



Rooted in Scripture - Pointing to Jesus

BIBLE FOUNDATIONS

Developing a Biblical Worldview

Learning to See All of Life Through the Truth of Scripture

The Short Answer

Everyone has a worldview - a framework for understanding God, truth, humanity, morality, purpose, and the future. A biblical worldview learns to see all of life according to what God has revealed in Scripture, centered ultimately in Jesus Christ. It is not merely having Christian opinions; it is learning to see reality in light of who God is, what Christ has done, and where His story is going.

Genesis 1-3 · Psalm 119:105 · Proverbs 1:7 · Romans 1:18-25
Romans 12:1-2 · 2 Corinthians 10:5 · Colossians 2:6-10 · 2 Timothy 3:14-17

Opening Memory Anchor

A biblical worldview does not begin with the culture. It begins with God.



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WELCOME

EVERYONE SEES THE WORLD THROUGH A LENS

Two people can look at the same situation and reach very different conclusions.

Why?

Sometimes they have different information. Sometimes they have different experiences. But underneath those differences are often deeper assumptions.

What is true?

What is valuable?

What is a person worth? Who gets to define right and wrong?

Does God exist?

Does He speak?

Is human nature basically good, basically corrupt, or something else? Is happiness life's highest goal?

Is suffering meaningless?

Does history have a destination? The answers form something like a pair of glasses through which people interpret life. That framework is commonly called a worldview.

Everyone has one.

The question is not:

Do I have a worldview?

The better question is:

What is shaping mine-and is it true?

THIS STUDY IS NOT A LIST OF "CHRISTIAN POSITIONS"

A biblical worldview is bigger than knowing how Christians supposedly answer controversial questions. It is possible to memorize positions about:

politics,

sexuality,

abortion,

science,

marriage,

education,

money,

or culture-

and still think very little about God. That misses the center. Biblical worldview begins with God's revelation. It asks how His truth reshapes everything else. The goal is not to produce Christians who merely know which side of an argument they are expected to defend.

The goal is people whose minds, loves, choices, relationships, priorities, and hopes are increasingly shaped by God.

AN IMPORTANT FOUNDATION

A CORRECT WORLDVIEW DOES NOT SAVE ANYONE

Christianity is not salvation through correct opinions. A person can know Christian doctrine intellectually without trusting Christ. Salvation rests upon God's grace in Jesus Christ. For fuller treatment, see:

Study #86 - What Is Salvation?

Study #87 - Repentance, Faith, and New Life

Study #88 - What Does It Mean to Be Born Again?

Believers also do not instantly acquire perfectly biblical thinking when they are saved. Romans 12:2 describes an ongoing renewing of the mind.

Christians continually discover assumptions that need correction. Developing a biblical worldview is therefore part of discipleship. It is learning to think more faithfully because a disciple belongs to Christ.



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PART ONE BEGINNER GUIDE

LEARNING TO SEE REALITY THROUGH GOD'S STORY

1. WHAT IS A WORLDVIEW?

A worldview is a person's basic understanding of reality. It answers foundational questions such as:

- What ultimately exists?
- Is there a God?
- What are human beings?
- Why is the world broken?
- How can it be made right?
- What is truth?
- How can truth be known?
- What makes something right or wrong?
- What gives life meaning?
- What happens after death?
- Where is history going?

Most people do not consciously answer these questions every morning. But their answers still influence how they live.

2. DOES EVERYONE REALLY HAVE A WORLDVIEW?

Yes.

Even saying:

"I don't think about worldview questions."

reflects assumptions about what matters.

Likewise:

"Just do whatever makes you happy."

contains beliefs about human purpose and morality.

"Only science can tell us what is true."

contains a belief about knowledge.

"There is no objective meaning to life."

is itself a worldview statement. No one approaches reality from nowhere.

3. WHAT MAKES A WORLDVIEW BIBLICAL?

A biblical worldview treats God's revealed truth as authoritative for understanding reality. That does not mean the Bible functions as an encyclopedia containing exhaustive information about every subject. Scripture does not teach:

computer programming,

automobile repair,

modern medicine,

or how to calculate a mortgage. But Scripture reveals foundational truths about:

God,

creation,

human beings,

sin,

morality,

wisdom,

relationships,

justice,

purpose,

salvation,

and the future.

Those truths shape how Christians understand everything else.

4. WHERE SHOULD A BIBLICAL WORLDVIEW BEGIN?

With God.

Genesis begins:

"In the beginning God..."

The Bible does not begin with human beings trying to discover themselves. It begins with the Creator.

That changes everything.

Reality does not originate in us. Truth does not originate in us. Meaning does not originate in us. Morality does not originate in us. Human beings receive life within a reality God already created.

MEMORY ANCHOR

God is not one part of a biblical worldview. God is the foundation of it.

5. WHAT IS THE BASIC BIBLICAL STORY?

One helpful summary is:

CREATION

God made the world good.

FALL

Human rebellion brought sin, disorder, suffering, and death.

REDEMPTION

God acts to rescue and restore through Jesus Christ.



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RESTORATION / NEW CREATION

God will ultimately make all things new. This storyline provides a framework for understanding the world as it really is.

6. WHY DOES CREATION MATTER?

Because creation tells us reality is not an accident without meaning. Genesis 1 repeatedly says God's creation is good. Human beings exist intentionally. The material world matters.

Bodies matter.

Work matters.

Relationships matter.

Beauty matters.

Stewardship matters.

Creation gives the biblical worldview a fundamentally positive starting point. The world is broken. But brokenness is not the world's original design.

7. WHAT DOES IT MEAN THAT HUMAN BEINGS ARE MADE IN GOD'S IMAGE?

Genesis 1:26-27 describes humanity as made in the image of God. Christians have discussed the full meaning of that phrase for centuries. At minimum, it gives human beings a unique dignity and calling within creation. Human worth is not ultimately based on:

intelligence,

health,

age,

productivity,

wealth,

social usefulness,

physical ability,

race,

nationality,

or power.

Human dignity is received from the Creator.

MEMORY ANCHOR

Human value is given by God before it is measured by society.

8. WHY DOES THE FALL MATTER TO WORLDVIEW?

Because the Bible does not describe human beings as merely uninformed. Something deeper has gone wrong. Genesis 3 describes rebellion against God.

Sin damages:

our relationship with God, our relationships with one another, our relationship with creation, and even how we understand ourselves. Romans 1

describes human beings suppressing truth and exchanging God's truth for falsehood. The biblical worldview therefore takes both human dignity and human sinfulness seriously.

9. ARE PEOPLE GOOD OR BAD?

Biblically, the answer requires nuance. Human beings remain God's image-bearers.

People can show:

love,

courage,

creativity,

sacrifice,

wisdom,

compassion,

and remarkable goodness toward others. But Scripture also teaches that sin reaches deeply into human nature. Therefore Christianity rejects two simplistic ideas:

"People are worthless."

and

"People are naturally reliable guides to everything good and true."

Humans possess profound dignity and profound need for redemption.

10. WHY DOES REDEMPTION MATTER?

Because Christianity is not simply an explanation of what went wrong.

God acts.

The biblical story moves toward Jesus. Christ enters the brokenness of creation. He reveals the Father. He announces God's Kingdom.

He bears sin.

He dies.

He rises.

He reconciles sinners to God. The Christian worldview is therefore not centered merely on moral principles. It is centered on Christ.

11. WHY DOES NEW CREATION MATTER?

Because Christianity does not end with souls escaping the world. Scripture points toward resurrection and renewed creation. Read Romans 8:18-25 and Revelation 21-22. God's final purpose includes:

evil judged,

death defeated,

creation renewed,

God dwelling with His people, and all things made new. History has a destination. Christian hope is not vague optimism. It rests upon God's promised future.

THE WORLDVIEW STORY

CREATION

What was God's design?



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FALL

How has sin distorted it?

REDEMPTION

What has Christ done and what is God restoring?

NEW CREATION

Where is God's story ultimately going?

These four questions can help Christians think about nearly every area of life.

12. WHAT IS TRUTH?

Truth describes reality as it actually is. Biblically, truth is rooted ultimately in God. God does not merely know truth. He is truthful and cannot lie. Jesus identifies Himself with truth in John 14:6. God's Word is described as truth in John 17:17. Christians therefore do not treat truth as something individuals manufacture.

Truth is something people seek, receive, understand, and live according to.

13. WHAT DOES "MY TRUTH" MEAN?

Sometimes people use the phrase simply to mean:

"This is my experience."

That can be perfectly reasonable. No one else should casually dismiss what someone genuinely experienced or felt. But the phrase becomes problematic if it means:

"Whatever I sincerely believe becomes objectively true for me."

Experience is personal.

Truth is not created by sincerity. A person can sincerely believe something and still be mistaken.

MEMORY ANCHOR

Experiences can be personal. Truth is not privately manufactured.

14. WHAT ABOUT "THAT'S TRUE FOR YOU, BUT NOT FOR ME"?

Some things genuinely are matters of preference. Chocolate may be better than vanilla for you. But other claims describe reality. Either Jesus rose bodily from the dead or He did not. Either God exists or He does not. Either an action happened or it did not.

Contradictory claims about the same reality cannot both be true in the same sense at the same time.

15. DOES HAVING TRUTH MAKE CHRISTIANS INFALLIBLE?

Absolutely not.

God's truth is perfect. Human understanding is not.

Christians can:

misread Scripture,

ignore context,

confuse tradition with Scripture, mistake preference for principle,

interpret evidence badly,

or simply be wrong. Humility is therefore not the enemy of conviction. It is necessary because Christians believe truth exists outside themselves.

MEMORY ANCHOR

Confidence in God's truth should produce humility about our own understanding.

16. HOW DO CHRISTIANS KNOW WHAT IS TRUE?

Christians receive knowledge through several means.

They observe creation.

They reason.

They learn from others.

They investigate evidence.

They use science.

They remember experience.

And above all, Christians receive God's special revelation through Scripture. These sources are not necessarily enemies. All truth belongs to God. But because human reasoning is fallible and affected by sin, Scripture provides the authoritative foundation for faith and godliness. Part Two will return to the important question:

Why should Scripture itself be trusted?

17. DOES THE BIBLE ANSWER EVERY POSSIBLE QUESTION DIRECTLY?

No.

The Bible does not tell someone: which career to choose, which car to purchase, how much to spend on a particular house, which political candidate to support, or how many hours of social media use is appropriate.

Instead, Scripture provides:

commands,

principles,

wisdom,

examples,

and a theological framework. Christians then apply those truths carefully. That distinction is important.

FOUR LEVELS OF THINKING

When evaluating an issue, it can help to ask which category is involved.

SCRIPTURE

What does the biblical text explicitly teach?

THEOLOGICAL INFERENCE

What conclusions reasonably follow from multiple biblical teachings?



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WISDOM / APPLICATION

How should biblical principles apply in this particular situation?

PREFERENCE

Is this simply a permissible personal choice?

Confusing these categories can make Christians speak with more certainty than Scripture warrants.

18. WHAT IS MORALITY?

Morality concerns what is right and wrong. Within a biblical worldview, morality ultimately reflects God's holy character and His purposes for creation. Good and evil are not merely whatever a society happens to approve. Cultures can normalize injustice. Majorities can be wrong. Individuals can desire things that are destructive. God remains the final moral authority.

19. DOES "LOVE" DETERMINE WHAT IS MORALLY RIGHT?

Love is central to Christian ethics. Jesus commands love for God and neighbor. But biblical love has content. Love does not mean approving everything another person desires.

Sometimes love comforts.

Sometimes love sacrifices.

Sometimes love confronts.

Sometimes love protects.

Sometimes love says no. Biblical love seeks another person's genuine good according to God's truth. Truth without love can become harsh. Love detached from truth can become sentimental.

Christians need both.

20. WHAT DOES "WHO ARE YOU TO JUDGE?" MEAN?

Sometimes it is a legitimate challenge to hypocrisy, arrogance, or unfair condemnation. Jesus strongly warns against hypocritical judgment in Matthew 7:1-5. But Scripture does not forbid all moral discernment. In the same chapter Jesus tells His followers to recognize false prophets by their fruit. Christians must therefore distinguish:

humble moral discernment

from

self-righteous condemnation.

The goal is not to become the moral police of everyone around them. The goal is faithfulness to God expressed with humility and love.

21. WHAT IS IDENTITY?

Identity answers:

Who am I?

Modern culture often encourages people to look inward and construct identity primarily from:

desires,

feelings,

achievements,

relationships,

politics,

sexuality,

career,

or personal expression.

Scripture begins elsewhere.

Human beings are creatures made by God. For Christians, identity is further transformed by union with Christ. The biblical question is not merely:

"What do I feel myself to be?"

It is also:

"Who has God created and called me to be?"

22. ARE FEELINGS UNIMPORTANT?

No.

Scripture takes human emotion seriously.

The Psalms contain:

joy,

fear,

anger,

grief,

confusion,

hope,

despair,

and praise.

Jesus Himself experienced deep emotion. Feelings can reveal something important about what is happening within us. But feelings are not infallible.

They need interpretation.

A feeling can be real without the conclusion drawn from it being true.

23. WHAT ABOUT THE IDEA "FOLLOW YOUR HEART"?

The Bible treats the human heart seriously but not naively. The heart can love God. It can also deceive. Christian wisdom therefore does not say:

Ignore your heart.

Nor does it say:

Your heart is always right.

Instead:

bring desires, emotions, fears, and hopes before God. Let Scripture examine them. Let wisdom shape them. Let Christ transform them.

24. WHAT GIVES HUMAN LIFE PURPOSE?

Within the biblical worldview, purpose is received from the Creator rather than invented from nothing. Human beings were created to know God, reflect Him, love Him, steward His creation, love others, and participate in His purposes.



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Individual callings vary.
One person may teach.
Another may build.

Parent.
Farm.
Create.
Lead.
Repair.
Care.
Research.
Serve.

But beneath different vocations lies a larger purpose:

to glorify God and faithfully live within His story.

25. HOW SHOULD CHRISTIANS THINK ABOUT WORK?

Work existed before the Fall. Genesis 1-2 presents meaningful human responsibility as part of creation. Sin makes work frustrating. But work itself is not the curse. A biblical worldview therefore refuses to measure meaningful work only by:

salary,
status,
visibility,
or prestige.

Ordinary faithful work matters to God.

26. HOW SHOULD CHRISTIANS THINK ABOUT MONEY?

Money is useful.

It is also spiritually revealing. Scripture treats wealth as:

a resource,
a responsibility,
a potential blessing,
and a potential idol. A biblical worldview asks more than:

“Can I afford it?”

It asks:

What am I trusting?

What am I pursuing?

Am I generous?

Am I content?

Am I stewarding what God has provided wisely?

27. HOW SHOULD CHRISTIANS THINK ABOUT SUCCESS?

Success is not inherently wrong. Excellence, diligence, achievement, and leadership can be good. But worldly success can become a false measure of worth. Jesus repeatedly overturns ordinary status systems.

The Kingdom honors:

faithfulness,
humility,
service,
sacrifice,
and obedience.

Sometimes faithfulness produces visible success. Sometimes faithfulness costs it.

28. HOW SHOULD CHRISTIANS THINK ABOUT SUFFERING?

The biblical worldview neither denies suffering nor treats it as meaningless.

Creation is fallen.

People suffer because of:

sin,
human evil,
broken bodies,
natural disaster,
injustice,

and sometimes reasons they cannot identify. Scripture does not promise believers freedom from suffering. It promises God's presence, redemption, resurrection, and ultimate restoration. The cross itself prevents Christianity from offering shallow answers to pain. For a fuller treatment of prolonged suffering, unanswered prayer, lament, and faithfully releasing outcomes that do not change, see:

Study #121 - Rowboat, Sailboat, or Steamboat?

29. DOES SUFFERING ALWAYS MEAN SOMEONE DID SOMETHING WRONG?

No.

The book of Job strongly resists that conclusion. Jesus also rejects simplistic assumptions connecting particular suffering with particular personal sin. Sometimes choices have painful consequences. But not every tragedy is God's punishment for a specific act. Christians should be extremely cautious about claiming to know why another person is suffering.

PASTORAL SAFEGUARD

A biblical worldview should help Christians sit faithfully with suffering-not use theology to explain away another person's pain.

30. WHAT DOES A BIBLICAL WORLDVIEW SAY ABOUT JUSTICE?

God loves justice.

Scripture repeatedly condemns:

oppression,
partiality,



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dishonest scales,
exploitation,
bribery,
violence,

and mistreatment of vulnerable people. Biblical justice is rooted in God's character. Christians should therefore care about both personal righteousness and the ways human actions and institutions affect neighbors. But definitions of justice still need to be tested biblically rather than simply borrowed from a political movement.

31. HOW SHOULD A BIBLICAL WORLDVIEW UNDERSTAND RACE AND ETHNICITY?

Scripture recognizes real peoples, nations, languages, families, and cultures. Ethnic identity is not meaningless. But Scripture gives no basis for treating one ethnicity as possessing greater human worth than another. All people descend from the human family God created. All bear God's image. Acts 17 emphasizes humanity's shared origin. Pentecost displays the Gospel crossing language and cultural boundaries.

The New Testament describes Christ forming one people from Jews and Gentiles. Revelation 7:9 pictures people from every nation, tribe, people, and language worshiping before God. Christian unity does not erase cultural difference. It rejects racial hierarchy and hostility as measures of human worth.

MEMORY ANCHOR

Biblical unity does not require sameness. It recognizes equal dignity under one Lord.

32. DOES BIBLICAL JUSTICE BELONG TO ONE POLITICAL SIDE?

No.

No political party possesses God's moral authority. Political movements can identify real problems and still propose flawed solutions. Christians should be willing to affirm what is true and challenge what is false regardless of who says it. Loyalty to Jesus must remain deeper than loyalty to a party.

33. IS ANY NATION THE KINGDOM OF GOD?

No earthly nation is identical with God's Kingdom. Christians may love their country. They may serve it. They may be grateful for it. They may work for its good. But patriotism must not become worship. The Church belongs to a Kingdom that crosses national and ethnic boundaries. Jesus is Lord over every nation.

34. CAN CHRISTIANS DISAGREE POLITICALLY?

Yes.

Some moral questions involve clear biblical principles. But political decisions also involve prudential judgments: Which policy will work? What tradeoffs are acceptable? Which problem deserves priority? What is government's proper role? Christians who share biblical convictions may sometimes reach different conclusions about those questions. Political disagreement should not automatically be treated as evidence that someone rejects Scripture.

35. HOW SHOULD CHRISTIANS THINK ABOUT SEXUALITY?

Scripture treats sexuality as part of God's created design rather than merely private self-expression. The Bible connects sexual intimacy with marriage and calls Christians to holiness in both desire and behavior. At the same time, every person possesses God-given dignity. Biblical sexual ethics should therefore never become permission for:

mockery,
cruelty,
dehumanization,
hatred,
or self-righteousness.

Christians are called to truth and love together.

36. DOES CHRISTIAN SEXUAL ETHICS APPLY ONLY TO CERTAIN PEOPLE?

No.

Biblical sexual holiness addresses everyone.

It confronts:

adultery,
lust,
pornography,
sexual exploitation,
promiscuity,
unfaithfulness,

and other sexual behavior Scripture places outside God's design. Christians should resist the temptation to emphasize sins culturally associated with "other people" while ignoring their own.

37. HOW SHOULD CHRISTIANS THINK ABOUT FAMILY?

Family is an important part of God's design for human flourishing.

Scripture honors:

marriage,
parenthood,
children,
care for relatives,
and intergenerational responsibility.

But family is not ultimate. Jesus sometimes challenged family loyalties when they competed with allegiance to Him. And the Church becomes a spiritual family that includes:

single people,
widows,
those without children,
and those whose biological families are fractured.

38. HOW SHOULD CHRISTIANS THINK ABOUT TECHNOLOGY?

Technology is neither automatically good nor automatically evil. It amplifies human ability. That means it can amplify both wisdom and foolishness. A biblical worldview asks: What is this technology doing to attention?



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Relationships?
Truthfulness?
Sexual integrity?
Contentment?
Work?
Compassion?
Privacy?
Human dignity?
Technology should remain a tool. It should not quietly become a master.

39. HOW DO ALGORITHMS SHAPE WORLDVIEW?

Digital platforms do more than deliver information. They repeatedly decide what users see. Systems may prioritize content likely to increase: attention, engagement, emotion, or continued use.

Over time, repeated exposure can influence what feels:

normal,
urgent,
popular,
dangerous,
or true.

Christians therefore need to ask not only:

“Is this content true?”

but:

“What is repeatedly discipling my attention?”

MEMORY ANCHOR

What repeatedly captures attention can quietly shape what feels true.

40. HOW SHOULD CHRISTIANS THINK ABOUT ENTERTAINMENT?

Entertainment tells stories about:

what matters,
what happiness looks like,
what love means,
what people should desire,
who heroes are,
and what behavior is normal. That does not mean Christians should fear every movie, song, book, or show. It means they should consume thoughtfully.

Ask:

What vision of life is this presenting?

What does it celebrate?

What does it trivialize?

What is it training me to admire?

41. DOES DEVELOPING A BIBLICAL WORLDVIEW MEAN WITHDRAWING FROM CULTURE?

No.

Jesus prayed for His disciples in John 17 not that they would be removed from the world but protected within it. Christians are called to be:

salt,
light,
witnesses,
neighbors,
workers,
citizens,
creators,
and servants.

The goal is neither uncritical absorption nor fearful isolation. It is faithful presence.

PART ONE SUMMARY

A biblical worldview begins with God. It understands reality through the biblical story:

Creation -> Fall -> Redemption -> New Creation

It recognizes:

God as Creator,
human dignity as His image-bearers,
human sinfulness,
Christ as Redeemer,
truth as objective rather than self-created, morality as rooted in God, and history as moving toward God's promised restoration. A biblical worldview does not merely tell Christians what positions to hold. It teaches them how to see.

MEMORY ANCHOR

Do not begin with “What does the culture say?” Begin with “What has God revealed?”

THE BIBLICAL WORLDVIEW TEST

When encountering a claim, controversy, idea, or cultural message, ask:

1. WHAT IS ACTUALLY BEING CLAIMED?

State it fairly before responding.



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2. WHAT ASSUMPTIONS ARE UNDERNEATH IT?

What does it assume about God, truth, humanity, morality, freedom, or purpose?

3. WHAT DOES SCRIPTURE EXPLICITLY TEACH?

Start with the clearest texts in context.

4. WHAT BIBLICAL PRINCIPLES APPLY?

Some issues are addressed indirectly rather than by name.

5. WHAT KIND OF CONCLUSION AM I MAKING?

Is it:

Scripture?

Theological inference?

Wisdom/application?

Preference?

6. HOW DOES THE GOSPEL CHANGE THE QUESTION?

Where do creation, sin, grace, Christ, redemption, and hope fit?

7. WHAT WOULD FAITHFULNESS LOOK LIKE?

Biblical worldview should lead somewhere.

MEMORY ANCHOR

Understand the claim. Expose the assumptions. Open Scripture. Apply carefully. Follow Jesus.

WANT TO GO DEEPER?



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PART TWO

INTERMEDIATE - BROAD WORLDVIEW SURVEY

READER NOTE

Part Two covers a wider range of ideas than Part One. The purpose is not to make readers experts in philosophy, comparative religion, apologetics, textual criticism, politics, or cultural analysis. It is to provide a reliable map and teach readers what questions to ask.

You do not need to master every term to understand the central biblical point: all truth belongs under the lordship of Christ.

WORLDVIEWS, CULTURE, AND CHRISTIAN DISCERNMENT

42. ARE THERE OTHER WORLDVIEWS BESIDES CHRISTIANITY?

Yes.

People and cultures understand reality through many frameworks. Some are explicitly religious.

Others are secular.

And many individuals combine ideas from several different systems without realizing it. Part Two briefly introduces several influential ideas. These descriptions are necessarily simplified. They should be used as starting points-not caricatures.

43. WHAT IS NATURALISM OR MATERIALISM?

In broad worldview discussions, naturalism generally holds that nature is all that exists and that supernatural explanations are unnecessary or false. Materialism often emphasizes physical matter and processes as fundamental reality. There are different versions of both. Within strongly naturalistic frameworks, human beings are generally understood through natural processes rather than divine creation.

Christianity differs fundamentally because it affirms a Creator who exists independently of creation and acts within it.

44. WHAT IS ATHEISM?

Atheism broadly refers to the absence of belief in God or the belief that no God exists. Atheists hold many different philosophical and moral views. It would therefore be unfair to speak of "the atheist worldview" as though every atheist believes the same things. The fundamental point of disagreement with Christianity concerns God.

Christianity begins with the reality of the Creator.

Atheism does not.

45. WHAT IS AGNOSTICISM?

Agnosticism concerns knowledge of God. An agnostic may believe God's existence is unknown or perhaps unknowable. Some agnostics lean toward belief. Others lean toward atheism. Christians should respond to honest uncertainty with respect rather than ridicule. The New Testament itself invites examination of historical claims concerning Jesus.

46. WHAT IS SECULAR HUMANISM?

Secular humanism generally emphasizes human reason, ethical responsibility, human flourishing, and solving human problems without reliance upon supernatural revelation. Secular humanists can share many moral concerns with Christians:

human dignity,

compassion,

justice,

education,

and relief of suffering. The deeper disagreement concerns the foundation of those values and humanity's ultimate purpose. Christianity grounds human dignity and morality in God.

47. WHAT IS MORAL RELATIVISM?

Moral relativism broadly holds that moral judgments depend significantly or entirely upon individuals, societies, or cultures rather than universal objective moral truths. There are sophisticated versions of relativistic thought, so it should not be reduced to:

"Anything goes."

But Christianity does affirm objective moral reality grounded ultimately in God. Cultures can therefore be morally mistaken.

So can Christians.

48. WHAT IS EXPRESSIVE INDIVIDUALISM?

This modern term describes an influential cultural idea in which authentic identity is discovered primarily by looking inward and then expressing one's deepest feelings or desires outwardly. The surrounding society is often expected to affirm that self-expression.

Christianity values individuality.

But discipleship does not make inner desire the highest authority.

Jesus says:

"Follow Me."

Christian identity is received and transformed in relationship with God.

49. WHAT ABOUT NEW AGE OR PANTHEISTIC SPIRITUALITY?

Pantheism identifies God or ultimate reality with everything that exists. Some contemporary spiritual movements draw from pantheistic or related ideas, though "New Age" describes a broad and diverse collection of beliefs. Biblical Christianity distinguishes clearly between:

Creator

and

creation.

God is present and active within creation but is not identical with the universe.

50. DO ALL RELIGIONS BASICALLY TEACH THE SAME THING?

No.

Religions can share important ethical teachings.

Many value:

compassion,

generosity,

self-control,

prayer,

community,



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or care for others. But their central truth claims can differ substantially. They may disagree about:

God,
Jesus,
salvation,
sin,
revelation,
human nature,
reincarnation,
resurrection,
and ultimate reality.

Respecting another religion does not require pretending contradictions do not exist.

51. HOW DOES CHRISTIANITY RELATE TO JUDAISM?

Christianity emerged from the story of Israel. Christians and Jews share the Hebrew Scriptures, though they understand and arrange them within different canonical and interpretive frameworks. The decisive Christian claim is that Jesus is Israel's promised Messiah and the risen Lord. Judaism does not accept that claim. Christians should understand this genuine theological difference without contempt or antisemitism.

52. HOW DOES CHRISTIANITY RELATE TO ISLAM?

Christianity and Islam both affirm one Creator and share certain figures and historical connections. But they differ significantly regarding:

the Trinity,
the identity of Jesus,
the incarnation,
the crucifixion,
and the nature of revelation. Islam emphasizes tawhid, God's absolute oneness. Historic Christianity confesses one God in three Persons-Father, Son, and Holy Spirit. Those are not minor differences. They should be discussed accurately and respectfully.

53. IS CHRISTIANITY SIMPLY ONE CULTURAL PERSPECTIVE AMONG MANY?

Christianity certainly enters and is expressed through cultures. Christians themselves are culturally shaped. But Christianity makes universal claims. Jesus is not presented merely as one community's private symbol. The Gospel announces events and realities claimed to be true for everyone. The resurrection is therefore either a genuine event or it is not. Christianity stands or falls on truth claims, not merely cultural usefulness.

WHY TRUST SCRIPTURE?

54. WHY DO CHRISTIANS TREAT THE BIBLE AS AUTHORITATIVE?

The deepest Christian answer is theological. Scripture presents itself as God's Word communicated through human authors. Jesus repeatedly treated the Old Testament Scriptures as authoritative. The apostles likewise appealed to Scripture as God's revelation. 2 Timothy 3:16 describes Scripture as God-breathed.

2 Peter 1:20-21 describes prophetic Scripture as involving human authors speaking from God as carried along by the Holy Spirit. Christians therefore believe biblical authority ultimately rests upon God as the source of revelation, not upon the Church granting authority to otherwise ordinary books. That is the Christian claim.

The historical questions of transmission and canon still matter and should be examined rather than ignored.

55. WHAT IS THE DIFFERENCE BETWEEN INSPIRATION AND TRANSMISSION?

Inspiration concerns God's work in the production of Scripture. Transmission concerns what happened as biblical manuscripts were copied and passed from generation to generation. Those are not the same question. Christians who affirm biblical inspiration do not normally claim that every later copyist was miraculously prevented from making every copying mistake. Ancient manuscripts contain textual variants.

The task of comparing manuscripts to determine the earliest recoverable wording is called textual criticism. The existence of variants is therefore not something responsible Christian scholarship needs to hide.

56. DO TEXTUAL VARIANTS MEAN THE BIBLE HAS BEEN CORRUPTED BEYOND RECOVERY?

No.

Hand-copied ancient texts naturally contain differences among manuscripts. Many variants are minor-such as spelling, word order, or other differences that do not substantially affect meaning. Some variants are more significant and deserve careful study. Because many biblical manuscripts and ancient witnesses survive, scholars can compare them rather than depending upon one late copy.

Modern Bible translations sometimes include footnotes where an important textual question exists. The responsible conclusion is not:

"There are variants, therefore the Bible is unreliable."

Nor should Christians pretend:

"There are no meaningful textual questions."

The evidence can be examined.

57. HOW DID THE BIBLICAL CANON DEVELOP?

Canon refers to the recognized collection of books received as Scripture. The Old Testament canon developed within the history of Israel and Judaism. The New Testament books emerged from the apostolic era and were read, copied, circulated, and recognized among early Christian churches. The Church did not simply invent the New Testament centuries later at one meeting.

Recognition developed over time. Early Christians considered questions such as:

apostolic connection,

consistency with the faith received from the apostles, and widespread use among churches. Some books were discussed longer than others. Church councils later formally listed collections that were already widely recognized. Christians disagree somewhat about the Old Testament canon, particularly concerning books commonly called the Deuterocanonical books or Apocrypha. Those differences should be acknowledged rather than hidden.

58. WHY TRUST THE BIBLE RATHER THAN ANOTHER RELIGIOUS TEXT?

That question cannot be answered responsibly merely by saying:

"Because the Bible says it is true."

A worldview should be willing to examine its claims. Christian confidence in Scripture involves several connected considerations: the character of biblical revelation across many centuries, the historical setting of its claims, the preservation and study of its manuscripts, the relationship between Old and New Testaments, the person of Jesus, His treatment of Scripture,



Rooted in Scripture - Pointing to Jesus

and especially the historical claim of His death and resurrection. Christianity ultimately asks readers to examine Jesus. If Jesus truly rose from the dead, His identity and authority radically affect how His teaching, His apostles, and the Scriptures connected with that revelation should be understood. Reasonable and informed people can examine this evidence and reach different conclusions. Christianity therefore should not pretend that historical evidence mechanically forces belief. Rather, Christians argue that the resurrection provides the best explanation of the relevant historical evidence and invite that claim to be seriously examined.

MEMORY ANCHOR

Christian trust in Scripture is not fear of examination. The biblical claims invite examination.

59. HAS CHRISTIANITY SOMETIMES BEEN DISTORTED BY CULTURE?

Yes.

Christians can confuse cultural assumptions with biblical teaching. History contains examples of Christians defending or tolerating:

racism,

slavery,

nationalism,

abuse,

antisemitism,

colonial exploitation,

and other injustices while appealing selectively to Scripture. That should produce humility. The answer is not abandoning Scripture. It is allowing Scripture to judge Christian culture too.

MEMORY ANCHOR

A biblical worldview examines the Church as well as the world.

60. DOES SCIENCE CONFLICT WITH CHRISTIANITY?

Not inherently.

Science investigates the natural world. Christianity teaches that the natural world was created by God. Many important contributors to scientific inquiry have been Christians, while many scientists today hold non-Christian worldviews. Real tensions can arise between particular scientific interpretations and particular interpretations of Scripture. Those questions should be examined individually rather than reduced to:

“Science versus faith.”

61. DOES SCIENCE ANSWER EVERY QUESTION?

No.

Science is extraordinarily powerful for investigating empirical questions about the natural world. But scientific methods are not designed to answer every kind of question.

For example:

What is morally right?

Why should human beings possess equal dignity?

What makes beauty meaningful?

Does life have ultimate purpose?

Why does anything exist at all?

Those involve philosophical, moral, or theological reasoning. Science and worldview overlap, but they are not identical.

62. HAS SCIENCE DISPROVED GOD?

Science has not produced an experiment demonstrating that God does not exist. Nor can Christians simply point to unexplained scientific questions and declare each one proof of God. God should not become a placeholder for gaps in current knowledge. The deeper Christian claim is that all creation ultimately depends upon God, including the orderly processes science investigates.

63. DO CHRISTIANS AGREE ABOUT CREATION AND SCIENTIFIC QUESTIONS?

No.

Christians who affirm Scripture's authority hold different interpretations concerning matters such as: the age of the earth, the days of Genesis 1, evolutionary processes,

and how particular scientific evidence should be interpreted. Those are significant discussions, but they are beyond the scope of this study. The foundational biblical claims remain:

God is Creator.

Creation depends upon Him.

Human beings bear His image.

Creation is purposeful.

APOLOGETICS - WHY BELIEVE?

64. WHAT IS APOLOGETICS?

Apologetics is the reasoned explanation and defense of Christian belief. The word comes from the idea of giving an answer or defense. 1 Peter 3:15 encourages believers to be prepared to explain their hope. But the same passage emphasizes gentleness and respect. Christian apologetics should not become intellectual combat for its own sake. The goal is faithful witness.

65. WHAT IS THE COSMOLOGICAL OR CONTINGENCY ARGUMENT?

There are several versions. Broadly, these arguments begin with the existence of the universe and ask why anything exists at all. Things within the universe appear dependent or contingent—they do not contain within themselves the complete explanation for why they exist.

Some Christian philosophers argue that contingent reality ultimately points beyond itself toward a necessary, non-dependent foundation for existence. This reasoning does not by itself establish every Christian doctrine. Its more limited purpose is to argue that reality may require an ultimate cause or ground beyond the universe itself.

66. WHAT ABOUT FINE-TUNING OR DESIGN ARGUMENTS?

Scientists have identified physical conditions and constants that must fall within particular ranges for a life-permitting universe such as ours. Some thinkers argue that this fine-tuning is better explained by purposeful design than by chance alone. Others propose different explanations, including multiverse models or principles of observer selection. Fine-tuning arguments therefore involve scientific evidence and philosophical interpretation. Christians should avoid claiming more than the argument establishes. At most, such reasoning may contribute to a cumulative case that reality is consistent with purposeful creation.



Rooted in Scripture - Pointing to Jesus

67. WHAT IS THE MORAL ARGUMENT?

The moral argument asks how objective moral obligations are best explained. Most people live as though some things really are wrong—not merely personally disliked. Torturing an innocent person for pleasure, for example, seems wrong regardless of whether a society approves it. Christian thinkers argue that objective moral duties fit naturally within a universe grounded in a morally perfect God. Critics offer alternative accounts of morality through reason, human flourishing, social development, evolution, or other frameworks. The argument invites the deeper question:

What makes moral obligation objectively binding?

68. WHAT ABOUT CONSCIOUSNESS AND HUMAN REASON?

Human beings possess consciousness, rational thought, intentionality, and the ability to reason about abstract truths. Some Christian philosophers argue that these features fit naturally within a reality grounded in an intelligent Creator. Naturalistic thinkers offer various accounts involving physical processes, emergence, evolution, and philosophy of mind. The question remains actively debated.

Christianity does not require treating unsolved scientific questions as proof of God. But consciousness and rationality are legitimate worldview questions:

What kind of universe best explains minds capable of understanding it?

69. DOES EVIL AND SUFFERING COUNT AGAINST BELIEF IN GOD?

Evil and suffering present one of the most serious challenges to Christian belief. This is not merely an emotional question. It is also a philosophical one. The logical problem of evil asks whether the existence of evil is logically compatible with a God who is all-powerful, all-knowing, and perfectly good.

The evidential problem of evil asks whether the amount, intensity, and apparently unnecessary character of suffering in the world make God's existence less likely. These are serious questions. Christians have offered several responses. Some emphasize meaningful human freedom and the possibility of creatures making genuinely consequential choices.

Some argue that a world containing morally significant persons necessarily permits the possibility of great evil. Some point to ways suffering can produce courage, compassion, perseverance, or other goods that could not exist in a world without difficulty.

Others emphasize the limits of human knowledge: not knowing a sufficient reason for a particular instance of suffering is not the same as knowing that no sufficient reason could exist. But none of these responses means Christians know God's specific reason for every tragedy.

Nor should Christians tell suffering people that every painful event occurred simply to "teach them a lesson." Scripture itself contains prolonged lament and unanswered questions. Christianity's response to evil also goes beyond philosophical explanation. It points to Jesus Christ. The Christian claim is that God has not remained distant from human suffering.

In Christ, God enters the brokenness of the world. Jesus experiences rejection, injustice, grief, pain, and death. At the cross, evil does its worst. In the resurrection, death does not have the final word. And Scripture promises that evil will ultimately be judged, death defeated, and creation restored. That does not explain why God permits every particular tragedy now. It does mean Christianity places suffering inside a larger story in which evil is real, God opposes it, Christ enters it, and God ultimately defeats it.

PASTORAL SAFEGUARD

A philosophical response to evil should never become a shortcut around someone's grief.

A person in pain may need presence and lament before argument. For a fuller pastoral treatment of prolonged suffering, unanswered prayer, grief, and faithfully releasing outcomes that do not change, see:

Study #121 - Rowboat, Sailboat, or Steamboat?

MEMORY ANCHOR

Christianity does not pretend evil is easy to explain. It points to a God who enters suffering and promises evil will not have the final word.

70. WHAT IS THE HISTORICAL ARGUMENT FOR THE RESURRECTION?

Christianity ultimately makes a historical claim: Jesus was crucified and later appeared alive to His followers. The New Testament writings present this as the central explanation for the sudden proclamation of the resurrection. Historical investigation asks questions such as:

Was Jesus crucified?

What did His followers claim afterward? How early are the resurrection traditions? How should the reported appearances and transformation of the early Christian movement be explained? Historians and scholars disagree about how those facts should be interpreted, especially because resurrection involves a supernatural claim. Christian apologetics argues that the bodily resurrection of Jesus best explains the evidence.

It does not claim that historical investigation mechanically forces every person to that conclusion. And Paul makes clear in 1 Corinthians 15 that Christianity itself depends upon the resurrection claim.

71. DO THESE ARGUMENTS "PROVE" CHRISTIANITY?

Not in the sense of forcing every reasonable person to believe.

Arguments can:

clarify,

challenge assumptions,

offer evidence,

show coherence,

and remove intellectual obstacles. Arguments against Christian belief also deserve serious consideration rather than dismissal. The problem of evil is one example. Christians should be willing to ask whether their worldview can account not only for the evidence they find favorable, but also for the hardest objections raised against it.

At the same time, no single philosophical argument contains the entire Gospel. A cosmological argument does not establish the Trinity. Fine-tuning does not establish the resurrection. A moral argument does not tell someone who Jesus is. And a Christian response to the problem of evil does not provide God's hidden reason for every instance of suffering.

Christian apologetics works best as a cumulative case centered ultimately on Christ.

MEMORY ANCHOR

Arguments can point toward truth. The Gospel still points to Jesus.

72. DOES EVERY CHRISTIAN NEED TO BECOME A PHILOSOPHER?

No.

Christians should learn to think carefully. But intellectual ability varies. A believer does not need advanced training in philosophy to know and follow Jesus. At the same time, Christians should not celebrate ignorance. Jesus calls His people to love God with the mind as well as heart, soul, and strength.

73. WHAT IS A PRESUPPOSITION?

A presupposition is a foundational assumption brought to a question.



Rooted in Scripture - Pointing to Jesus

Everyone has them.

For example:

“Miracles cannot happen.”

is not simply a neutral observation. It assumes something about reality.

Likewise:

“The Bible must be true because I believe it.”

would not constitute sufficient reasoning for someone who does not already share that belief. Good worldview thinking learns to identify assumptions-including one's own.

74. CAN REASON LEAD SOMEONE TO GOD?

Christians disagree somewhat about how to describe the relationship between reason, evidence, faith, and God's work in bringing people to belief.

Historic Christian thinkers have offered philosophical arguments concerning: the existence of God, the origin of the universe,

moral reality,

design,

consciousness,

and other questions.

Arguments can remove obstacles and provide evidence. But Christian faith is more than agreeing that a deity probably exists. The Gospel calls people to Christ.

75. WHAT SHOULD CHRISTIANS DO WHEN THEY HAVE DOUBTS?

Bring them into the light. Doubt is not necessarily rebellion. Questions can arise from:

intellectual difficulty,

pain,

disappointment,

lack of information,

or competing claims.

Scripture itself contains people asking difficult questions.

Christians can:

pray,

study,

seek wise teachers,

examine evidence,

and remain honest.

Pretending to have no questions does not strengthen faith.

CULTURE, MEDIA, AND DISCERNMENT

76. HOW SHOULD CHRISTIANS HANDLE INFORMATION ONLINE?

Slow down.

Ask:

Who created this?

What evidence is offered? Is the original source available? Has context been removed? Is the headline stronger than the evidence? Is the source trying to inform-or provoke? Can the claim be independently verified? Would this be believed as quickly if it supported the other side? Digital discernment is part of modern discipleship.

77. WHAT ABOUT CONSPIRACY THEORIES?

Christians should care deeply about truth. That means neither automatically accepting official explanations nor automatically distrusting them.

Extraordinary accusations require responsible evidence.

Scripture condemns:

false witness,

slander,

gossip,

and spreading claims without knowledge. Fear and suspicion can become powerful worldview filters. Christians should not baptize speculation by attaching:

“God showed me”

or

“Christians know what's really happening”

to unsupported claims.

PASTORAL SAFEGUARD

Biblical discernment is not believing whatever makes the world feel secretly explainable. It is loving truth enough to verify before repeating.

78. HOW SHOULD CHRISTIANS THINK ABOUT NEWS?

News can inform.

It can also distort perspective if constant exposure makes rare events feel universal or every development feel catastrophic. Christians should remain informed enough to:

love neighbors,

pray intelligently,

act wisely,

and participate responsibly.

But Christians do not need to live emotionally governed by a continuous news cycle. God's Kingdom is not measured by the day's headline.

79. WHAT ABOUT SOCIAL MEDIA?

Social media can:

connect,

teach,

encourage,



Rooted in Scripture - Pointing to Jesus

inform,
and mobilize good work. It can also reward:
outrage,
comparison,
impulsivity,
tribalism,
self-promotion,
and misinformation.

Before posting or sharing, ask:

Is it true?

Is it fair?

Is it necessary?

Is it loving?

Has it been verified?

What am I trying to accomplish?

80. WHAT IS TRIBALISM?

Tribalism occurs when loyalty to one's group becomes so powerful that truth and fairness are applied differently to insiders and outsiders. The pattern sounds like:

When our side does it, explain it.

When their side does it, condemn it.

Political, cultural, denominational, racial, national, and even ministry identities can become tribal. Christians are especially vulnerable when group identity becomes fused with faith. Jesus must remain free to correct our side.

81. HOW SHOULD CHRISTIANS APPROACH POLITICS?

As disciples of Jesus. That means Christians should care about:

justice,

human dignity,

truth,

peace,

freedom,

order,

the vulnerable,

responsibility,

and the common good. But translating biblical principles into public policy requires wisdom. Christians should evaluate policies and leaders without pretending any candidate perfectly represents Christ.

82. CAN POLITICS BECOME AN IDOL?

Yes.

Politics becomes spiritually dangerous when:

winning becomes ultimate,

fear dominates,

opponents become enemies to hate, leaders receive unquestioning loyalty, or the Church's mission becomes indistinguishable from political power.

Political engagement can be faithful.

Political worship cannot.

MEMORY ANCHOR

Christians may participate in politics. They must not ask politics to become their savior.

83. HOW SHOULD CHRISTIANS THINK ABOUT FREEDOM?

Modern culture often defines freedom as:

the ability to do whatever I choose.

Biblical freedom is richer. Freedom includes liberation from slavery to sin and freedom for loving obedience to God. Not every desire produces flourishing. Human flourishing is connected to God's design rather than independence from it.

84. WHAT DOES "AUTHENTICITY" MEAN BIBLICALLY?

Honesty matters.

Christians should not live fake lives. But authenticity cannot simply mean expressing every inner impulse. Sometimes the most honest Christian response is:

"This desire is genuinely present, but it does not define who I am or determine what I should do."

Discipleship includes bringing the real self-not a curated self-to Jesus for transformation.

85. HOW DOES WORLDVIEW SHAPE COMPASSION?

If every person bears God's image, no person becomes merely:

an argument,

a political category,

a diagnosis,

a sinner to condemn, or a project to fix. Worldview should increase compassion. Jesus combined moral clarity with remarkable mercy toward broken people. Christians who defend truth while becoming cruel have misunderstood the One they claim to defend.

86. HOW DOES WORLDVIEW SHAPE COURAGE?

If God is real, truth matters even when unpopular. Christians need not reshape conviction every time cultural approval changes. But courage is not aggression. Biblical courage may look like:

speaking,

remaining silent,

standing alone,

protecting someone,

admitting error,



Rooted in Scripture - Pointing to Jesus

or refusing retaliation.
Courage serves truth rather than ego.

87. HOW DOES WORLDVIEW SHAPE HUMILITY?

A biblical worldview tells Christians:

God is Creator.

Human beings are creatures.

God knows perfectly.

Human beings do not.

God is holy.

Christians are sinners saved by grace. That leaves little room for intellectual arrogance. Christians can hold strong convictions while still saying:

"I may be misunderstanding something."

Humility is not uncertainty about everything. It is accurate awareness of human limitations.

88. WHAT IF CULTURE CALLS A BIBLICAL BELIEF HARMFUL?

Listen carefully before responding. Sometimes Christians are criticized because biblical teaching genuinely conflicts with cultural values. At other times, criticism exposes:

hypocrisy,

cruelty,

poor reasoning,

abuse,

or an unbiblical tradition Christians have defended. Do not assume criticism proves Christianity wrong. Do not assume criticism proves Christians right.

Test the claim.

89. WHAT IF A CHURCH OR CHRISTIAN COMMUNITY TEACHES SOMETHING I QUESTION?

Open Scripture.

Study context.

Ask questions respectfully.

Consult trustworthy teachers from more than one source. Consider how Christians across history and traditions have understood the issue.

Do not assume:

"My church says it, therefore Scripture says it."

But do not assume:

"I dislike it, therefore it must be wrong."

Discernment requires both teachability and examination.

90. SHOULD CHRISTIANS READ PEOPLE THEY DISAGREE WITH?

Sometimes, yes.

Understanding another position from its strongest responsible advocates can prevent caricature. It can also reveal weaknesses in one's own arguments. But not every believer needs to immerse themselves in every ideology.

Wisdom considers:

maturity,

time,

purpose,

and spiritual vulnerability.

The goal is understanding-not endless intellectual consumption.

91. HOW CAN SOMEONE TELL WHETHER CULTURE IS DISCIPLING THEM MORE THAN SCRIPTURE?

Ask:

What receives the most attention? What produces the strongest emotional reactions? Whose approval feels essential? What ideas seem obviously true even though they have never been examined biblically? What would be hardest to surrender if Scripture challenged it? What voices shape imagination every day? Worldview is formed through repetition.

MEMORY ANCHOR

What shapes attention repeatedly will often shape assumptions eventually.

92. CAN CHRISTIAN MEDIA SHAPE WORLDVIEW BADLY TOO?

Yes.

A source does not become trustworthy simply because it is labeled Christian. Christian books, podcasts, sermons, videos, prophecy channels, political commentary, and social-media accounts should also be tested.

Ask:

Does this handle Scripture in context? Does it distinguish fact from speculation? Does it correct mistakes? Does it generate wisdom-or constant fear?

Does it point toward Christ-or build dependence on the personality delivering the message? "Christian" is not a substitute for discernment.

93. WHAT ABOUT PROPHECY CLAIMS OR "GOD TOLD ME" MESSAGES?

Scripture instructs believers to test spiritual claims. No contemporary claim carries the authority of Scripture. Predictions should not be insulated from evaluation. And "God told me" should never be used to end legitimate questions or control another person's decisions. Christians can remain open to God's work while refusing gullibility.

94. HOW DOES A BIBLICAL WORLDVIEW APPROACH OTHER PEOPLE?

Not as enemies to defeat. Every person is an image-bearer. Every Christian is a sinner saved by grace. 1 Peter 3:15 joins giving an answer with gentleness and respect. 2 Timothy 2:24-25 warns the Lord's servant against quarrelsomeness.

Worldview matters.

How Christians communicate it matters too.

95. DOES BIBLICAL WORLDVIEW MEAN FEAR OF THE WORLD?

No.

Christians do not need to panic every time culture changes.

Jesus remains Lord.



Rooted in Scripture - Pointing to Jesus

Truth remains true.
God's mission continues.
Fear can make Christians:

reactionary,
suspicious,
angry,
or easily manipulated.

Biblical discernment is alert without becoming terrified.

96. CAN "BIBLICAL WORLDVIEW" LANGUAGE ITSELF BE MISUSED?

Yes.

It can become a label used to give human opinions divine authority.

Someone may say:

"The biblical worldview is..."

when what follows is actually:

a political strategy,
a cultural preference,
a disputed interpretation,

or a personal conviction. This is why the distinction between:

Scripture,
inference,
wisdom,
and preference
is so important.

PASTORAL SAFEGUARD

Never use "biblical" as a shortcut for avoiding the responsibility to show what Scripture actually teaches.

97. CAN A BIBLICAL WORLDVIEW BECOME ARROGANT?

A distorted version can. Someone may begin believing:

"I understand everything because I have the biblical worldview."

But Scripture should produce the opposite. The more clearly Christians see God, the more clearly they should recognize their own creaturely limits and need for grace. Truth is not a trophy. It is a gift and responsibility.

98. WHAT SHOULD HAPPEN WHEN CHRISTIANS DISCOVER THEY WERE WRONG?

Repent.

Correct the error.

Thank God for greater understanding. Being corrected is not defeat. It is part of having the mind renewed. A worldview genuinely submitted to Scripture must remain reformable by Scripture.

99. WHAT DOES ROMANS 12:2 MEAN BY "RENEWING YOUR MIND"?

Paul contrasts being conformed to the patterns of this age with transformation through renewed thinking. Christian transformation includes how believers perceive and evaluate reality. The mind learns new patterns. Old assumptions are challenged.

Desires are reordered.

Wisdom develops.

Developing a biblical worldview is therefore not merely academic. It is part of spiritual formation.

100. WHAT DOES IT MEAN TO "TAKE EVERY THOUGHT CAPTIVE"?

2 Corinthians 10:5 appears within Paul's discussion of arguments and claims raised against the knowledge of God. The verse should not be reduced merely to controlling random unwanted thoughts. It includes confronting ideas that oppose God's truth. Christians are called to bring thinking under Christ's lordship.

101. HOW DOES COLOSSIANS 2 APPLY TO WORLDVIEW?

Paul warns believers not to be taken captive through deceptive philosophy and human tradition according to the elemental principles of the world rather than Christ. This is not a rejection of philosophy as careful thinking. Paul himself reasons extensively. The warning concerns systems that pull believers away from Christ. The standard is not:

"Is this intellectual?"

It is:

"Is this true and consistent with Christ?"

102. HOW SHOULD CHILDREN AND NEW BELIEVERS LEARN A BIBLICAL WORLDVIEW?

Worldview formation begins long before someone learns words such as *epistemology* or *naturalism*. Children learn worldview through:

stories,
family habits,
worship,
questions,
media,
relationships,

and what adults repeatedly celebrate or fear. New believers also need simple foundations before complex arguments. A basic pattern can be:

What is this saying?

What does it assume?

Is it true?

What does Scripture say?

What would following Jesus look like?

The goal is not to make children suspicious of everything outside the Church. It is to help them grow into thoughtful disciples who know how to recognize truth, ask good questions, and return to Scripture.

103. WHY MUST JESUS REMAIN AT THE CENTER?



Rooted in Scripture - Pointing to Jesus

Because Christianity is not primarily a worldview system. It is God's redemptive revelation culminating in a Person.

Jesus is:

the image of the invisible God, the Word made flesh,

the way,

the truth,

the life,

the crucified Savior,

the risen Lord,

and the One through whom God will reconcile all things. A worldview can become cold if it turns Christianity into propositions without Christ. Christian truth leads to Him.

THREE WORLDVIEW DANGERS

ABSORPTION

"Culture says it, so it must be normal and true."

Correction:

Test everything by God's truth.

ISOLATION

"Culture is dangerous, so Christians should retreat from everyone unlike themselves."

Correction:

Jesus sends His people into the world as faithful witnesses.

DOMINATION

"If Christians gain enough power, they can force society to become Christian."

Correction:

The Gospel advances through faithful witness, discipleship, truth, service, and God's work-not coerced conversion.

BETTER WAY

FAITHFUL PRESENCE

Know God's truth.

Love neighbors.

Practice wisdom.

Resist evil.

Serve courageously.

Speak graciously.

Remain centered on Christ.

A BIBLICAL WORLDVIEW FROM GENESIS TO REVELATION

CREATION

God creates reality.

Therefore reality has meaning.

HUMANITY

God creates human beings in His image. Therefore human life possesses dignity.

FALL

Human beings rebel.

Therefore neither individuals nor cultures are morally neutral.

ISRAEL

God reveals Himself and forms a covenant people. Therefore truth is received through revelation, not invented.

WISDOM

Fear of the Lord is the beginning of wisdom. Therefore knowledge cannot finally be separated from God.

PROPHETS

God confronts idolatry, injustice, hypocrisy, and false worship. Therefore religious people also need worldview correction.

JESUS

The Word becomes flesh. Truth is revealed personally and perfectly in Christ.

CROSS

Human sin and God's love meet at Calvary. The world's deepest problem requires redemption, not mere education.

RESURRECTION

Jesus defeats death.

Reality now includes a risen King.

CHURCH

God forms a people from every nation. Christian identity transcends racial hierarchy, class, nationality, and political tribe.

MISSION

The Gospel goes to the nations. Truth is announced with invitation.

NEW CREATION

Christ makes all things new. History is moving toward restoration under God's reign.



Rooted in Scripture - Pointing to Jesus

HARD QUESTIONS - QUICK REVIEW

Does everyone have a worldview?

Yes.

Is a biblical worldview merely a list of conservative positions?

No.

Where does biblical worldview begin?

With God.

What four-part storyline helps organize it?

Creation -> Fall -> Redemption -> New Creation.

Are human beings valuable?

Yes. They bear God's image.

Does Scripture support racial hierarchy?

No.

Are human beings naturally reliable moral authorities?

No. Humanity is affected by sin.

Is truth privately created?

No.

Are personal experiences real and important?

Yes.

Can experiences be interpreted incorrectly?

Yes.

Does Scripture directly answer every modern question?

No.

Does that make Scripture irrelevant to modern questions?

No.

Can Christians confuse preference with biblical teaching?

Yes.

Why do Christians treat Scripture as authoritative?

Because they understand it as God's revelation through human authors, received and recognized within God's redemptive history.

Are inspiration and transmission the same thing?

No.

Do biblical manuscripts contain textual variants?

Yes.

Do textual variants mean Scripture is hopelessly corrupted?

No.

Was the New Testament invented at one late church council?

No.

Did recognition of the canon develop historically?

Yes.

Are there some canonical differences among Christian traditions?

Yes.

Is morality merely majority opinion?

No.

Does love require approving everything?

No.

Does biblical judgment mean self-righteous condemnation?

No.

Are feelings unimportant?

No.

Are feelings infallible?

No.

Is work part of God's good creation?

Yes.

Is wealth inherently evil?

No.

Can money become an idol?

Yes.

Does suffering always indicate personal sin?

No.

Does justice matter to God?

Yes.

Does one political party perfectly represent biblical Christianity?

No.

Is any modern nation identical with God's Kingdom?

No.

Can faithful Christians disagree on political applications?

Yes.

Does technology shape worldview?

It can.

Should Christians withdraw completely from culture?

No.

Are atheists, agnostics, or adherents of other religions all intellectually identical?

No.



Rooted in Scripture - Pointing to Jesus

Do all religions teach the same thing?

No.

Should differences be discussed respectfully?

Yes.

Is science inherently opposed to Christianity?

No.

Do Christians agree on every creation/science question?

No.

What is apologetics?

Reasoned explanation and defense of Christian belief.

Does evil and suffering present a serious philosophical challenge to belief in God?

Yes.

Does Christianity claim to know God's specific reason for every instance of suffering?

No.

Are there different forms of the philosophical problem of evil?

Yes. Two commonly discussed forms are the logical and evidential problems of evil.

Does answering the philosophical problem of evil eliminate the need for lament and compassion?

No.

Does the Christian response to suffering ultimately point only to an argument?

No. It ultimately points to Jesus Christ, His cross, His resurrection, and God's promised restoration.

Does one philosophical argument prove all of Christianity?

No.

Is the resurrection central to Christian apologetics?

Yes.

Should online claims be verified before sharing?

Yes.

Can Christians fall into conspiracy thinking?

Yes.

Can politics become an idol?

Yes.

Can Christian media spread misinformation?

Yes.

Should spiritual claims be tested?

Yes.

Can "biblical worldview" language be abused?

Yes.

Can Christians be wrong?

Yes.

What should Christians do when corrected?

Repent and learn.

What is the goal of worldview formation?

Increasingly seeing and living all of life under the truth and lordship of Jesus Christ.



Rooted in Scripture - Pointing to Jesus

KEY TERMS

A QUICK GLOSSARY

Agnosticism

A position concerning whether God's existence is known or knowable; agnostics vary considerably in their beliefs.

Apologetics

The reasoned explanation and defense of Christian belief, ideally practiced with gentleness and respect.

Biblical Worldview

A framework for understanding all of life according to God's revelation in Scripture, centered in Jesus Christ.

Canon

The recognized collection of books received by a religious community as authoritative Scripture. Christian traditions have some differences concerning the Old Testament canon.

Contingency

The condition of depending upon something else for existence rather than existing necessarily in and of oneself.

Creation-Fall-Redemption-New Creation

A summary framework for the biblical storyline: God's good creation, humanity's rebellion, God's redemptive work, and His promised final restoration.

Evidential Problem of Evil

The argument that the amount, intensity, distribution, or apparently unnecessary character of suffering provides evidence against the existence of an all-powerful, all-knowing, perfectly good God.

Expressive Individualism

A modern concept describing identity as discovered primarily through inward feelings and expressed outwardly as the authentic self.

Faithful Presence

Living actively within society as a disciple of Jesus without either uncritically absorbing the culture or withdrawing from it in fear.

Fine-Tuning

The observation that certain physical conditions and constants fall within ranges compatible with a life-permitting universe; different worldview interpretations of this evidence exist.

Inspiration

Theological language for God's work in giving Scripture through human authors.

Logical Problem of Evil

The argument that the existence of evil may appear logically incompatible with the existence of an all-powerful, all-knowing, perfectly good God.

Materialism

Broadly, the view that physical matter or material processes constitute fundamental reality. Definitions vary philosophically.

Moral Relativism

A family of views in which moral truth is understood as significantly or entirely relative to individuals, societies, cultures, or frameworks.

Naturalism

Broadly, the view that nature constitutes reality and that supernatural explanations are unnecessary or false. Different forms exist.

Pantheism

The belief that God or ultimate divine reality is identical with everything that exists.

Presupposition

A foundational assumption brought to reasoning or interpretation.

Problem of Evil

The philosophical and theological challenge of understanding how evil and suffering relate to belief in a God who is all-powerful, all-knowing, and perfectly good.

Secular Humanism

A broad nonreligious outlook emphasizing human reason, ethical responsibility, and human flourishing without dependence upon supernatural revelation.

Tawhid

The Islamic doctrine emphasizing the absolute oneness of God.

Textual Criticism

The scholarly comparison of manuscript evidence in order to evaluate textual variants and identify the earliest recoverable wording of an ancient text.

Tribalism

A pattern in which loyalty to a group becomes so strong that truth, fairness, or moral standards are applied differently to insiders and outsiders.

Worldview

A foundational framework through which a person interprets reality, knowledge, morality, identity, purpose, and the future.



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PERSONAL STUDY AND APPLICATION

WHAT IS SHAPING MY WORLDVIEW?

Ask:

What receives the most attention each week?

Scripture?

News?

Social media?

Entertainment?

Friends?

Political commentary?

Podcasts?

Work culture?

Which voices are shaping assumptions most consistently?

WHAT DO I BELIEVE WITHOUT KNOWING WHY?

Choose one strong conviction.

Ask:

Why do I believe this? Can Scripture actually be identified that teaches it? Is that Scripture being used in context?

Is the conclusion:

explicit biblical teaching,

theological inference,

wisdom,

or preference?

Would the difference be recognized?

WHERE HAS CULTURE SHAPED ME?

Ask:

What does the surrounding culture teach about:

success?

identity?

money?

sexuality?

happiness?

freedom?

justice?

truth?

relationships?

Then ask:

Where have those assumptions been absorbed without examination?

WHERE HAS CHRISTIAN CULTURE SHAPED ME?

This question matters too.

Ask:

Has something ever been assumed to be biblical simply because: a church taught it? a family believed it? a favorite pastor said it? a political group repeated it? Christian social media normalized it?

Return to Scripture.

WHAT MAKES ME REACT BEFORE I THINK?

Notice topics that immediately produce:

fear,

anger,

defensiveness,

contempt,

or tribal loyalty.

Strong emotion does not prove a belief is wrong. But it may reveal where careful examination is needed.

Pray:

Lord, teach me to love truth more than being right.

WHAT AM I SHARING?

Before sharing a claim online:

Pause.

Find the source.

Read beyond the headline.

Check context.

Verify the evidence.

Ask whether sharing serves truth and neighbor-love. If uncertain, do not spread it.

PRACTICE THE BIBLICAL WORLDVIEW TEST

Choose one cultural claim.

Write it clearly.

Then work through:

1. What is actually being claimed?

2. What assumptions are underneath it?



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3. What does Scripture explicitly teach?
4. What biblical principles apply?
5. Is the conclusion Scripture, inference, wisdom, or preference?
6. How does the Gospel change the question?
7. What would faithful obedience look like?

HELPING A CHILD OR NEW BELIEVER THINK BIBLICALLY

Use simple questions:

What is this story, video, advertisement, or person saying?

What does it say makes someone happy or important?

Does that fit what God says is true?

What would Jesus want His followers to believe or do?

Worldview formation does not require turning every conversation into a debate. Often it begins simply by helping someone notice the ideas already shaping them.

A SIMPLE DAILY PRACTICE

READ

Let Scripture regularly shape the imagination.

NOTICE

Pay attention to the messages competing for belief.

TEST

Compare claims with God's truth.

THINK

Reason carefully rather than react impulsively.

FOLLOW

Put truth into practice under Jesus' lordship.

DAILY MEMORY ANCHOR

Read. Notice. Test. Think. Follow.



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REVIEW QUESTIONS

1. What is a worldview?
2. Does everyone have one?
3. What makes a worldview biblical?
4. Where does biblical worldview begin?
5. What are the four movements of the biblical storyline used in this study?
6. Why does creation matter?
7. What does the image of God teach about human dignity?
8. Why does the Fall matter to worldview?
9. How does Christianity hold human dignity and sinfulness together?
10. Why must Jesus remain central?
11. What does new creation contribute to Christian hope?
12. What is truth?
13. What is potentially misleading about "my truth"?
14. Can sincere beliefs be false?
15. Are Christians infallible interpreters of truth?
16. What are the Four Levels of Thinking?
17. Why is it important to distinguish Scripture from preference?
18. Why do Christians regard Scripture as authoritative?
19. What is the difference between inspiration and transmission?
20. What are textual variants?
21. What is textual criticism?
22. What is the canon?
23. Did the New Testament canon appear all at once?
24. Why should Christian claims about Scripture remain open to historical examination?
25. Where is morality ultimately grounded?
26. How do truth and love belong together?
27. What is the difference between discernment and condemnation?
28. How does Scripture frame identity?
29. Are feelings important?
30. Are feelings infallible?
31. Where does human purpose come from?
32. How should Christians think about work?
33. How can money become a worldview issue?
34. Does faithfulness always produce worldly success?
35. Does suffering always indicate personal sin?
36. How should Christians understand race and ethnicity?
37. Why does biblical justice not belong exclusively to one political movement?
38. Is any nation identical with God's Kingdom?
39. Can Christians disagree about political applications?
40. How should Christians approach sexuality?
41. Why must sexual ethics be applied consistently?
42. How can technology shape worldview?
43. What role do algorithms play in attention?
44. How should entertainment be evaluated?
45. What is faithful presence?
46. What are the seven steps of the Biblical Worldview Test?
47. What is naturalism?
48. What is atheism?
49. What is agnosticism?
50. What is secular humanism?
51. What is moral relativism?
52. What is expressive individualism?
53. What is pantheism?
54. Do all religions make the same claims?
55. What major differences separate Christianity from Judaism and Islam?
56. Can Christian cultures themselves become distorted?
57. Are science and Christianity inherently opposed?
58. Do Christians agree on every creation/science question?
59. What is apologetics?
60. What does a cosmological or contingency argument ask?
61. What does the fine-tuning argument attempt to explain?
62. What does the moral argument ask?
63. Why are consciousness and reason worldview questions?
64. What is the problem of evil?
65. What is the difference between the logical and evidential problems of evil?
66. Why should Christians avoid claiming to know God's specific reason for every tragedy?
67. How does Jesus change the Christian response to evil and suffering?
68. Why is the resurrection central to Christian apologetics?
69. Can one argument establish every Christian doctrine?
70. What is a presupposition?
71. Why should online information be verified?
72. How can conspiracy thinking conflict with biblical truthfulness?
73. What is tribalism?
74. Can politics become an idol?



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75. What is the biblical difference between freedom and unrestricted desire?
76. Why should Christians listen carefully to criticism?
77. Should Christian teaching itself be tested?
78. Can Christian media shape worldview badly?
79. Why should contemporary spiritual claims be tested?
80. Can "biblical worldview" language itself be misused?
81. What should Christians do when they discover an error?
82. What does renewing the mind involve?
83. How can children and new believers begin learning worldview discernment?
84. Why must worldview formation end with Jesus rather than merely ideas?



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WHERE CAN I LEARN MORE?

START WITH SCRIPTURE

Genesis 1-3

Creation, human dignity, vocation, temptation, sin, and the Fall.

Job 1-2; 38-42

Faith, suffering, human limitation, and God's wisdom.

Psalms 13

Faithful lament when God's answer seems delayed.

Psalms 19

God's revelation through creation and His Word.

Psalms 119:97-112

God's Word, wisdom, understanding, and guidance.

Proverbs 1:1-7

The fear of the Lord as the beginning of knowledge.

Isaiah 40:12-31

God's incomparable greatness and human limitation.

Habakkuk 1-3

Wrestling honestly with evil while learning to trust God.

Matthew 5-7

Jesus' Kingdom vision for human life.

Luke 13:1-5

Jesus rejecting simplistic explanations that connect tragedy with greater personal guilt.

John 1:1-18

Creation, revelation, truth, and the Word made flesh.

John 11:17-44

Jesus confronting death with both grief and resurrection power.

John 14:1-7

Jesus as the way, truth, and life.

John 17:14-19

Living faithfully in the world without belonging to its rebellion.

Romans 1:18-25

Truth, creation, idolatry, and distorted worship.

Romans 8:18-39

Present suffering, creation's groaning, God's purposes, future glory, and inseparable love.

Romans 12:1-2

Transformation through renewed thinking.

1 Corinthians 1:18-31

The wisdom of God and the wisdom of the world.

1 Corinthians 15:1-28

The Gospel, resurrection, and Christ's reign.

2 Corinthians 10:3-5

Arguments, knowledge, and bringing thought under Christ.

2 Corinthians 12:7-10

Paul's unanswered request and God's sustaining grace.

Colossians 1:15-20

Christ at the center of creation and redemption.

Colossians 2:6-10

Remaining rooted in Christ amid competing philosophies.

1 Thessalonians 5:19-22

Testing claims and holding fast to what is good.

2 Timothy 2:23-26

Truth communicated without quarrelsomeness.

2 Timothy 3:14-17

Scripture's role in teaching and equipping God's people.

1 Peter 3:13-17

Giving a reason for Christian hope with gentleness and respect.

2 Peter 1:16-21

Apostolic witness, prophecy, and Scripture.

Revelation 7:9-12

The multiethnic people of God.

Revelation 21-22

The destination of God's redemptive story.

RELATED 3NAILS STUDIES

For the foundation of salvation:

#86 - What Is Salvation?

#87 - Repentance, Faith, and New Life

#88 - What Does It Mean to Be Born Again?

For discipleship and formation:

#120 - Living as a Disciple of Jesus

#121 - Rowboat, Sailboat, or Steamboat?

Study #120 asks:

What does following Jesus look like?



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Study #121 asks:

How does a disciple grow through active dependence upon God-including when circumstances do not change?

Study #122 asks:

How does following Jesus reshape the way a disciple understands all of reality?

ADDITIONAL RESOURCES

C. S. LEWIS

Mere Christianity

A classic introduction to Christian belief and moral reasoning written for a broad audience.

NANCY PEARCEY

Total Truth

Explores the tendency to separate religious belief from the rest of life and argues for Christianity as a comprehensive understanding of reality.

J. RICHARD MIDDLETON

A New Heaven and a New Earth

Explores the biblical theme of creation, redemption, resurrection, and new creation.

TIMOTHY KELLER

The Reason for God

Engages common contemporary objections to Christianity and offers reasons for Christian belief.

REBECCA MCLAUGHLIN

Confronting Christianity

Addresses several modern questions and objections concerning Christian faith.

MICHAEL J. KRUGER

Canon Revisited

A more detailed study of the development and theological understanding of the New Testament canon.

BRUCE M. METZGER AND BART D. EHRMAN

The Text of the New Testament: Its Transmission, Corruption, and Restoration

A technical introduction to New Testament textual criticism. Readers should note that the authors do not share identical theological conclusions; the value of the work here is its treatment of manuscript transmission and textual criticism.

RESOURCE SAFEGUARD

Listing a resource does not mean 3Nails endorses every theological position, interpretation, methodology, publication, or conclusion it contains.

Compare sources carefully and continually return to Scripture.

FINAL MEMORY ANCHORS

A biblical worldview does not begin with the culture. It begins with God.

God is not one part of a biblical worldview. God is the foundation of it.

Human value is given by God before it is measured by society.

Biblical unity does not require sameness. It recognizes equal dignity under one Lord.

Experiences can be personal. Truth is not privately manufactured.

Confidence in God's truth should produce humility about our own understanding.

Christian trust in Scripture is not fear of examination. The biblical claims invite examination.

What repeatedly captures attention can quietly shape what feels true.

A biblical worldview examines the Church as well as the world.

Christianity does not pretend evil is easy to explain. It points to a God who enters suffering and promises evil will not have the final word.

Arguments can point toward truth. The Gospel still points to Jesus.

Christians may participate in politics. They must not ask politics to become their savior.

What shapes attention repeatedly will often shape assumptions eventually.

Never use "biblical" as a shortcut for avoiding the responsibility to show what Scripture actually teaches.

Understand the claim. Expose the assumptions. Open Scripture. Apply carefully. Follow Jesus.

Read. Notice. Test. Think. Follow.



Rooted in Scripture - Pointing to Jesus

FINAL REFLECTION

Everyone sees the world through a lens. Some lenses are inherited.

Some are chosen.

Some are absorbed so gradually that they are barely recognized.

Family shapes people.

Culture shapes people.

Education shapes people.

Pain shapes people.

Politics shapes people.

Entertainment shapes people.

Technology shapes people.

The people someone admires shape them. And what receives attention repeatedly can eventually begin to feel unquestionably true. The Christian invitation is not simply to exchange one cultural tribe's opinions for another's. It is much deeper. Scripture invites Christians to see reality within God's story. In the beginning, God created.

Creation was good.

Human beings were made in His image. They came from one human family and carry equal God-given dignity. Human rebellion brought sin and death. But God did not abandon His creation.

He called.

He promised.

He rescued.

He revealed Himself.

And ultimately:

the Word became flesh.

Jesus entered the world humanity had broken. He revealed the Father. He proclaimed the Kingdom.

He loved.

He confronted.

He served.

He suffered.

He died.

He rose.

And He will come again. That story changes how Christians see everything. Human beings possess dignity because they bear God's image. Human beings also need redemption because sin is real. Truth matters because God is true. Morality matters because God is holy. Love matters because God is love. Justice matters because God is just.

Bodies matter because God created them. Work matters because creation has purpose.

Suffering matters because the world is broken.

Christianity does not pretend every tragedy can be neatly explained. The existence of terrible suffering raises serious emotional, theological, and philosophical questions. Christians should not be afraid of those questions. Nor should they pretend to know God's hidden reason for every painful event. Instead, Christianity points to a God who enters human suffering in Jesus Christ.

The cross shows that God is not indifferent to evil. The resurrection declares that death will not have the final word. And new creation promises that evil will ultimately be judged and God's broken creation restored. Race and ethnicity cannot determine human worth because dignity comes from the Creator. Science matters because creation can be investigated.

Reason matters because God gave minds. Evidence matters because Christian truth is not afraid of examination.

Scripture matters because Christians believe God has spoken.

Questions about manuscripts, history, canon, interpretation, suffering, competing explanations, and the resurrection therefore deserve careful study rather than fear. Christians do not need to pretend that every reasonable person who examines the evidence will immediately reach the same conclusion.

Faithful Christian witness can acknowledge genuine questions, examine competing explanations, and still explain why Christians believe the biblical story-centered upon the crucified and risen Jesus-best accounts for reality. Culture matters because people matter. Politics matters-but it is not ultimate. Nations matter-but none is God's Kingdom. Technology matters-but it is not humanity's master. Feelings matter-but they are not lord.

Freedom matters-but freedom is not simply doing whatever desire demands. And worldview matters-but even worldview is not the center.

Jesus is.

That distinction matters.

A person can become very skilled at identifying cultural errors while becoming:

proud,

angry,

fearful,

suspicious,

or unloving.

That is not mature Christian worldview. A biblical worldview should increasingly produce people who love truth because they love the God of truth.

People who can hold convictions without contempt. People who can admit when they are wrong. People who verify before repeating. People who listen before answering. People who distinguish God's Word from their preferences.

People willing to examine why they trust Scripture rather than merely demanding that others accept it. People who can give reasons for their hope without pretending every argument proves more than it actually does. People who refuse to make a political tribe their spiritual identity. People who can encounter another worldview without fear because Christ remains Lord.

And people who remember that those who disagree with them are still human beings made in God's image. Romans 12 does not merely say:

Learn more information.

It calls believers to transformation through the renewing of their minds. That renewal is lifelong. Christians will discover assumptions that need correction. Some will come from secular culture. Some will come from political culture. Some will come from family. And some will come from Christian culture itself. The answer is always to return again to God.

Return to Scripture.

Return to the Gospel.

Return to Jesus.

Ask:

What is actually being claimed?



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What assumptions are underneath it?

What has God revealed?

What does Scripture actually say?

Why do I believe this?

What evidence matters?

What am I inferring?

What is merely preference?

How does the Gospel change this?

What would following Jesus look like here?

Then live accordingly.

Because developing a biblical worldview is not merely learning what Christians are supposed to think. It is learning to see. To see God as Creator. Humanity as His image-bearers. Sin as the world's deepest problem.

Christ as Redeemer.

Truth as something received rather than invented. Life as something entrusted rather than owned. History as a story moving toward God's promised restoration. And every part of life as belonging under the lordship of Jesus.

A biblical worldview is learning to see all of life in light of who God is, what He has revealed, what Christ has done, and where His story is going.

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