

# Worldviews

*A worldview is like a pair of glasses through which we view the world. Everyone has one. Jerry Solomon examines the basic worldviews and some of the beliefs and questions that they involve.*



*This article is also available in [Spanish](#).*

A friend of mine recently told me of a conversation he had with a good friend we will call Joe. Joe is a doctor. He is not a Christian. This is how the conversation went: “Joe, you’re an excellent doctor. You care deeply about your patients. Why do you care so much for people since you believe we have evolved by chance? What gives us value?” Joe was stunned by the question and couldn’t answer it. His “worldview” had taken a blow.

The concept of a worldview has received increasing attention for the past several years. Many books have been written on the subject of worldviews from both Christian and non-Christian perspectives. Frequently speakers will refer to the term. On occasion even reviews of movies and music will include the phrase. All this attention prompts us to ask, “What does the term mean?” and “What difference does it make?” It is our intent to answer these questions. And it is our hope that all of us will give serious attention to our own worldview, as well as the worldviews of those around us.

## What is a Worldview?

What is a *worldview*? A variety of definitions have been offered by numerous authors. For example, James Sire asserts that “A worldview is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world.”<sup>{1}</sup> Phillips and Brown state that “A worldview is, first of all, *an explanation and interpretation*

*of the world* and second, *an application of this view to life*. In simpler terms, our worldview is a *view of the world* and a *view for the world*.”<sup>{2}</sup> Walsh and Middleton provide what we think is the most succinct and understandable explanation: “A world view provides a *model of the world* which guides its adherents *in the world*.”<sup>{3}</sup> With the realization that many subtleties can be added, this will be our working definition.

## **The Need for a Worldview**

Worldviews act somewhat like eye glasses or contact lenses. That is, a worldview should provide the correct “prescription” for making sense of the world just as wearing the correct prescription for your eyes brings things into focus. And, in either example, an incorrect prescription can be dangerous, even life-threatening. People who are struggling with worldview questions are often despairing and even suicidal. Thus it’s important for us to give attention to the formulation of the proper worldview. Arthur Holmes states that the need for a worldview is fourfold: “the need to unify thought and life; the need to define the good life and find hope and meaning in life; the need to guide thought; the need to guide action.”<sup>{4}</sup> Yet another prominent need for the proper worldview is to help us deal with an increasingly diverse culture. We are faced with a smorgasbord of worldviews, all of which make claims concerning truth. We are challenged to sort through this mixture of worldviews with wisdom. These needs are experienced by all people, either consciously or unconsciously. All of us have a worldview with which we strive to meet such needs. The proper worldview helps us by orienting us to the intellectual and philosophical terrain about us.

Worldviews are so much a part of our lives that we see and hear them daily, whether we recognize them or not. For example, movies, television, music, magazines, newspapers, government, education, science, art, and all other aspects of culture are affected by worldviews. If we ignore their

importance, we do so to our detriment.

## Testing Worldviews

A worldview should pass certain tests. First, it should be rational. It should not ask us to believe contradictory things. Second, it should be supported by evidence. It should be consistent with what we observe. Third, it should give a satisfying comprehensive explanation of reality. It should be able to explain why things are the way they are. Fourth, it should provide a satisfactory basis for living. It should not leave us feeling compelled to borrow elements of another worldview in order to live in this world.

## Components Found in All Worldviews

In addition to putting worldviews to these tests, we should also see that worldviews have common components. These components are self-evident. It is important to keep these in mind as you establish your own worldview, and as you share with others. There are four of them.

First, **something exists**. This may sound obvious, but it really is an important foundational element of worldview building since some will try to deny it. But a denial is self-defeating because all people experience cause and effect. The universe is rational; it is predictable.

Second, **all people have absolutes**. Again, many will try to deny this, but to deny it is to assert it. All of us seek an infinite reference point. For some it is God; for others it is the state, or love, or power, and for some this reference point is themselves or man.

Third, **two contradictory statements cannot both be right**. This is a primary law of logic that is continually denied. Ideally speaking, only one worldview can correctly mirror reality. This cannot be overemphasized in light of the prominent belief

that tolerance is the ultimate virtue. To say that someone is wrong is labeled intolerant or narrow-minded. A good illustration of this is when we hear people declare that all religions are the same. It would mean that Hindus, for example, agree with Christians concerning God, Jesus, salvation, heaven, hell, and a host of other doctrines. This is nonsense.

Fourth, **all people exercise faith**. All of us presuppose certain things to be true without absolute proof. These are inferences or assumptions upon which a belief is based. This becomes important, for example, when we interact with those who allege that only the scientist is completely neutral. Some common assumptions are: a personal God exists; man evolved from inorganic material; man is essentially good; reality is material.

As we dialogue with people who have opposing worldviews, an understanding of these common components can help us listen more patiently, and they can guide us to make our case more wisely.

## **Six Worldview Questions**

Have you ever been frustrated with finding ways to stir the thinking of a non-Christian friend? We are confident the following questions will be of help. And we are also confident they will stir your thinking about the subject of worldviews.

We will answer these questions with various non-Christian responses. Christian responses will be discussed later in this article.

First, **Why is there something rather than nothing?** Some may actually say something came from nothing. Others may state that something is here because of impersonal spirit or energy. And many believe matter is eternal.

Second, **How do you explain human nature?** Frequently people

will say we are born as blank slates, neither good nor evil. Another popular response is that we are born good, but society causes us to behave otherwise.

Third, **What happens to a person at death?** Many will say that a person's death is just the disorganization of matter. Increasingly people in our culture are saying that death brings reincarnation or realization of oneness.

Fourth, **How do you determine what is right and wrong?** Often we hear it said that ethics are relative or situational. Others assert that we have no free choice since we are entirely determined. Some simply derive "oughts" from what "is." And of course history has shown us the tragic results of a "might makes right" answer.

Fifth, **How do you know that you know?** Some say that the mind is the center of our source of knowledge. Things are only known deductively. Others claim that knowledge is only found in the senses. We know only what is perceived.

Sixth, **What is the meaning of history?** One answer is that history is determined as part of a mechanistic universe. Another answer is that history is a linear stream of events linked by cause and effect but without purpose. Yet another answer is that history is meaningless because life is absurd. [\[5\]](#)

The alert Christian will quickly recognize that the preceding answers are contrary to his beliefs. There are definite, sometimes startling differences. Worldviews are in collision. Thus we should know at least something about the worldviews that are central to the conflict. And we should certainly be able to articulate a Christian worldview.

## **Examples of Worldviews**

In his excellent book, *The Universe Next Door*, James Sire catalogs the most influential worldviews of the past and

present. These are Christian Theism, Deism, Naturalism, Nihilism, Existentialism, Eastern Pantheism, and New Age or New Consciousness.[{6}](#)

Deism, a prominent worldview during the eighteenth century, has almost entirely left the scene. The Deist believes in God, but that God created and then abandoned the universe.

Nihilism, a more recent worldview, is alive among many young people and some intellectuals. Nihilists see no value to reality; life is absurd.

Existentialism is prominent and can be seen frequently, even among unwitting Christians. The Existentialist, like the Nihilist, sees life as absurd, but sees man as totally free to *make himself* in the face of this absurdity.

Christian Theism, Naturalism, and New Age Pantheism are the most influential worldviews presently in the United States. Now we will survey each of them.

## **Christian Theism**

Let's return to the six questions we asked earlier and briefly see how the Christian Theist might answer them.

Question: **Why is there something rather than nothing?** Answer: There is an infinite-personal God who has created the universe out of nothing.

Question: **How do you explain human nature?** Answer: Man was originally created good in God's image, but chose to sin and thus infected all of humanity with what is called a "sin nature." So man has been endowed with value by his creator, but his negative behavior is in league with his nature.

Question: **What happens to a person at death?** Answer: Death is either the gate to life with God or to eternal separation from Him. The destination is dependent upon the response we give to

God's provision for our sinfulness.

Question: **How do you determine what is right and wrong?**

Answer: The guidelines for conduct are revealed by God.

Question: **How do you know that you know?** Answer: Reason and experience can be legitimate teachers, but a transcendent source is necessary. We know some things only because we are told by God through the Bible.

Question: **What is the meaning of history?** Answer: History is a linear and meaningful sequence of events leading to the fulfillment of God's purposes for man.

Christian Theism had a long history in Western culture. This does not mean that all individuals who have lived in Western culture have been Christians. It simply means that this worldview was dominant; it was the most influential. And this was true even among non-Christians. This is no longer valid. Western culture has experienced a transition to what is called Naturalism.

## **Naturalism**

Even though Naturalism in various forms is ancient, we will use the term to refer to a worldview that has had considerable influence in a relatively short time within Western culture. The seeds were planted in the seventeenth century and began to flower in the eighteenth. Most of us have been exposed to Naturalism through Marxism and what is called Secular Humanism.

What are the basic tenets of this worldview? First, God is irrelevant. This tenet helps us better understand the term Naturalism; it is in direct contrast to Christian Theism, which is based on *supernaturalism*. Second, progress and evolutionary change are inevitable. Third, man is autonomous, self-centered, and will save himself. Fourth, education is the guide to life; intelligence and freedom guarantee full human

potential. Fifth, science is the ultimate provider both for knowledge and morals. These tenets have permeated our lives. They are apparent, for example, in the media, government, and education. We should be alert constantly to their influence.

After World War II "Postmodernism" began to replace the confidence of Naturalism. With it came the conclusion that truth, in any real sense, doesn't exist. This may be the next major worldview, or anti-worldview, that will infect the culture. It is presently the rage on many of our college campuses. In the meantime, though, the past few decades have brought us another ancient worldview dressed in Western clothing.

## **New Age Pantheism**

Various forms of Pantheism have been prominent in Eastern cultures for thousands of years. But it began to have an effect on our culture in the 1950s. There had been various attempts to introduce its teachings before then, but those attempts did not arouse the interest that was stirred in that decade. It is now most readily observed in what is called the New Age Movement.

What are the basic tenets of this worldview? First, all is one. There are no ultimate distinctions between humans, animals, or the rest of creation. Second, since all is one, all is god. All of life has a spark of divinity. Third, if all is one and all is god, then each of us is god. Fourth, humans must discover their own divinity by experiencing a change in consciousness. We suffer from a collective form of metaphysical amnesia. Fifth, humans travel through indefinite cycles of birth, death, and reincarnation in order to work off what is called "bad karma." Sixth, New Age disciples think in terms of gray, not black and white. Thus they believe that two conflicting statements can both be true.

On the popular level these tenets are presently asserted



through various media, such as books, magazines, television, and movies. Perhaps the most visible teacher is Shirley MacLaine. But these beliefs are also found increasingly among intellectuals in fields such as medicine, psychology, sociology, and education.

## Conclusion

We have very briefly scanned the subject of worldviews. Let's return to a definition we affirmed in the beginning of this article: "A worldview provides a model *of the world* which guides its adherents *in the world*." If your model of the world includes an infinite-personal God, as in Christian Theism, that belief should provide guidance for your life. If your model rejects God, as in Naturalism, again such a belief serves as a guide. Or if your model asserts that you are god, as in New Age Pantheism, yet again your life is being guided by such a conception. These examples should remind us that we are living in a culture that puts us in touch constantly with such ideas, and many more. They cannot all be true.

Thus some of us may be confronted with the need to think more deeply than we ever have before. Some of us may need to purge those things from our lives that are contrary to the worldview of Christian Theism. Some of us may need to better understand that our thoughts are to be unified with daily life. Some of us may need to better understand that the good life and hope and meaning are found only through God's answers. Some of us may need to let God's ideas guide our thoughts more completely. And some of us may need to let God's guidelines guide our actions more fully.

Paul's admonition to the believers in ancient Colossae couldn't be more contemporary or helpful in light of our discussion. He wrote:

*See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men,*

*according to the elementary principles of the world, rather than according to Christ (Col. 2:8).*

## **Notes**

1. James W. Sire, *The Universe Next Door* (Downers Grove, Ill.: InterVarsity, 1988), 17.
2. W. Gary Phillips and William E. Brown, *Making Sense of Your World* (Chicago: Moody Press, 1991), 29.
3. Brian J. Walsh and J. Richard Middleton, *The Transforming Vision* (Downers Grove, Ill.: InterVarsity, 1984), 32.
4. Arthur F. Holmes, *Contours of a Worldview* (Grand Rapids: Eerdmans, 1983), 5.
5. Sire, 18.
6. Ibid.

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