation she once used to. America has grown to be one of the largest melting pots and religiously diverse nations in all the world. A nation which used to be heavily Christian, is now facing an onslaught of new ideologies which claim to be the “truth” the “way” and offer real “life”. Christians cannot and must not stand idly by, allowing these world views to remain unchallenged. As Peter states, Christians must be “prepared to make a defense to anyone who asks . . . for a reason for the hope that is in [us]; yet do it with gentleness and respect, (1 Peter 3:15 ESV.) It is with this verse, which a study of the Christian world view begins so that a Christian can give a reasonable, logical, and valid argument for the hope which they hold.

In the world which Christians live today, a Christian cannot simply start out with discussing Jesus as the loving Savior. Christians cannot start with discussing the Bible as inerrant or even with the plan of salvation. Instead Christians must start before any of this with God. The reason Christians must start here is because God is the “prime reality”. “Prime reality” simply means that God is “the supreme source of all being and reality. He is the ultimate reality. Because of this, we and the entire space-time creation, says Carl F.H. Henry, depend on the Creator-God ‘for its actuality, its meaning and its purpose.’”<sup>1</sup>

However, when diving into the subject of “God” human terms cannot apply, because God is infinite. “[T]his means that he is beyond scope, beyond measure, as far as we are concerned. No other being in the universe can challenge him in his nature. All else is secondary. He has no twin but is alone the be-all and end-all of existence. He is, in fact, the only self-existent being . . .”<sup>2</sup> When one looks into the Bible one sees this picture beautifully painted. In the Holy Bible God is described in three main ways to display the height of His Supremacy over Creation: Omnipresence, Omniscience, and Omnipotence.

“These first three attributes [of God] are compound words using the Latin *omni*, meaning ‘all.’ Thus *omnipresent* means ‘present everywhere at once.’ God is present in all his creation, but in no manner limited by it.”<sup>3</sup> Now, how is this possible? How can God be everywhere at one time, and not limited by space? This is possible because

Space like time, is a product of creation. Created beings are spatial beings. Both the material and the spiritual dimensions are spatial, though not necessarily in the same way. Though spiritual ‘space’ is not like material space, each dimension has spatial limitations. Space of some sort is characteristic of creatures. The material universe is three-dimensional space; this is the only kind of space with which we are truly familiar. We exist in bodies that are spatial and thus limited by the boundaries of space. These limitations include the following: a material body can exist only in one space at a time; only one material body can occupy its space at one time; to get from one space to another a material body must pass through the intervening space. Fully spiritual beings such as angels and demons do not literally occupy our space as we do and are not subject to all the limitations of three-dimensional space as we are . . .<sup>4</sup>

<sup>1</sup> A. David Noebel, *Understanding The Times: The Collision of Today's Competing Worldviews 2<sup>nd</sup> Edition* (Manitou Springs: Summit Press, 2006), 89

<sup>2</sup> W. James Sire, *The Universe Next Door: A Basic Worldview Catalog 5<sup>th</sup> Edition* (Downers Grove: IVP Academic, 2009), 28

<sup>3</sup> C. Henry Thiessen, *Lectures in Systematic Theology* (Grand Rapids: Eerdmans, 1949), 80

<sup>4</sup> Dr. Jack Cottrell, *What The Bible Says About God The Creator* (Joplin: College Press, 1983), 264

But the topic here is not angels or demons, but God. You see, “God the uncreated Creator is not a spatial being; he is unlimited by space. He transcends all spatial limitations; he is infinite.”<sup>5</sup>

Not only is God omnipresent, another quality that makes God supreme, and the source of prime reality is His knowledge or understanding, this quality is often referred to as being “omniscient”. Millard Erikson in his volume entitled “Christian Theology” states that

. . . [God’s] understanding is immeasurable (Ps. 147:5). The writer of Proverbs says that they eyes of the Lord are in every place, keeping watch on the evil and the good (Prov. 15:3). Jesus said that not a sparrow can fall to the ground without the Fathers will (Matt.10:29), and even the hairs of the disciples’ heads are all numbered (v. 30). Hebrews 4:13 says that ‘nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give an account.’ We are all completely transparent before God. He sees and knows us totally. He knows every truth, even those not yet discovered by humankind, for it is he who built them into creation. And he therefore knows every genuine possibility, even when they seem limitless in number.<sup>6</sup>

The last and final characteristic that one needs to understand is that God is all powerful, or omnipotent. Which ultimately shows that all things find their existence in a God who is not only all knowing, but is so powerful to be able to form everything from nothing, ex nihilo. It is here in the beginning that God created space, time, matter, and light. One place to see this picture of the power of God is in the Psalms where it states that “By the word of the LORD the heavens were made, and by the breath of his mouth all their host. He gathers the waters of the sea as a heap; he puts the deeps in storehouses. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of him! For he spoke, and it came to be; he commanded, and it stood firm.” (Psalms 33:6-9)<sup>7</sup>

With the superiority and the infiniteness of God in sight, we realize that He is far, far higher than the created order. “. . . God is beyond us and our world. He is *otherly*. . . God is immanent, and this means that he is with us.”<sup>8</sup> But God cannot be seen as “the force” off of star wars. God is a personal being. God is Spirit. Meaning that like man God has a personality, He has a consciousness, He thinks and has feelings. He is logical, and rational. One of the best ways that this is described is by John in his gospel, when he states that “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Here in this verse “Word” means Logos, which is applied to Jesus Christ.

Spiros Zodhiates a Greek scholar notes that John is “. . . using the word Logos for Jesus Christ,. . . to demonstrate to us that intelligence is . . . [behind the existence of] the created world, and not chance. *Logos* is the Greek word from which we derive the English words ‘logical’ and

<sup>5</sup> Ibid, 265

<sup>6</sup> J. Millard Erikson, *Christian Theology 2<sup>nd</sup> Edition* (Grand Rapids: Baker Books, 1998), 300

<sup>7</sup> All Quotations come from the English Standard Version unless otherwise noted.

<sup>8</sup> W. James Sire, *The Universe Next Door: A Basic Worldview Catalog 5<sup>th</sup> Edition* (Downers Grove: IVP Academic, 2009),29

‘logic.’ A logical person is one who can make the right deductions, who can use his mind, and immaterial though it may be.”<sup>9</sup> He goes on to state that

no one has ever seen intelligence outside of a personality. The words ‘reason’ and ‘intelligence,’ which are the primary meaning of the *Logos*, are not like sound waves in the air. They are incorporated personalities. We cannot stretch out the hand and catch intelligences floating in space. The Greek philosopher saw nothing more than an abstraction in thought, but a Jew like John could not divorce thought from a thinking person. Thus, when John speaks of the *Logos*, he does not speak of the abstract intelligence, but of the person Jesus Christ as the active Intelligence which was the Creator of the world and not merely an impersonal creative power. Behind the intelligence there is an intelligent one, behind the thought there is a thinker. Let us never make the mistake of thinking of God . . . as simply an impersonal idea or power. They are true personalities . . .”<sup>10</sup>

However, with this said about God, many would say that there is no evidence for Him, thus there is no God. The apostle Paul however would disagree with any such conclusion by pointing to ones natural surroundings as evidence for His existence. Paul writes in Romans 1:18-21:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his *invisible attributes*, namely, his *eternal power* and *divine nature*, **have been clearly perceived**, ever since the creation of the world, **in the things that have been made**. So they are without excuse. (Emphasis added)

Notice that Paul states that the “divine nature”, or the power and intelligence of God, is clearly seen in the things that have been made. In other words, Paul states that God has given us proof of His existence! But there is also another book in the Bible that also points us in the right direction, Proverbs. In Proverbs 8:31 wisdom is personified and is spoken of as if being human. Here in verse 31 Wisdom says “I was the craftsman at his side.”<sup>11</sup> Think about this, can this be that wisdom was in the beginning as God created the world? And that wisdom helped in the creation of the World? Another question that should be asked is, “What does a house built with wisdom look like?” Is it thrown together? Or is it logical, orderly, and contain precision?

With this in mind let’s take a look at two logical arguments that are used by today’s Christian apologists to point us in the right direction. The first argument is what is known as the “Teleological Argument” it is set up like this:

- “1. Every design had a designer.
2. The universe has a highly complex design.

<sup>9</sup> Spiros Zodhiates, *Was Christ God? An Exposition of John 1:1-18 from the Original Text* (Chattanooga: AMG Publishers, 1966), 54

<sup>10</sup> Ibid, 55

<sup>11</sup> This quotation is taken from *The Holy Bible: The New International Version*. International Bible Society, 1984.

### 3. Therefore, the universe has a Designer.”<sup>12</sup>

This argument is very simple and easy to understand. We can look around us at everything that we own in our home and see that everything has a designer, whether it is our flat screen T.V., our laptop, toaster, the carpet, or our cell phone on a stand next to our bed. All of these things are not simple contraptions; they contain complex hardware, software or the interweaving of fabrics. All of which clearly shows that it had some form of intelligence/wisdom behind its creation. One of the best ways to see God’s divine nature, or more specifically the wisdom of God is by studying what is known as the Anthropic Principle. “The Anthropic Principle is just a fancy title for the mounting evidence that has many scientists believing that the universe is extremely fine-tuned (designed) to support human life here on earth.”<sup>13</sup> In fact,

[Many] . . . scientists have discovered that the universe—like a spacecraft—is precisely designed to create the very narrow envelope of life-supporting conditions . . . Any slight deviation in any one of a number of environmental and physical factors (what we’ve been calling “constants”) would preclude us from even existing. And like the components on Apollo 13, these constants are interdependent—a small change in one might affect others and could prevent or destroy the conditions necessary for life.<sup>14</sup>

Within the world that humans live, order, and precision (which are results of wisdom and intelligence) are clearly seen. How so? Well, take a look at the water cycle, how water from earth evaporates, is gathered into clouds, when the clouds become saturated the water droplets fall back to earth and enter lakes, rivers and streams. There are many others such as the process of photosynthesis, the alignment of the planets in our solar system and how each planet has a purpose and design etc. But out of all of these, man needs to look at himself. It is within oneself that individuals can find more fingerprints left behind by the Grand Designer.

Now, should an individual be reading his daily selection of Darwinian literature he will probably run across an article that will discuss the similarities that humans and apes share. Many say that man and ape share 99% or 98% percent of the same DNA, and that as far as DNA is concerned man is simply an “intellectual” ape, take the following as an example from Matt Ridley in his book “Genome”:

‘Apart from the fusion of chromosome 2, visible differences between chimp and human chromosomes are few and tiny. In thirteen chromosomes no visible differences of any kind exist. If you select at random any “paragraph” in the chimp genome and compare it with the comparable “paragraph” in the human genome, you will find very few “letters” are different: on average, less than two in every hundred. We are, to a ninety-eight per cent approximation, chimpanzees, and they are, with ninety-eight per cent confidence limits, human beings. If that does not dent your self-esteem, consider that chimpanzees are only ninety-seven

<sup>12</sup> L. Norman Geisler, Frank Turek, *I Don’t Have Enough Faith To Be An Atheist* (Wheaton: Crossway Books, 2004), 95

<sup>13</sup> Ibid, 96

<sup>14</sup> Ibid, 104-105

per cent gorillas; and humans are also ninety-seven per cent gorillas. In other words we are more chimpanzee-like than gorillas are.<sup>15</sup>

So, is mankind nothing more than just an intellectual ape that can think, and do logical equations within his head? No, Man is much more! The Bible clearly shows that man is special, and set apart from all of creation. And this should be evident because of the unique position man holds both mentally and physically over everything! In Genesis the Bible explains how mankind is unique. Take a look at Genesis 2:7: “then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.” (Genesis 2:7)

Doug Redford a Professor from Cincinnati Christian University notes that the dust out of which God had

. . . formed [man] would have remained lifeless had not God imparted to it *the breath of life*, that is, breath producing life. This does not distinguish man from the animals, for animals also have the breath of life (Genesis 7:22). The Hebrew phrase translated *living being* is also used of animals in Genesis 1:24, where they are called “living creatures.” Furthermore, in Genesis 2:19 it is recorded that God “*formed* out of the ground all the beasts of the field and all the birds of the air.” Man’s uniqueness - what separates him from other created beings – is indicated by the special process through which God formed him (he did not breathe life into the nostrils of any other creature) and, especially, by the fact that he is created in the image of God (Genesis 1:26,27).<sup>16</sup>

This is where it begins to get interesting, because Mr. Redford notes that mankind was made in a special way, different from the rest of creation. You see, man was formed by the hands of God, he was given the breath of life, but most importantly he was created in the very image of God. This “image” is what needs to be examined. Because whatever this “image” is, it makes us different from animals. James Sire (Ph.D., University of Missouri) states that ultimately what this “image” is, is that as human beings

we have *personality, self transcendence, intelligence* (the capacity for reason and knowledge), *morality* (the capacity for recognizing and understanding good and evil), *gregariousness* or social capacity (our characteristic and fundamental desire and need for human companionship – community – especially represented by the “male and female” aspect) and *creativity* (the ability to imagine new things or to endow old things with new significance).<sup>17</sup>

What gives a man these different and unique characteristics cannot be found in his physical nature. After all, if we were pure physical beings that are a result of natural selection and Darwinian evolution then we would be no different from the created world, from the apes, sheep, dogs or cattle. We would simply be “evolved matter”. But then the question would arise,

<sup>15</sup> M. Genome Ridley, *The Autobiography of a Species in 23 Chapters* (New York: HarperCollins, 1999), 28

<sup>16</sup> Douglas Redford, *The Pentateuch* (Cincinnati:Standard,2008), 23

<sup>17</sup> W. James Sire, *The Universe Next Door: A Basic Worldview Catalog 5th Edition* (Downers Grove: IVP Academic, 2009),34-35

why hasn't the rest of the animal kingdom reached our level of intelligence? And what happened to apes that hindered them from doing nearly as much as we do? Darwinian scientist cannot escape the fact that the mind is a road block to their theory. Edward Wilson an evolutionist even admits the problems with understanding the "evolution" of the mind:

Evolution of the brain occurred over three million occurred over three million years between our simian ancestors and the advent of *Homo sapiens* about a million years ago. The strangest feature of the process is that the capacity of the brain should far exceed the needs of mere survival. A further curiosity is that, once the brain has fully formed, the enormous differentiation of cultures occupied mere millennia, while only the twinkling of an evolutionary eye separates us from the earliest records of any civilization.<sup>18</sup>

Ultimately what makes mankind unique is not the flesh in fact it is deeper than the molecular level. When a person has a wreck and they are taken to the Hospital and are connected to all kinds of machines. Just because a person's body is connected to machines that cause the heart to pump and the blood to flow, this doesn't give the body life. There is no consciousness within the body. So, there had to be something more than just moving blood and a beating heart that is now missing!

When one consults the scripture one will immediately find that man is more than just a physical being. Man instead is Dualistic in nature. In other words, man is made up of two parts the flesh, but also the spirit. Take James 2:26 for example, it states: "...the body apart from the spirit is dead...". Another good, but unlikely place to look is in Acts 5:10. Here Sapphira along with her husband have decided to lie to Peter, and ultimately to the Holy Spirit.

Upon her disobedience and Peter's rebuke the scriptures state that she "breathed her last". Now in order to see the significance of this and its position here, one must go to the Greek where it paints an interesting picture. It states that "her 'soul' or 'life' left her (the Greek word is *ekpsucho* – *ek*, out; *psuche*, soul."<sup>19</sup> In other words, the Spirit is what gave her physical body life. And immediately upon its exit of her physical body became inanimate.

[This is because] *man is spirit* (soul, heart). Though it is a true substance, the spirit is not made of physical matter and thus is ontologically different from the body. It is constructed not according to atomic physics but according to "spiritual physics," whatever that may be like. It is not visible to our natural sight, nor is it measurable in terms of size or weight, nor do we expect it to be related to space in the same way that the body is.<sup>20</sup>

Dr. Cottrell goes on to state that,

The human body and the human spirit (unlike animal bodies and angelic spirits) are uniquely designed to function together in a psychosomatic unity. Body and spirit are quite compatible; there is no inherent antithesis or antagonism between

<sup>18</sup> Henry M. Morris, "Biology and the Bible," *Acts and Facts* Vol. 39 No. 11 (November 2010): 5.

<sup>19</sup> Wayne Jackson, *The Acts of the Apostles: from Jerusalem to Rome* (Stockton: Christian Courier Publications, 2005), 55

<sup>20</sup> Dr. Jack Cottrell, *The Faith Once For All* (Joplin: College Press, 2006), 145

them, as in pagan dualism. Both are necessary for our whole, authentic existence. This does not mean that they *cannot* be separated, but that they are not *intended* to be separated. Physical death is abnormal because it separates spirit from body and thus divides the whole man.<sup>21</sup>

Death therefore as demonstrated above occurs when the spirit leaves the body (James 2:26). But what happens to a person at death? Is it true as many scientists would have us believe that mankind ceases to exist and experiences a personal extinction? Well, considering the above information the answer is clearly no. Death is not the end. This is because the Spirit is eternal. Because the spirit is eternal it will therefore reside within two eternal destinations as revealed in scripture.

The first place the spirit can take up residency is in a place known as hell. Hell has been put under the microscope as a result of Rob Bell's latest book "Love Wins", however regardless of what liberal think tanks like Rob Bell put out for the public to read he cannot eliminate the continuous mention within scripture to a literal place of torment designed ultimately for Satan (Mat. 25:41) and for those who have sided with Satan in ultimately rejecting a loving God (Revelation 21:8).

The other abode that is a possible destination for the spirit is Heaven. It is here that the individuals who have committed their life faithfully to the Lord will reside. Heaven is described as a place where there will be no hunger (Rev. 7:16), thirst (Rev. 7:16), no tears (Rev. 7:17), no need for the sun or moon for God will be the Light (Rev. 21:23), finally it will be a place where the soul resides within a glorified body that is not stained by sin and incorruptible (1 Cor. 15:41-44).

Another big discussion today concerning the Christian worldview among philosophers and also among theologians is the idea known as "Moral Relativism" or "Situation Ethics". This is the idea that what is wrong for you isn't necessarily "wrong" for me. It is a "You like cherry I like grape" type of philosophy that is now fueling many of our churches, and our morals. Francis Beckwith, a Christian philosopher states that

Moral relativism has stunted our ability to grasp the nature of moral claims. People in our culture often confuse *preference* with *moral* claims or reduce the latter to the former. To understand what I mean by this, consider two statements:

1. I like vanilla ice cream.
2. Killing people without justification is wrong.

The first statement is a preference claim, since it is a description of a person's subjective taste. It is not a *normative* claim. It is not a claim about what one ought or ought not to do. It is not saying, "Since I like vanilla ice cream, the government out to coerce you to eat it as well," or, "Everyone in the world ought to like vanilla ice cream too." A claim of *subjective* preference tells us nothing about what one *ought* to think or do.<sup>22</sup>

He goes on to state that

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<sup>21</sup> Ibid, 146

<sup>22</sup> L. Norman Geisler, Paul K. Hoffman, *Why I Am A Christian* (Grand Rapids: Baker Books, 2006), 18

The second claim, however, is quite different.. It has little if anything to do with what one likes or dislikes. In fact, one may *prefer* to kill another person without justification and still know that it is morally wrong to do so. This statement is a moral claim. It is not a descriptive claim, for it does not tell us what, why, or how things are, or how a majority of people in fact behave and think. Nor is it a preference claim, for it does not tell us what anyone’s subjective preference may be or how one prefers to behave and think. Rather, it is a claim about what persons *ought* to do, which may be contrary to how persons in fact behave and how they prefer to behave.<sup>23</sup>

When talking about moral issues today Christians face the argument that “moral claims” are nothing more than just a personal preference. Many ideas that are used this way are abortion and homosexual marriage. So the question that needs to be asked is whether or not there is a standard of right and wrong. If there is a standard then where is this standard found? Or does everyone simply have their own right to choose whatever they may without their choice being necessarily “right” or necessarily “wrong”?

One of the best places to start is in a preschool or elementary school setting where children are present playing with their toys, coloring, painting, or possibly listening to music. Amongst of the children within this age bracket you are bound to have a spoiled brat that acts as the bully. Usually he will steal another boy or girl’s toy or crayon, or he will cut in line to the bathroom or something to that effect.

However, the interesting thing is, is that whenever an event as those listed above happens you will hear statements like this: “‘How’d you like it if anyone did the same to you?’ – ‘That’s my seat, I was there first’ – ‘Leave him alone, he isn’t doing you any harm’ – ‘Why should you shove in first?’ – ‘Give me a bit of your orange, I gave you a bit of mine’ – ‘Come on, you promised.’ . . .”<sup>24</sup>

The interesting thing about “all these remarks is that the [person] . . . who makes them is not merely saying that the other . . . [person’s] behavior does not happen to please him. He is appealing to some kind of standard of behavior which he expects the other man to know about.”<sup>25</sup> But where did this law originate from? Is it a fruit of evolution? Or is it the result of Intelligence aka God?

Let’s take the first option, if morality is a fruit of evolution or naturalism then there are several problems that arise. The first issue is that if “moral norms are products of chance, then they are the result of unguided evolution. But this does not seem adequate, for if moral norms have no mind behind them, then there is no justification to obey them.”<sup>26</sup> After all, something guided by blind chance will not end up in a logical destination.

But think about what the results would be should Morality be the fruit of the blind guide of evolution. There would be no such thing as “good” or “evil”. If there is no absolute right and wrong “then the following moral judgments must be denied: Mother Teresa was morally better

<sup>23</sup> Ibid, 19

<sup>24</sup> C.S. Lewis, *Mere Christianity and The Screwtape Letters Complete in One Volume* (New York: HarperCollins, 2003), 3

<sup>25</sup> Ibid, 3

<sup>26</sup> L. Norman Geisler, Paul K. Hoffman, *Why I Am A Christian* (Grand Rapids: Baker Books, 2006), 29-30

than Adolf Hitler; rape is always wrong; it is wrong to torture babies for fun. Yet to deny these judgments are universally true seems absurd.”<sup>27</sup>

Can you imagine this being lived out? A world where September 11<sup>th</sup>, suicide bombings, child molestations, genocide are no different than an act of love? There would be no valid reason for correction, discipline, or reward whether it is a spanking, prison, or a trophy or medal. Not only this, but there would be no purpose for individuals like Martin Luther King, who tried to reform the society. After all, if morals are a result of evolution then slavery, racism, and segregation are not evil or good. And if this is the case then can the nation make moral “progress” by doing away with such practices within the society?

But this is not the case today, and evolution is by far not a logical answer for why and how we know the difference between right and wrong, in the end it falls on its face. Ultimately the best logical answer that can be put forward is that God is the reason for our knowing what is right and what is wrong.

As C.S. Lewis explained in *Mere Christianity*, the existence of a moral law implies a moral *lawgiver*. But what sort of intelligence is this being, this lawgiver? It must be the sort of being who could be the ground of morality. It could not be a contingent intelligence, one whose existence and moral authority is dependent upon something else outside itself, for in order to be the *ground* of morality, a being must not receive its existence and moral authority from another, for that other being, if it is not contingent, would then be the ground of morality. Moreover, the source of morality must be the sort of being who has the moral authority to enforce universal moral norms. Therefore, the source of morality must be self-existent, perfectly good being whose realm of authority is the entire universe.<sup>28</sup>

As this Christian worldview is being built upon and studied another essential piece to the puzzle to help see the big picture that is being put together is a correct view of History. History in many other worldviews such as Pantheism (Hinduism) is seen as cyclical and useless. In other words that history has no bearing upon today or upon the future. However, logically this cannot be valid. When looking back in time, History, especially Bible History, one can clearly see what seems to be the unveiling of the providence and plan of God. This is why Christians believe that “history is teleological, going somewhere, directed toward a known end.”<sup>29</sup>

In the beginning God created all of mankind in His image, not just for the sake of creating, but for the purpose of fellowship. However, man sinned and defaced the perfect creation God had made. God knowing this would happen also determined before the creation of the world to bring about the redemption of His creation through Jesus Christ (Acts 2:23). He did this in order to restore man to the relationship he once had with God before sin severed the ties.

As time went along, God worked through chosen men of faith to bring the Messiah/Savior into the world. Ultimately these men of faith brought about through Jacob the twelve tribes of Israel through which the Messiah came. Jesus, the promised Messiah was later born of a virgin in the town of Bethlehem, and within this region He grew up. The scriptures state that as Jesus grew older that He “. . . increased in wisdom and in stature and in favor with

<sup>27</sup> Ibid, 24

<sup>28</sup> L. Norman Geisler, Paul K. Hoffman, *Why I Am A Christian* (Grand Rapids: Baker Books, 2006), 32

<sup>29</sup> W. James Sire, *The Universe Next Door: A Basic Worldview Catalog 5<sup>th</sup> Edition* (Downers Grove: IVP Academic, 2009), 43

God and man.” (Luke 2:52) To make a long story short Jesus around the age of 33 was crucified on a cross in Golgotha for the sins of the world. By doing this Man was then given the ability to regain the relationship with God that was lost as a result of sin.

It is the coming of this Messiah, and the redemption of mankind that the Old Testament looks forward to. In fact, Peter states this in his epistle:

Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look. (1 Peter 1:10-12)

But now that the Christ has come, and has redeemed all of creation through the perfect sacrifice, all of creation is now looking forward to the consummation of time, the final judgment day of the Lord. It is with the final judgment in mind that we understand that our history, and our past does hold significance for the future. This time before the 2<sup>nd</sup> coming of Christ can be viewed as a period of Grace in the sense that God doesn't wish “. . . that any should perish, but that all should reach repentance.” (2 Peter 3:9) This period of grace will be open till the day He returns, or the individual dies. So, history overall is preparing the body of Christ for the consummation of all creation to be presented as the glorified Bride of Christ.

It is this point in the future that should always press upon the mind of each individual the importance of obedience and push them towards faithfulness. Should we live wicked evil, adulterous lives God will tell us to depart from Him to eternal wrath and condemnation. On the other hand, if we are in Christ and have lived a faithful life, Christ will welcome us into the joy of the Lord with open arms.

It is with this consummation in mind that the Christian should live out the totality of his/her life for the glory of Christ Jesus. For if Christ was willing to give all of Himself in His death the very least His creation should do is live for Him with all of their life by giving Him all the glory, the honor and the praise. There are three different aspects in a person's life by which this can be done.

The First part of man that God should be glorified with is the mind. Too often in today's society this portion is thrown to the side and completely ignored. The mind should be a prized commodity. It should be something that is cherished and used to the best of one's ability. In fact, the “human mind that 1) is redemptively focused on Jesus Christ as Savior and Lord (Rom 8:5-8) plus being renewed regularly by Scripture (Rom. 12:2) and 2) is then receiving a quality education (formal or informal) from the perspective of a Christian worldview will be the mind that achieves the greatest gains and experiences the least waste (Ps 119:97-104).”<sup>30</sup>

The King James Version says it best when talking about the issue of the mind when it translates 2 Timothy 2:15 this way: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”<sup>31</sup> Too often in today's churches and homes worshiping God is only dealing with the emotional portion of the human psyche. I

<sup>30</sup> Dr. John MacArthur, *Think Biblically! Recovering A Christian Worldview* (Wheaton: Crossway Books, 2003), 37

<sup>31</sup> This quotation is taken from *The Holy Bible: The King James Version*. 1769.

would encourage trying this technique of “only loving someone with your emotions” on your wife, husband, children, or friend. It will not get anyone far.

When someone loves someone else, yes there is an emotional concept to it, but there is a mental side to it as well. When you love someone you want to get to know who they are, what they like to do, where they work, their hobbies, likes and dislikes. By doing this a bond of trust builds up and you begin to invest in one another’s life. The same thing happens between us and God. God has already demonstrated He wants a relationship with us, He has given us His love letter so to speak, the Bible. It is up to us to read it, to learn the heart and will of God. We are called to do this with our mind!

However, one must not go too far with loving the Lord only with the mind. This could very easily lead one down the path of Pharisaical legalism, where one devotes all their time and effort to the written word instead of investing in the love which comes forth from the emotions of the heart. There must be an emotional concept where there is a deep yearning and desire to pour all of one’s self into showing how much God means to them. Much like when a husband is compelled by his love for his wife to buy her gifts such as flowers, jewelry and other things to show her his appreciation. This same love can be expressed by a Christian toward God though singing, prayer, preaching (if male), teaching, and especially through evangelism. Allowing each of these things to come to bloom in ones Christian walk should be the ultimate goal of every Christian. After all, Solomon once said that the “. . .end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man.” (Ecclesiastes 12:13 ESV.)

The Christian Worldview is not a surface only belief system without depth and no clear logical concepts and reasons for the reality of God, morality, and the purpose of human existence. Christianity as a worldview and a belief system offer credible evidences which must be studied. It is my desire that this will urge all to dive even deeper than what has been presented here to see that life is not meaningless but that Christianity offers mankind not only absolute truth, but ultimately a purpose and reason for living on this little blue globe we call Earth.

Recommended Resources For Private Reading:

<b>Book</b>	<b>Author</b>	<b>ISBN#</b>
<b>I Don’t Have Enough Faith To Be An Atheist</b>	Norman Geisler and Frank Turek	978-1581345612
<b>Why I Am A Christian</b>	Norman L. Geisler and Paul K. Hoffman	978-0801067129
<b>The Case For A Creator</b>	Lee Strobel	
<b>The Privileged Planet</b>	Guillermo Gonzalez & Jay Richards	978-0895260659
<b>Darwin’s Black Box: A Biochemical Challenge to Evolution</b>	Michael J. Behe	0-7432-1485-4

\* An Article called “The Anthropic Principle” is attached to this packet as well. It is taken from “*I Don’t Have Enough Faith To Be An Atheist*”.

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