

# What a Biblical Worldview Looks Like

*Sue Bohlin explores elements of a way of looking at life that provides a biblical world and life view.*

## What Is a Worldview?

A young Christian couple I know married with high hopes for the future. Within three years they were divorced; the husband handled his hatred for his job by snapping at his wife and retreating to online gaming, and the wife shut down her heart to him and opened it to someone else.

In her book [Total Truth](#), Nancy Pearcey tells of a Christian lawyer whose job was to find loopholes in the contracts with clients his law firm wanted to get rid of—that is, which enabled his company to break promises.[{1}](#) She tells another story of a Christian who worked at an abortion facility and never saw any conflict between the Bible she studied and its command not to murder.[{2}](#)



This disconnect between biblical teaching and the way it's lived out is not just an American problem. Many African Christians go to church on Sundays and pray to Jesus for healing or prosperity, but when He doesn't answer the way they wanted, they go to the village witch doctor.

All these people profess to be Christ-followers and agree that the Bible is the Word of God, yet they don't view reality or live out their lives as if Jesus were Lord and the Bible is true. They don't have a biblical worldview. They don't "think Christianly."

Nancy Pearcey writes, "'Thinking Christianly' means understanding that Christianity gives the truth about the

whole of reality, a perspective for interpreting every subject matter.”<sup>{3}</sup> It means we learn to interpret everything in light of its relationship to God. The title of Nancy’s book, *Total Truth*, reflects her premise: that Christianity is not just a collection of religious truths, it is *total* truth. Thinking Christianly—which equips us to then live out a biblical worldview—means we understand that natural and supernatural are seamlessly woven into one reality.

Our worldview is like an invisible pair of glasses through which we see reality and life. If we have the wrong prescription, the wrong beliefs and assumptions, what we see will be fuzzy and undependable. If we have the right prescription, we will see things as they are. The prescription of these glasses consists of our beliefs and the things we assume to be true. These beliefs and assumptions comprise the filter through which we experience and interpret life. And we *all* have a filter.

For example, let’s say you walk into a Walmart and discover you are their zillionth customer. Balloons drop, strobe lights go off, and you are handed a \$1000 gift card, a trip to Disneyworld, and the keys to a new car. Your worldview will determine how you interpret that event. If you believe in fate, you will think, “It’s my lucky day! The stars are shining on me!” If you believe in only this physical, material universe, you will think, “Nice, but it’s a totally random and meaningless occurrence.” If you believe that Jesus is Lord over everything, you will think, “I so do not deserve this gift of grace, but I thank You for it, Lord. How do You want me to be a good steward of this amazing blessing?”

Everyone has a worldview, even though most people aren’t aware of it. We believe a biblical worldview is the right prescription for both living and understanding life.

# Creation, Fall, and Redemption

My friend Dr. Jeff Myers of Summit Ministries says, “[A] person’s worldview is his default answers to life’s most pressing questions: Where did I come from? How should I live? What happens when I die?, and How do I know my answers to these questions are true?”[{4}](#)

We all buy into an overarching story that explains much of why things are the way they are. For example, people who believe in traditional folk religion (animism) believe there are spirits connected to every physical item and event and place, and this way of looking at life shapes their response to the things that happen in life. People who embrace pantheism—a view of life that sees everything connected as part of a divine but impersonal force with no personal God and no distinctions between good and evil—will respond differently.

If we draw our worldview from the story of God’s dealing with mankind from the Bible, a helpful way to structure it is terms of creation, fall, and redemption. They answer the big three universal questions: Where did we come from? Why are things so messed up? How can it be fixed? Everything that exists and everything that happens falls into one of these categories.

*Creation* answers the question, where did we come from? as well as a basic philosophical question, why is there something rather than nothing at all? God created us in His image for the purpose of having a relationship with us, and He created the universe and our world as well. This explains the exquisite design we see in the human body, right down to the molecular machines inside cells. Creation explains why the earth is so finely tuned for life—just the right distance from just the right kind of star and the right kind of moon, just the right temperature for liquid water, just the right kind of atmosphere for us to breathe.

The relational God, whose very being consists of Father, Son,

and Holy Spirit, created us in His image to draw us into the circle of divine mutual love and fellowship and delight. The reason we are here is so God could lavish love on us by sharing Himself with us and inviting us to participate in the divine life. That explains why we are so relational, and why we need and enjoy other people. It explains why we are hard-wired to be spiritual—because He made us for Himself, and He is spirit. He created the universe and our planet as an expression of His love and glory, and because physical people need a physical place to live. A beautiful God creating us in His image explains why we love beauty in the world, in art, in music, and in every other expression of human culture.

The *Fall* answers the question, what went wrong? Adam and Eve's rebellion against God brought sin into His marvelous creation, resulting in brokenness, blindness, and nothing working the way it did in the perfect, pre-fall world. The fall explains why death feels so unnatural, why there is suffering and sickness. It explains why there is moral evil like murder, rape and theft, and why there is natural evil like earthquakes and tsunamis and tornadoes. Many people are angry at God at these things. But they are all effects of the fall. He didn't create the world this way; we're the ones who messed it up. This fallen world breaks His heart far more than it breaks ours.

The good news is *Redemption*. God is working to set things right and restore His damaged, distorted creation. This explains why our souls long for justice, for the wicked to face the consequences of their evil choices, and for things to be fair and right. A just God will fulfill our longing for justice. He will make the wrongs right and the shattered whole. Good will triumph over evil once and for all. God's promise of restoration explains why we still long for the perfection of Eden, even while we live immersed in a world and relationships that are far from perfect: He's going to bring it back. The Lord Jesus Christ, who came to earth as fully God

and fully man, living as one of us and then dying in our place, rising again, and ascending back to the Father's right hand, promises He is making all things new (Rev. 21:5). God's got a plan and He's working it!

## **Living in Two Worlds**

One of my favorite things to do is go snorkeling in the crystal clear waters of the Caribbean. When I'm wearing a mask and a snorkel tube, I can float on the water's surface and enjoy the beautiful fish and corals that live in the underwater world. But I can also breathe air from the above-water world. When I'm snorkeling, I get to enjoy two worlds, two spheres of life, at the same time.

This is a picture of what it looks like to live out a biblical worldview. Paul exhorts us to focus "not [on] the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). We live in a physical world, but looking at life biblically also means living in awareness of the unseen, eternal spiritual reality that also surrounds us. Many believers make the mistake of living as if they were functional naturalists—as if the material, physical world were all there is.

Thinking biblically means staying aware and focused on the spiritual and eternal part of life, letting that guide our interpretation of physical and temporal events. That doesn't mean dismissing or denying the physical, living like some sort of ascetic who refuses to engage with the world; we just keep it in perspective.

I believe this is what the Lord Jesus intended when He said to "seek first the Kingdom of God" (Matt. 6:33). The physical world is so in-your-face about its reality—especially when we get tired, hungry, thirsty every day—that we don't have any

trouble being aware of *this* sphere of life. But focusing on (or even just staying aware of) the unseen, eternal part of life, like donning snorkel gear and going face-down in the water, allows us to function in both worlds at the same time. Next time you're in a group where people share prayer requests, pay attention to how many of them are in the physical realm: health, finances, jobs, etc. These things are important, but according to Jesus' priorities, the Kingdom—the unseen realm where He is Lord—is *more* important. I wonder what would happen if our prayer requests started reflecting this priority?

The seventeenth century monk Brother Lawrence lived out an important spiritual discipline he called “practicing the presence of God.” When we do this, we are able to process the heartbreak of living in a fallen world and the apparent unfairness of what looks like evil winning. When we read what the prophet Habbakuk wrote, and what Asaph recorded in Psalm 73, we see what it looks like to remember that God is sovereign, and He is able to make all things work together for good for those who love God and are called according to His purpose (Rom. 8:28). It helps us see all people as beloved image bearers for whom Christ died, even the jerks who cut us off in traffic. It helps us remember that what may feel like a bizarre random event may actually be the attack of spiritual warfare. It helps us balance our now-fallen feelings, which were impacted by the Fall like everything else, with the truth of God's word. For example, one Christian woman filed for divorce from her husband with no biblical grounds, claiming that it must be okay since she didn't *feel* “convicted by God.”

Thinking biblically means cultivating an awareness of the spiritual realm: the eternally important things, and the activity of God, angels, and demons. It's like going through life wearing snorkel gear!

# Refusing the Sacred/Secular Split

Have you ever heard someone saying something like, “Well, I personally oppose abortion, but I would never say that it’s wrong for anyone else because that’s a private issue.” Or, do you give ten percent of what you think of as *your* money to the Lord because that’s His portion? Do you think of your spiritual life as time spent reading the Bible and going to church, but the rest of the week is yours? One of the ways Christians fail to live out a biblical worldview is when we buy into the false division of the sacred and the secular.

Thinking biblically means not only believing that Jesus is Lord at the moment of our deaths, but He is also Lord over every aspect of our lives and every aspect of His creation. He created this world, He owns it, He entered it, and He redeemed it. He created us in His image, and then commanded us to take the salt and light of our image-bearing influence into every aspect of life: business, science, law, education, politics, and art, to name a few. The “Creation Mandate” is found in Genesis 1:2:

God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and *subdue it*; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth” (emphasis mine).

Let’s look at some examples:

- I’ve had a freelance [calligraphy business](#) for thirty years. Beyond showing honesty and integrity in my business dealings, there is also value in the beauty I bring into people’s lives through my hand lettering as a reflection of God’s beauty.
- All of my husband [Ray’s](#) education is in biology. He lives out his biblical worldview by seeking to explore and understand God’s creation through science, then explaining

it to others in a way that gives glory to God.

- Christian educators who express a biblical worldview are teaching about God's world and God's truths whether they mention Him or not. Whether it's the glorious patterns of mathematics or the themes of great literature, the Lordship of Christ ties it all together.
- My son's undergraduate education was in art, and we loved seeing how he wove his biblical worldview into his art pieces. He suggests that a Christian artist has the opportunity to express both the brokenness of life in a fallen world as well as the hope and redemption found in Christ.
- Christians in law can live out their biblical worldview by using their knowledge of the law to create protection for the weak and defenseless, to criminalize criminal behavior, and to codify making restitution, all of which are biblical values.

One element of living out a biblical worldview is refusing to compartmentalize life into our religious activities and then everything else, as if spiritual truth and concepts were unrelated to how we live our lives. One of my dear friends has lived in moral and emotional purity for three years after repenting of her lesbian relationship. The temptation can be strong some days, but she consistently chooses Jesus over her feelings. One day her supervisor, who goes to a large church, asked if she were gay. My friend replied that she used to claim a gay identity, but she's been emotionally and sexually sober for three years. Her supervisor asked why, and my friend said, "Because it's sin! It's not God's design or intention."

"Oh, it's not sin!" her supervisor cheerfully assured her. "God wants you to be happy! You just need to find the right girl and settle down." My friend is living out a biblical worldview; her Christian supervisor, who most definitely does



not, relegates the Bible to religious topics that don't intersect with where the rest of life is lived. (Not only that: the Enemy used the supervisor's lies and wrong beliefs to harass my friend as part of an all-out spiritual warfare attack.)

Jesus is Lord, and He loves and provides for His creation through people, whether we are delivering milk or delivering babies, serving in the military or the government, growing corn or managing hedge funds, raising our family or even serving in ministry. It's *all* God's work and we get to share in it (1 Cor. 3:9). Just as we can't divide colors into sacred and secular, we shouldn't do it with the rest of life either.

## Processing Life Through a Biblical Worldview

I said earlier that a worldview is like a pair of glasses that is comprised of our beliefs and assumptions through which we see and interpret life. My husband, Ray, and I got a chance to put our biblical worldview into practice a few years ago when someone ran a red light and slammed into his car. He sustained a concussion but, miraculously, no cuts or scratches or broken anything. It took almost a year for him to recover from both the impact on his body and the mental fuzziness of his concussion.

As we processed this accident and the difficulties that unfolded from it, we experienced the wisdom that comes from interpreting life according to the truth of God's word. Other [worldviews](#) would have interpreted this experience differently:

- *Naturalism*, the belief that the physical world is all there is, and there is no spiritual or supernatural component to life, would say, "Ray was in a car wreck, but there's no meaning to it. It was just another accident;

*everything* is an accident without purpose. Whether he survived or had been killed, ultimately that wouldn't make any difference anyway since all of life is a random, meaningless existence."

- *Pantheism*, the belief that all of life is a spiritual reality and the physical world is an illusion, would say, "Ray, his car, the other driver, and her car, are all part of 'the one,' the unifying essence of the universe. All of these particulars are an illusion, since there is only one reality where everything and everyone is divine." And since many pantheists also share many of Eastern mysticism's beliefs, we would hear, "Ray must have done something terrible in a previous life to have experienced this trauma in this life. He was working off his bad karma from an earlier existence."

- [Traditional folk religion \(Animism\)](#), the belief that the spirit world is constantly manipulating life in the physical world, because there is a spirit or spiritual force behind every event, might say, "Ray must have made some spirit angry with him. He needs to say some magic words or burn some incense or build an altar or do something to get the angry spirit to not be angry with him anymore."

Since we seek to make the truth of God's word the pair of glasses through which we view life, our filter includes the question, what does God say about this? Together, we practiced responding to this trauma according to our Christian worldview.

The most important truth was that God exists, and He has revealed Himself to be all-powerful and all-knowing. That means that getting "t-boned" was not a random accident that just happened. We reminded ourselves that He was still sovereign; a loving God was in control, even though He allowed Ray to get hit and his car totaled by a driver without insurance. God is all-powerful and could have prevented the

accident, but for some reason He didn't. We determined to trust Him even though He wasn't explaining Himself.

This was a very bad car wreck, and the witnesses couldn't believe he wasn't killed instantly. Instead, he was protected from serious injury. We have thanked God many times for His amazing protection that resulted in 100% recovery.

Ray experienced very real pain and suffering, but we know from the Bible where that comes from: the fall of man is responsible for most pain and all suffering. He was not troubled by the possibility that his suffering might be meaningless because there was no one "up there" or "out there" giving meaning to it, like the view of life that atheists and agnostics have to face.

Ray's car wreck had a special impact on me. At the time, I was dealing with my fear for my son's safety since he was about to enter the Air Force during a war. Because Ray's car wreck happened just three blocks from home, God impressed on me that His protection has nothing to do with geography. The best place to be, the safest place to be, is in God's hand, and He has promised that no one can snatch us from His hand (John 8:28-29). I sensed Him impressing me that I could trust Him with my son the same way He protected my husband from lasting damage.

I hope this article helps you grow in your ability to think biblically so you can see life as it really is—one reality comprised of both the physical and spiritual, God's world, God's life—that He invites you into.

## Notes

1. Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, Ill.: Crossway Books, 2004), 31.
2. Ibid., 97-98.
3. Ibid., 34.

4. Email from Dr. Jeff Myers, April 19, 2011.

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# Personhood and Origins

## Does One's View of Origins Really Matter?

In the midst of carpools, meetings, appointments, and everything else that life throws at us, does it really matter whether someone is a Darwinist or a Creationist, or holds some position in between?

Whether we are aware of it or not, we all filter our life experiences through the lens of our worldview. Nancy Pearcey, author of *Total Truth*, describes a worldview as the “mental map that tells us how to navigate the world effectively.”[\[1\]](#)

As technology advances, we find ourselves wading through very murky waters that deal with questions of personhood at the edges of life. Questions about embryos and human experimentation and euthanasia and physician-assisted suicide are no longer speculative theories for ethicists to ponder in their ivory towers, but something that ordinary people have to deal with either through voting or through very personal decisions. And it can be confusing—which is precisely why we need a map to guide us!

Consider this: The state of Washington recently passed a law approving physician-assisted suicide. Many are lobbying congress to vote on lifting restrictions on funding for embryonic stem cell research. Great Britain is voting on funding for research on human/animal hybrids. And many of us will have to make difficult decisions about a loved one in the

hospital. Just last week, a British couple used in vitro fertilization to select from a group of their own embryos one who did not have the genetic markers for breast and cervical cancer which ran in the family, leaving the other embryos to be destroyed. One's view of origins, and particularly who man is within that view, has a profound impact on how we make decisions regarding such bioethical issues.

## Characteristics of the Map

Pearcey says that every worldview, or mental map, has to answer these three questions: 1) How did we get here? 2) What happened to us? and, 3) How do we make things right? *Christian theism* answers these questions with the biblical record of:

- 1) Creation,*
- 2) Fall of mankind from favor and fellowship with God,*
- 3) Redemption of fallen mankind through salvation in Jesus Christ.*

*Naturalism* would answer these questions with:

- 1) Macro-evolution, natural selection randomly acting on chance variations, (no one to answer to)*
- 2) No right or wrong, just "survival of the fittest," (no inherent law to be held to), and the*
- 3) Evolving and passing on of our DNA (no over arching plan or ultimate meaning to life than to just continue living).*

The answers to these questions directly affect our view of personhood. Both secularists and Christians would agree that "a person" is valued as having a right to life and in the United States; we would agree with our founding Fathers that they have certain inalienable rights. But the answer to the question "What is a person and how should they be treated?" is very different under each worldview, and will guide you to very different waters.

## The Christian Theism Map

From the Christian view of origins, we find that man is created in the image of God{2} and that he is a special part of creation, above all other creatures.{3} Part of being made in the image of God is that humans are more than the sum of their physical parts. People are made up of both body and mind (or soul), and these physical and spiritual components are integral to a person's identity.{4} James 2:26 says that the body apart from the spirit is dead. The story of Jesus raising Jairus' daughter in Luke 8:55 makes clear that when her spirit returned to her body, she was once again alive. Also passages about the resurrection, such as 1 Corinthians 15, make a distinction between the spirit and the body.

If people are both spiritual and physical, then their value is not just placed in physical abilities or in their genetics. There is value beyond the body. We would still consider a disabled person, or a person in a coma, or a victim of a horrible accident as a valuable person. Even if their body became functionless or mangled, they would still be valued as a person because their value and identity entails more than the physical self. The body is important and a crucial part of their identity, but it is not the only measure.

## The Naturalism Map {5}

From the naturalistic view of origins, popularly embodied in Darwinism, man is part of a long heritage that began with natural selection acting first on chemicals, then cells, then simple animals, and now on the current assortment of animals, including *homo sapien*. Man is considered another animal, and does not necessarily deserve any more rights or privileges than any other animal. Because the naturalistic worldview denies the supernatural or spiritual, man is seen as merely a physical being. Therefore, his value stems entirely from in his physical capabilities and genetics.

This mental map has led to such murky waters as the *eugenics movement*, through which scientists engaged in sterilization of prisoners, the intellectually weak and the poor because they wanted to improve the human race and purge “bad genes” from the gene pool. They also considered certain races as more advanced, or more evolved, than other races. The logical end of the *eugenics movement* was realized in Nazi Germany. Darwinism is not necessarily the cause of eugenics, but eugenics is an unsurprising logical possibility under that particular worldview.

From the naturalistic view of personhood, one man can value another man based solely on his physical appearance or capabilities. Logically, from the naturalistic worldview, one can justify almost any action because “survival of the fittest” is the reigning ethic.

The eugenics movement is widely considered a black mark on American history, and many would consider it long gone with our lessons learned. However, many bioethicists, doctors and medical health professionals still practice medicine and make decisions based on a worldview and values that were used to justify eugenics. It is common to discuss a person’s “quality of life” and make decisions on how to treat—or even if they should treat a patient—based on this measure. “Quality of life” criteria are often arbitrary measures of a person’s worth based on how well they function physically and mentally compared to what is deemed “normal.” Unfortunately, such subjective “quality of life” ratings and scales likely reflect what the doctors or authors’ personally value more than the dignity or sanctity of the individual they are measuring. Quality of life measurements and our example of the Great Britain couple choosing an embryo based on its genetic markers are examples of people practicing a type of eugenics, whether they wish to call it that or not.

## So Origins Does Matter. . .

These are two very different views of man, and lead to widely varying conclusions about personhood or the sanctity of human life.

The Bible may not contain the words “stem cells” or “euthanasia” but it does speak to the value and sanctity of human life. It also addresses how we should value one another and why it is so tempting to judge each other based on our own standards instead of God’s standards. Whether we are talking about the Pharisee who was thankful he was not like the tax collector or the person who decides that embryos and the elderly should not continue living because they’re worth more dead than alive, one person is placing a value on another person based on his own criteria of values as opposed to God’s. In fact, he is putting himself in the place of God.

I am reminded of a passage when God was directing Samuel to anoint a new king. Samuel was judging the sons of Jesse based on physical standards only, “But the Lord said to Samuel, ‘Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart.’”<sup>{6}</sup> Samuel judged Jesse’s sons based on their physical features, but God reminds him that he has standards that are beyond what man can see. The naturalistic worldview of personhood is similar to Samuel’s standards of who would be a fitting king, but the Christian theistic worldview holds that it is God’s standards, not man’s, that dictate how we are to value a person. God values individuals despite their physical features and while we may not see their value right away (David was a young shepherd), God does. Thus, we must trust that what he values is what we should value.

Again, our worldview is like a mental map. Personally, if I had to navigate murky waters, I would rather have a map made by the Creator, himself—a God’s-eye-view of the waters—than



the limited perspective of someone standing right there in the middle of it. Whose map are you going to use?

## Notes

1. Pearcey, Nancy, *Total Truth*, Crossway Books, 2005, p. 23. See Probe's review of *Total Truth* here: [www.probe.org/total-truth](http://www.probe.org/total-truth).
2. "So God created man in his own image, in the image of God he created him; male and female he created them." Genesis 1:27 (ESV Bible).
3. "And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." Genesis 1:26 (ESV); See also Genesis 1:28-30.
4. See Probe's article on The Spiritual Brain: [www.probe.org/the-spiritual-brain](http://www.probe.org/the-spiritual-brain).
5. For more information on Darwinism, see Probe's articles at: [www.probe.org/category/faith-and-science/origins/](http://www.probe.org/category/faith-and-science/origins/).
6. 1 Samuel 16:7 (ESV Bible).

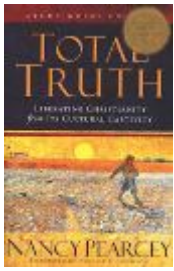
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# Total Truth – The Importance of a Christian Worldview

*Total Truth is a book about worldview, its place in every Christian's life, and its prominent role in determining our impact on a culture that has hooked itself to the runaway locomotive of materialism and is headed for the inevitable cliff of despair and destruction.*

# Liberating Christianity from Its Cultural Captivity



"This is a book of unusual importance by an author of unusual ability."[\[1\]](#) This is a strong recommendation from any reviewer, but when the reviewer is best-selling author and Darwinian critic, Phillip Johnson, people pay attention. As well they should. Nancy Pearcey's *Total Truth* is probably the most significant book of 2004. I pray its influence and impact will be felt for decades.

This is a book about worldview, its place in every Christian's life, and its prominent role in determining our impact on a culture that has hooked itself to the runaway locomotive of materialism and is headed for the inevitable cliff of despair and destruction.

While the concept of worldview has wiggled its way into the consciousness of some in the Christian community, it remains largely a buzzword used in the context of political discussions and fundraising for Christian parachurch organizations. But politics only reflects the culture, so working to change the political landscape without changing the way we think is not as productive as some thought it would be.

One of the extreme threats to Christianity in this country is the effect of the culture on our youth and, consequently, on the future of the church in America. Pearcey says, "As Christian parents, pastors, teachers, and youth group leaders, we constantly see young people pulled down by the undertow of powerful cultural trends. If all we give them is a 'heart' religion, it will not be strong enough to counter the lure of attractive but dangerous ideas.... Training young people to

develop a Christian mind is no longer an option; it is part of their necessary survival equipment.”[\[2\]](#)

Here at Probe Ministries we have recognized this threat for all of our thirty-two years of ministry. We continue the fight with our Mind Games conferences, Web site, and radio ministries. We address young people particularly in our week-long summer [Mind Games Camp](#). Students are exposed to the competing worldviews and challenged to think critically about their own faith, to be able to give a reason for the hope that they have with gentleness and respect.

In the rest of this article we will look at the four parts of Pearcey’s *Total Truth*. In Part 1, she documents the attempts to restrict the influence of Christianity by instituting the current prisons of the split between sacred and secular, private and public, and fact and value. In Part 2 she deftly shows the importance of Creation to any worldview and summarizes the new findings of science which strongly support Intelligent Design. In Part 3, she peels back the shroud of history to discover how evangelicalism got itself into this mess. And in Part 4, she revisits Francis Schaeffer’s admonition that the heart of worldview thinking lies in its personal application, putting all of life under the Lordship of Christ.

## **The Sacred/Secular Split**

In the first part of the book, Pearcey explores what has become known as the sacred/secular split. That is to say that things of religion, or the sacred, have no intersection with the secular. Another way of putting it is to refer to the split as a private/public split. We all make personal choices in our lives, but these should remain private, such as our religious or moral choices. One should never allow personal or private choices to intersect with your public life. That would be shoving your religion down someone else’s throat, as the

popular saying goes.

One more phrase of expressing the same dichotomy is the fact/value split. We all have values that we are entitled to, but our values are personal and unverifiable choices among many options. These values should not try to intersect with the facts, that is, things everyone knows to be true. The creation/evolution discussion is a case in point. We are told repeatedly that evolution is science or fact and creation is based on a religious preference or value. The two cannot intersect.

The late Christopher Reeve made this split quite evident in a speech to a group of students at Yale University on the topic of embryonic stem cell research. He said, "When matters of public policy are debated, no religions should have a place at the table."[\[3\]](#) In other words keep your sacred, private values to yourself. In the public square, we can only discuss the facts in a secular context.

Far too many Christians have bought into this line of thinking or have been cowered into it. Pearcey tells of a man who was a deacon in his church, taught Sunday School, tithed generously and was looked upon as a model Christian. Yet his job at the law firm was to investigate the contracts with clients no longer wanted by the firm to see what loopholes were available to get them out of the contract. He saw no link between his Christian faith and his work.[\[4\]](#)

We fall into these thinking traps because we don't understand worldviews in general and the Christian worldview in particular. Pearcey outlines a threefold test of any worldview to help get a grasp on what they mean for thought and life: Creation, Fall, and Redemption. Every worldview has some story of where everything came from – Creation. Then each worldview proceeds to tell us that something is wrong with human society – the Fall – and then each worldview offers a solution – Redemption. Using this tool you will be better able to

diagnose a worldview and whether it speaks the truth.

## The Importance of Beginnings

The second part of Pearcey's book discusses the vitally important controversy over evolution and how it is taught in our schools. There is a clear philosophical filibuster masquerading as science in classrooms around the country.

In the opening chapter of this section, she tells the all too familiar story of a religious young man who is confronted with evolution in the seventh grade. Seeing the immediate contradiction between this theory and the Bible, the young man receives no help from teachers or clergy. He is left thinking that his "faith" has no answers to his questions. By the time he finishes school in Harvard, he is a committed atheist.[\[5\]](#)

The same story is repeated thousands of times every year. The faith of many young people has been wrecked on the shoals of Darwinism. Whoever has the power to define the story of creation in a culture is the *de facto* priesthood and largely determines what the dominant worldview will be.

On *Probe* we have discussed the problems of evolution and the evidence for Intelligent Design numerous times. Now Pearcey makes the case that this is far more than a scientific discussion. It is at the heart of the culture war we are immersed in. Darwinism has had a far reaching impact on American thought, and we need a better grasp of the issue to better fight the battle we are in.

To show the prevalence of naturalistic Darwinian thinking Pearcey quotes from a Berenstain Bears book on nature titled *The Bears Nature Guide*. "As the book opens, the Bear family invites us to go on a nature walk; after turning a few pages, we come to a two-page spread with a dazzling sunrise and the words spelled out in capital letters: Nature... is all that IS, or WAS, or EVER WILL BE."[\[6\]](#) Clearly this is presented as

scientific fact and should not be doubted.

Pearcey guides the reader through a well presented description of the major problems with the evidence concerning Darwinism. But more importantly, she clearly shows that the problem is not just the evidence. Most Darwinists accept the meager evidence because their worldview demands it. Naturalism requires a naturalistic story of creation, and since they are convinced of naturalism, some form of evolution must be true. She quotes a Kansas State University professor as saying, "Even if all the data point to an intelligent designer, such an hypothesis is excluded from science because it is not naturalistic." [\[7\]](#)

Pearcey goes on to show that Darwinism has continued to progressively influence nearly all realms of intellectual endeavor. From biology to anthropology to ethics to law to philosophy to even theology, Darwinism shows its muscle. Darwinism is indeed a universal acid that systematically cuts through all branches of human thought. We ignore it at our peril.

## **How Did We Get in This Mess?**

Nancy Pearcey titles the third section of her book, "How We Lost Our Minds." She begins with a typical story of conversion from sin of a young man named Denzel. As Denzel seeks to grow and understand his newfound faith, he is stymied by leaders who can't answer his questions and is told to just have faith in the simple things.

When Denzel gets a job, he is confused by those from other religions and cults who all seem to have answers for people's questions. Only the Christians are unable to defend themselves from skeptics and believers of other stripes. Eventually he finds work at a Christian bookstore and finds the nectar he has been hungry for. But he had to look and look hard. Denzel

has learned that many in the evangelical movement have a largely anti-intellectual bias.

Where did that come from? Today one can still hear preachers of various stripes make fun of those of higher learning whether philosophers, scientists, or even theologians. The root of this anti-intellectualism is found in the early days of our country. America was founded by idealists and individualists. Many had suffered religious persecution and were looking for someplace to practice their faith apart from ecclesiastical authority. The democratic ideals of the original colonies and the newly independent United States of America seemed like just the right place.

When the early American seminaries became infected with the theological liberalism spawned by the Enlightenment, many rebelled against any form of church hierarchy, believing it couldn't be trusted. With the opening of the great frontiers, great opportunities for evangelism sprouted at the same time. Out of this came the First Great Awakening. The early revivalists directed their message to individuals, exhorting them to make independent decisions, Jonathan Edwards being a notable exception. Emotional and experiential conversions brought bigger crowds. Some began to even see a formula that brought about large numbers of conversions.

There arose a suspicion that Christianity had become hopelessly corrupted sometime after the apostolic age. The task at hand was to leapfrog back 1,800 years to restore the original purity of the church. Suddenly, the great works of Augustine, Aquinas, Luther, Calvin, and others were seen as unnecessary.[\[8\]](#) Evangelicals were cut off from their historical and theological roots. The evangelical movement as a whole became focused on rugged American self-interest and self-assertion, a strong principle of Darwinian naturalism.

This is still evident today in the prevalence of church-hoppers. Many view their church through an individualistic

grid which says if the church leadership doesn't do things the way I would prefer and doesn't listen to me, I will take my family and go elsewhere.

The roots of anti-intellectualism run deep and find surprisingly fresh support from Darwinian naturalism. So how do we recover?

## Living It Out

In the final chapter of *Total Truth*, Pearcey rings out a call to authenticity, not just with respect to the intellectual underpinnings of the Christian worldview, but also to how we live it out.

On the final page she cites a Zogby/Forbes poll that asked respondents what they would most like to be known for. Intelligence? Good looks? Sense of humor? Unexpectedly, fully one half of all respondents said they would most like to be known for being authentic.

Pearcey concludes: "In a world of spin and hype, the postmodern generation is searching desperately for something real and authentic. They will not take Christians seriously unless our churches and parachurch organizations demonstrate an authentic way of life – unless they are communities that exhibit the character of God in their relationships and mode of living."[\[9\]](#)

For most of the chapter Pearcey highlights examples of both sides of this call, people and ministries who claim Christ but use the world's naturalistic methods, particularly in fundraising, marketing, and focusing on a personality rather than the message. She also points to people such as Richard Wurmbrand and Francis Schaeffer who lived out their Christian worldview without flashy results and hyped conferences and campaigns.



Most of us at Probe Ministries were heavily influenced by Francis Schaeffer, his ministry at L'Abri Switzerland, and his books. Many Christians whose youth spanned the turbulent '60s and '70s found Schaeffer a glowing beacon of truth and relevance in a world turned upside down by protests, drugs, war, crime, racism, and skepticism. Essentially, Schaeffer believed the gospel to be total truth. If that was the case, then living by a Christian worldview ought to be able to give real answers to real questions from real people.

We believe that what the postmodern world is searching for, what will most satisfy its craving for authenticity, is the person of Jesus Christ. They can only see Him in our lives and our answers to real questions. Our Web site at [Probe.org](http://Probe.org) is filled with the total truth of the Christian worldview. In our ["Answers to E-Mail" section](#) you can see authenticity lived out as we answer real questions and attacks with truth, respect, and gentleness.

We're certainly not perfect. We have much to learn and correct as we search out the answers to today's questions. We struggle with the funding and marketing of our ministry using methods that work but do not manipulate, coerce, or misrepresent who we are and what we do. Nancy Pearcey has challenged all of us in ministry, no less those of us at Probe Ministries, to always put Jesus first, people second, and ministry third.

## Notes

1. Phillip Johnson, in the Foreword to Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, Ill.: Crossway Books, 2004), 11.
2. Pearcey, 19.
3. Christopher Reeve quoted by Pearcey, 22.
4. Pearcey, 97-98.
5. Ibid., 153-154.
6. Ibid., 157.
7. Ibid, 168.

8. Ibid., 280-281.

9. Ibid., 378.

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