

# Biblical Worldview Summary

- I. The onto-relational, Triune God, His will and mind fully revealed in the Son, Jesus Christ, are presupposed rather than the autonomy of man and man's mind.
  - A. It is the self-giving God who is the final reference point while in the case of the unbeliever, it is the self-grasping man who is the final reference point.
  - B. For the Christian, facts are what they are, in the last analysis, by virtue of the place that they take in the person of Jesus, the Light of the Cosmos (John 8:12).
    1. Facts are inseparable from interpretation; all facts are interpreted facts.
    2. Whose principle of interpretation shall we use?
      - a) The Scripture's revelation of The Word of God, Jesus Christ.
      - b) The word of man: the unbeliever has an "axe to grind" and as a result the covenant-breaker is anxious to keep from seeing the facts for what they really are ... as grounded in the person of the Triune God.
    3. We have two mutually exclusive systems based upon two mutually exclusive principles of interpretation.
    4. In our day, the non-Christian principle of interpretation has come to a quite consistent form of expression.
      - a) It stresses the relativity of all knowledge in any field of endeavor.
      - b) Man as its ultimate reference point.
    5. For the Biblical Christian, he must counter the futility of unbelief by stressing the fact that in their thinking is grounded on the Triune God as the final reference point in human predication.
- II. The Word of God, Jesus, as revealed to us in Scripture, is the light of life, authoritative in every realm (John 1:1-3; Colossians 1:15-20; Hebrews 1:1-3).
  - A. Jesus is the Voice of the Triune God.
  - B. He is authoritative in that He offers Himself as, so to speak, the sun by which alone men can see their experience in its true setting.
- III. The doctrine of creation.
  - A. God Triune is transcendent; the uncreated Creator of all things.
  - B. God Triune imminent; the sustainer and providential guide of all things.
- IV. The doctrine of the Trinity.
  - A. God is Triune, the eternal One and the Many.
  - B. God is loving fellowship between the Father, Son, and Spirit.
  - C. The universe (the totality of the interconnectedness of things), the temporal one and the many, makes sense (has purpose or meaning) only in terms of the Eternal One and the Many.
    1. For the unbeliever, the temporal "one and the many" are always held in tension (monism vs. pluralism).
    2. For the Christian, the temporal "one and the many" are absolutely under, upheld by, and subject to the Word of the Triune God.
  - D. The Biblical Christian worldview is able to give a comprehensive and unified picture of reality without doing injustice to unity or particularity, or ascribing ultimacy to man and history.
    1. Rescues man from the futility of unbelief.
    2. Particular facts are no longer brute, meaningless, and uninterpreted.
    3. Universals and particulars are not "abstract" – they are tied to the infinite, personal, Triune God of Scripture – and in this tie they have purpose, meaning, and direction.

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4. The Triune God is our interpretative base in all things.
  - a) In this we differ from every school of philosophy and every school of science:
    - (1) Not merely in our *conclusions*, but in our *starting point* and in our *method*.
    - (2) The premises, method, and conclusions of Biblical Christianity are clearly and radically different than those of all non-biblical philosophy.
  - b) For the Christian, facts are what they are, and the universals are what they are, because of their common dependence upon the ontological trinity.

Rousas J. Rushdoony, “Society does not speak of the matter of the one and the many and most people are ignorant of the issues involved (*even though it is basic to all life and thought*). Because of man’s failure to solve the problem, society is caught in the continuing tension of alternating anarchy and totalitarianism, between anarchic individualism and anarchic collectivism.

Philosophy has in recent years, due to the emphasis of the Enlightenment, abandoned the battlefield for the academic sterility of logical analysis.

If there is to be any kind of Christian reformation of culture, then, we must bring every area of thought and life under the authoritative weight and liberating freedom of the truth of the Triune God.

John 8:36, “And you shall know the truth and the truth shall set you free.”

Apart from knowing truth in the person of Jesus Christ, man negatives himself. Man rejects the ontological roots of his being by becoming a law to himself and by becoming a law to himself he has neither law, nor identity, nor purpose.

It is critically and centrally imperative that we bring man to the dock<sup>1</sup> of the Word of God, Jesus Christ.

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<sup>1</sup> Dock: an enclosed place where the defendant stands or sits in a court of law