



WHY I DON'T HAVE A BIBLICAL WORLDVIEW (AND YOU SHOULDN'T EITHER)

Richard G. Howe, Ph.D.

Provost

Norman L. Geisler Chair of Christian Apologetics

Professor of Philosophy and Apologetics

Southern Evangelical Seminary

Past President, International Society of Christian Apologetics



WHAT IS A WORLDVIEW?

"A worldview is the framework from which we view reality and make sense of life and the world."

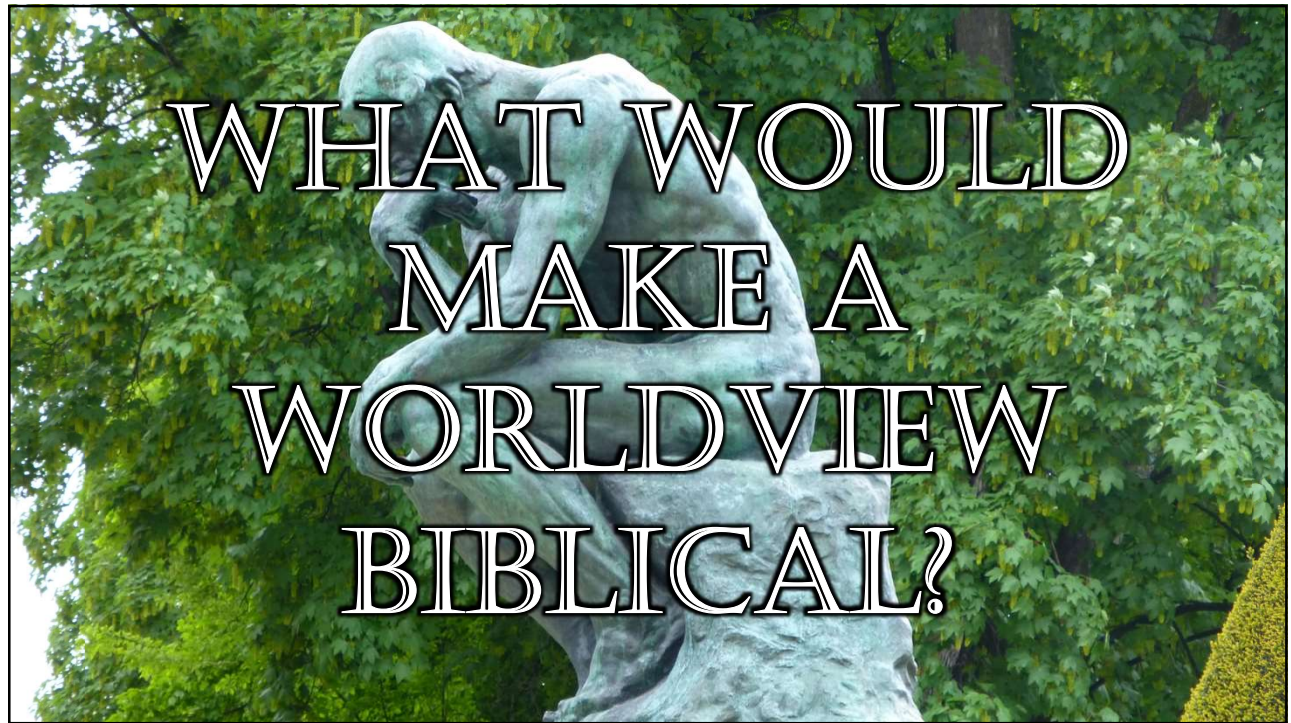
"A worldview is a set of beliefs and assumptions that a person uses when interpreting the world around him."

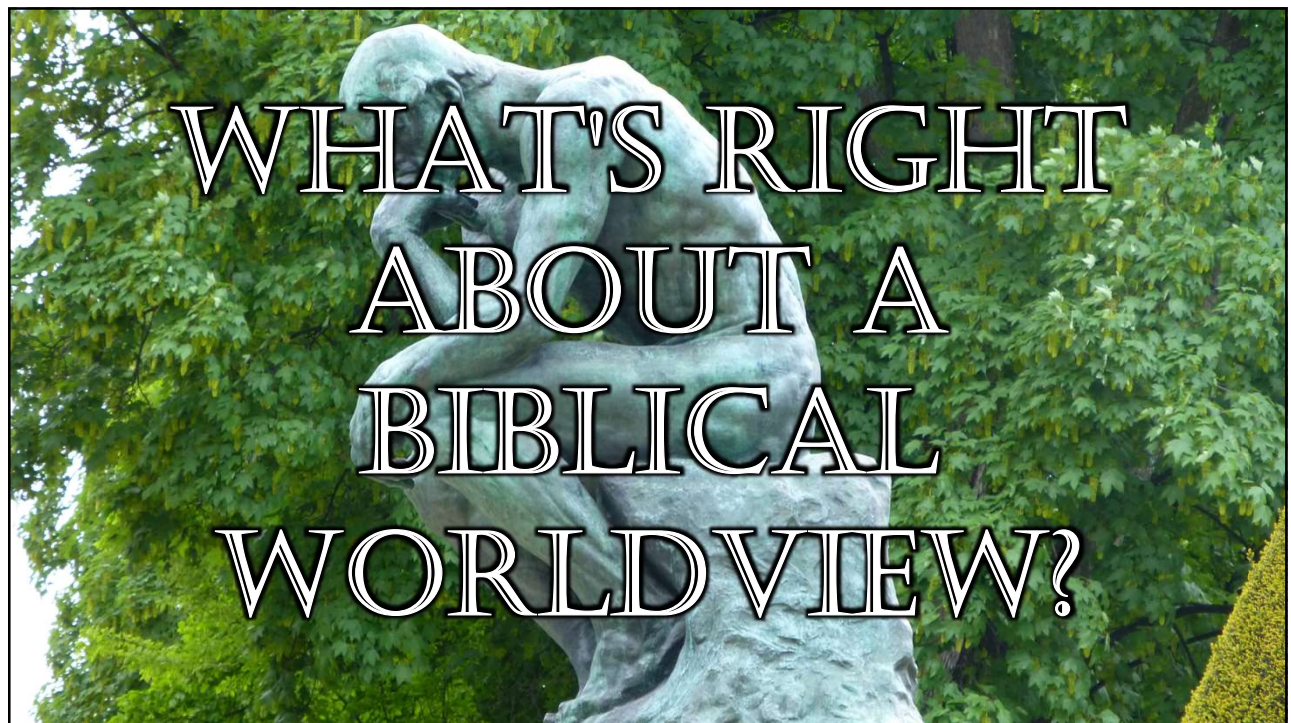
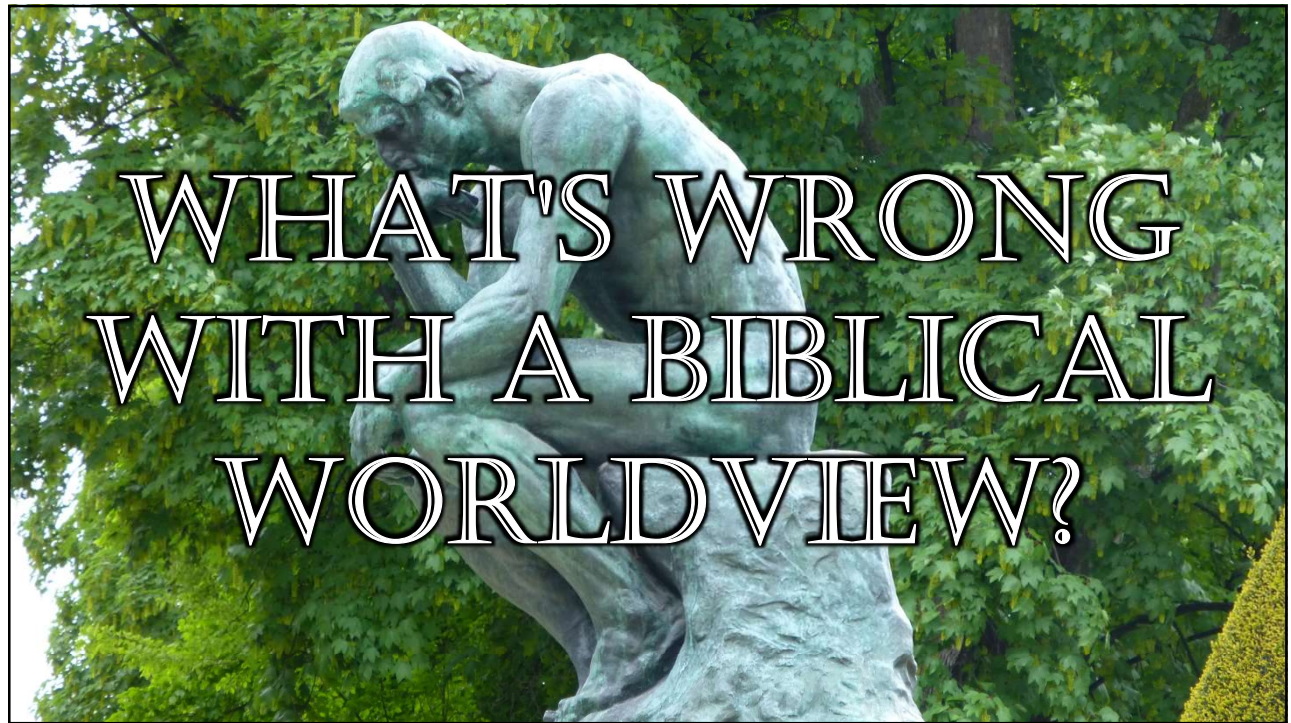
"A worldview is a way of looking at the world and one's place in the world. It is a perspective on reality."

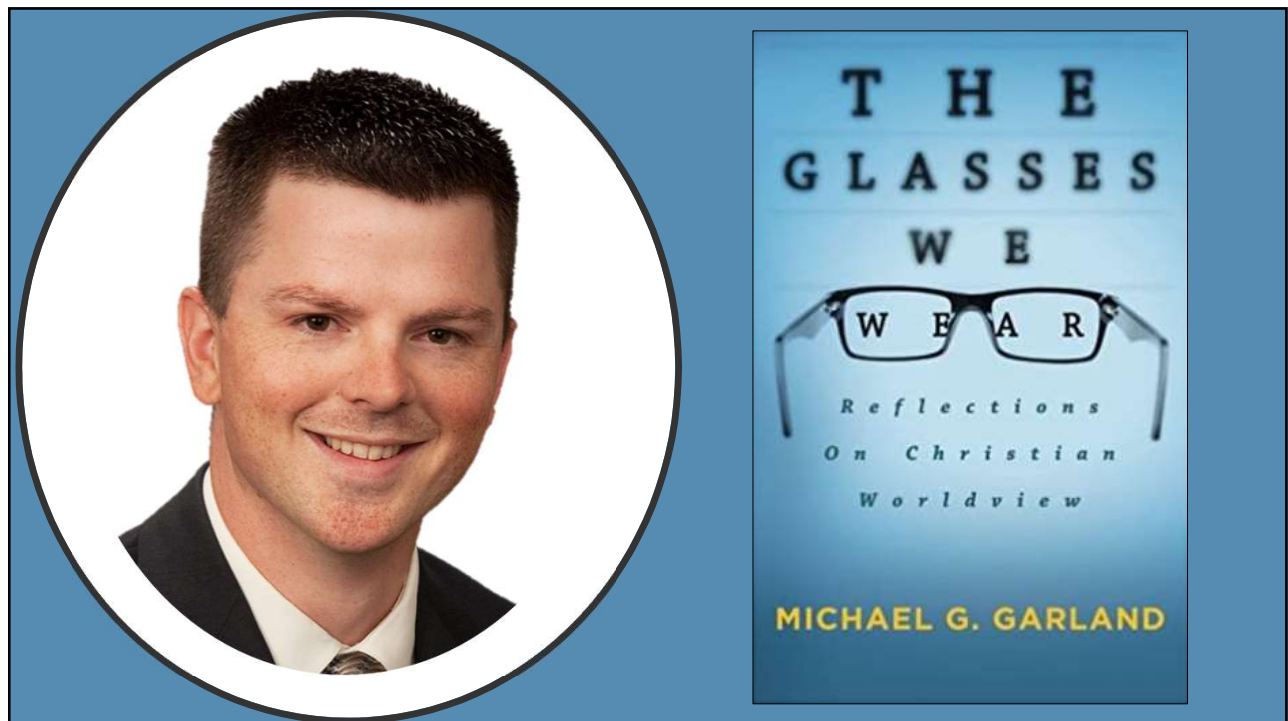
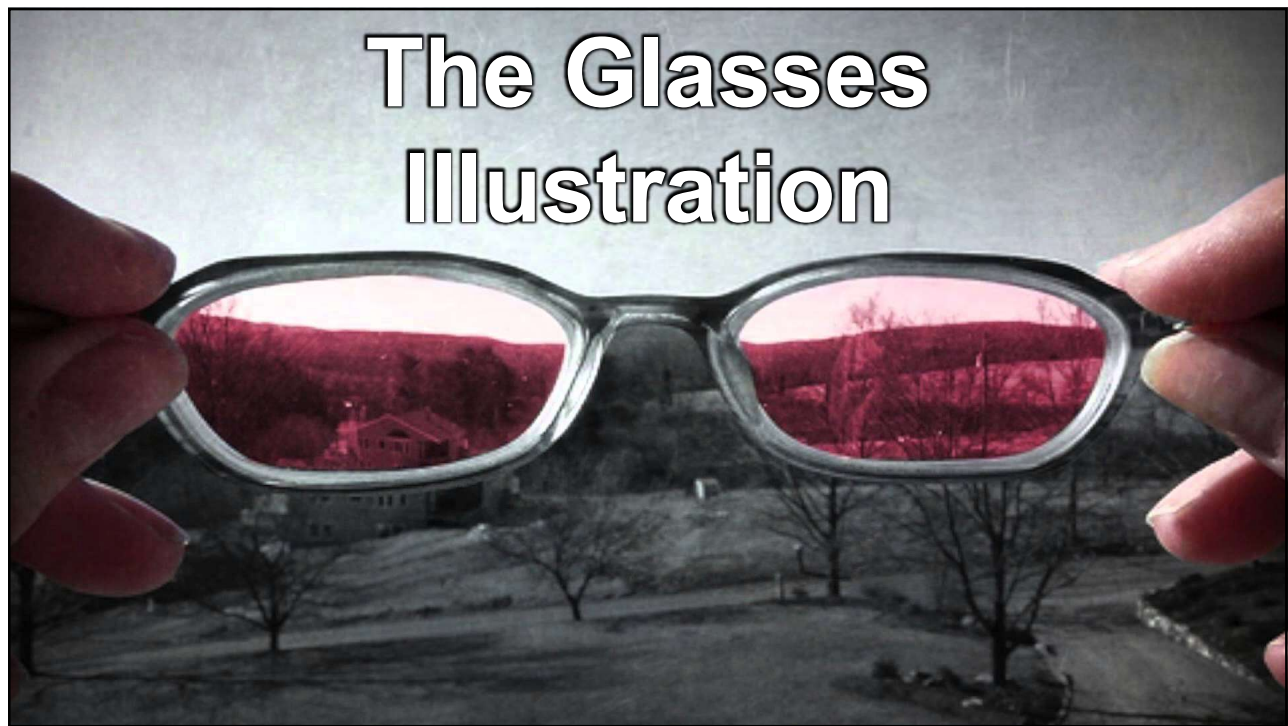
"Our worldviews function in many ways. They function like eyeglasses. You ever heard the term 'Looking at the world through rose colored glasses.' If you have a colored pair of lenses and put them on your eyes, everything looks that way. Your worldview functions like that. It is the lens through which you see the world—through which you view the world—and how you interpret reality."


"A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) that we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being."

"A person's worldview, whether it be Christian, humanist or whatever is a personal insight about meaning and reality. It is how a person interprets, through his or her own eyes, a personal belief about the world. A person's worldview tries to give reasons for how the facts of reality relate and tie together. The summation of these facts provides the big picture into which the daily events of a person's life should fit."










The glasses we wear change everything about us...


Did you know that each one of us wears glasses? Even if you have 20/20 vision, you wear worldview glasses, a particular set of lenses through which you view the world and interpret life. For example, how do you see God? Is He loving, relational, cruel, distant, or maybe just imaginary? And how do you see yourself? As a good person who is in control, happy, and living with purpose? Or instead as insignificant, lost, or broken? The answers to these questions have life-changing implications and deserve careful consideration.

The good news is, you can change your glasses...

Using concise chapters, reflective poetry, and thoughtful study questions, Michael G. Garland invites you to see the world through a different set of glasses. While exploring the Christian perspective, *The Glasses We Wear* will challenge you to examine closely the lens through which you see God, the world, and yourself.

MICHAEL G. GARLAND is employed as an orthopedic physician assistant. He and his wife Joelle have four children and are awaiting the arrival of two adopted children from Haiti. They live near Portland, Oregon. Visit his blog at www.reflect-god.com.







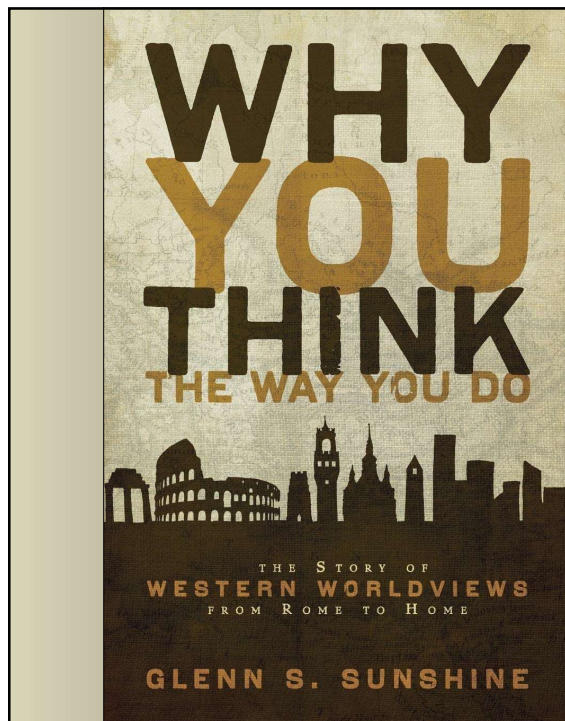
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Kenneth Samples

"In the simplest terms, a worldview may be defined as how one sees life and the world at large. In this manner it can be compared to a pair of glasses. How a person makes sense of the world depends upon that person's 'vision,' so to speak. The interpretive 'lens' helps people make sense of life and comprehend the world around them. Sometimes the lens brings clarity, and other times it can distort reality."

[Ken Samples, Reasons to Believe (RTB):
<http://www.reasons.org/articles/what-in-the-world-is-a-worldview>,
accessed 06/24/21]



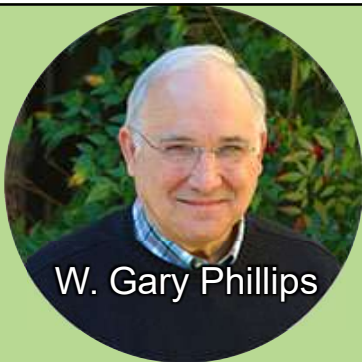
Glenn S. Sunshine

"What is a worldview? A worldview is the framework you use to interpret the world and your place in it. It is like a set of glasses that you look through to bring what is happening in the world into mental focus."

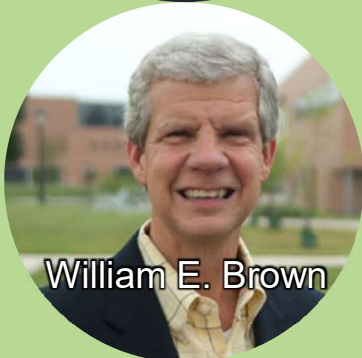
[Glenn S. Sunshine, *Why You Think the Way You Do: The Story of Western Worldviews from Rome to Home* (Grand Rapids: Zondervan, 2009), 13]



Glenn S. Sunshine

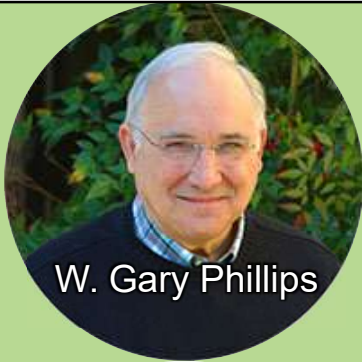


W. Gary Phillips

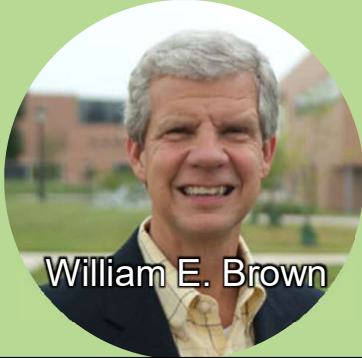


William E. Brown

**MAKING SENSE
OF YOUR
WORLD**
*from a
Biblical Viewpoint*
W. Gary Phillips • William E. Brown



W. Gary Phillips



William E. Brown

"A worldview has been compared to a pair of glasses through which we see the world. Without these glasses, the world would appear as an unfocused, meaningless blob. The glasses not only allow us to see, but to make sense of what we see. ... A worldview is, first of all, an interpretation of the world and second, an application of this view to life."

[W. Gary Phillips and William E. Brown, *Making Sense of Your World from a Biblical Viewpoint* (Chicago: Moody, 1991), 26, 29]

*"A person's worldview consists of the values, ideas or the fundamental belief system that **determines his attitudes, beliefs and ultimately, actions.** ... Jeff Baldwin, a fellow at the Texas-based Worldview Academy, says worldview 'is like an invisible pair of eyeglasses-glasses you put on to help you see reality clearly. If you choose the right pair of glasses, you can see everything vividly and can behave in sync with the real world. ... But if you choose the wrong pair of glasses, you may find yourself in a worse plight than the blind man - thinking you see clearly when in reality your vision is severely distorted.' To choose the 'right' glasses, you have to first understand and embrace the true worldview."*

[Tracy F. Munsil, Focus on the Family: <http://www.focusonthefamily.com/faith/christian-worldview/whats-a-christian-worldview/whats-your-worldview>, accessed 08/12/22]



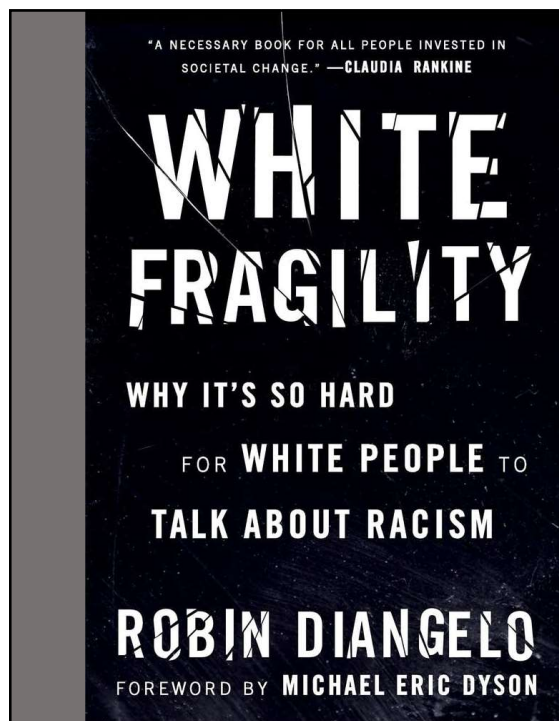
Tracy F. Munsil

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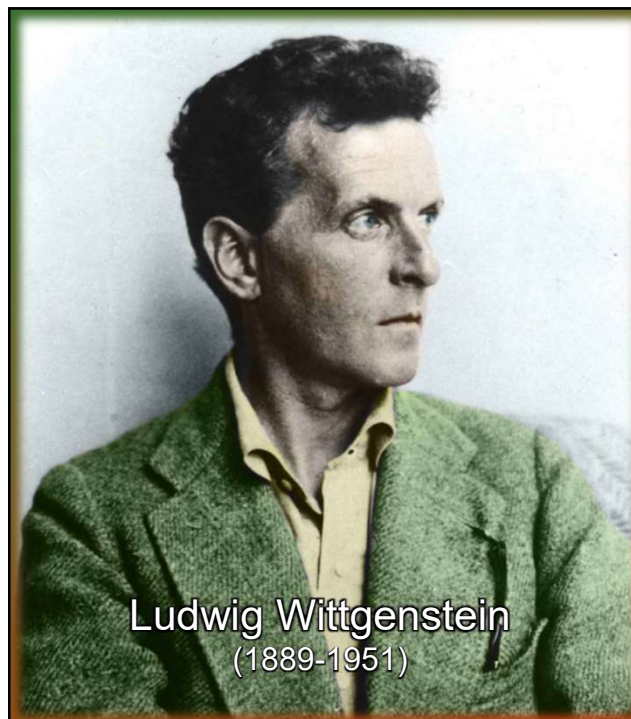
Robin DiAngelo

"We make sense of perceptions and experience through our particular cultural lens. This lens is neither universal nor objective, and without it, a person could not function in any human society."

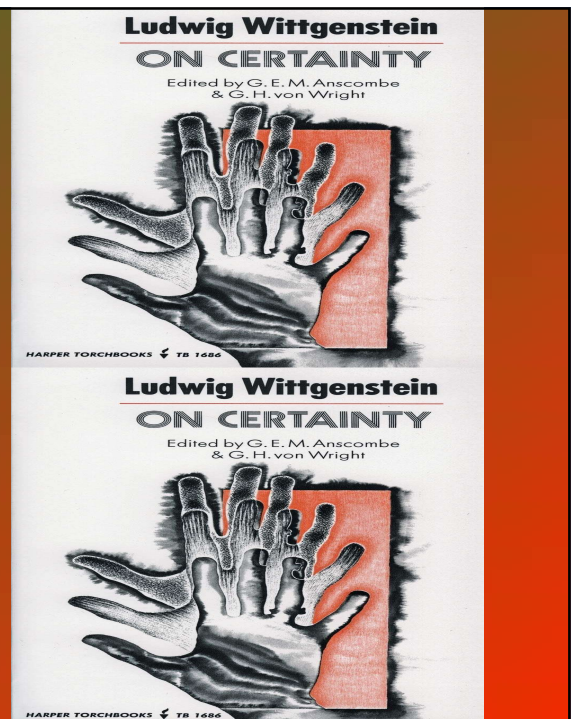
[Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk about Racism* (Boston: Beacon, 2018), 9]

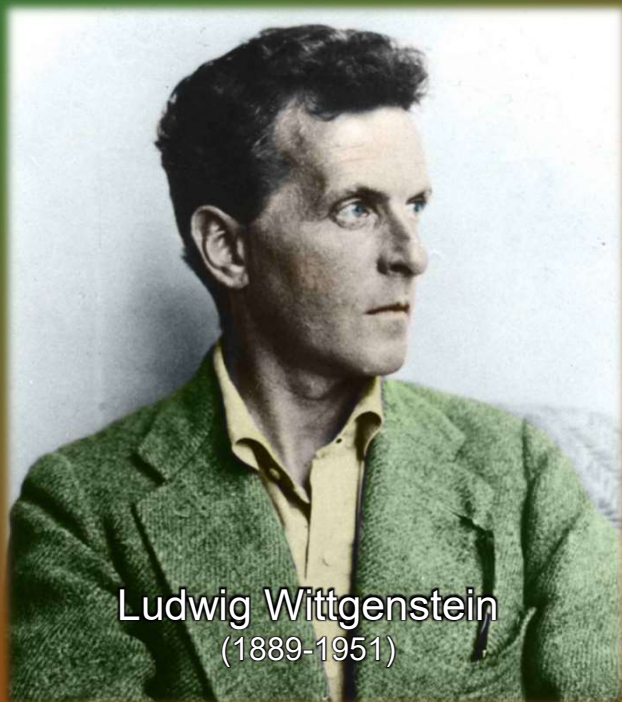


Robin DiAngelo



Ludwig Wittgenstein
(1889-1951)

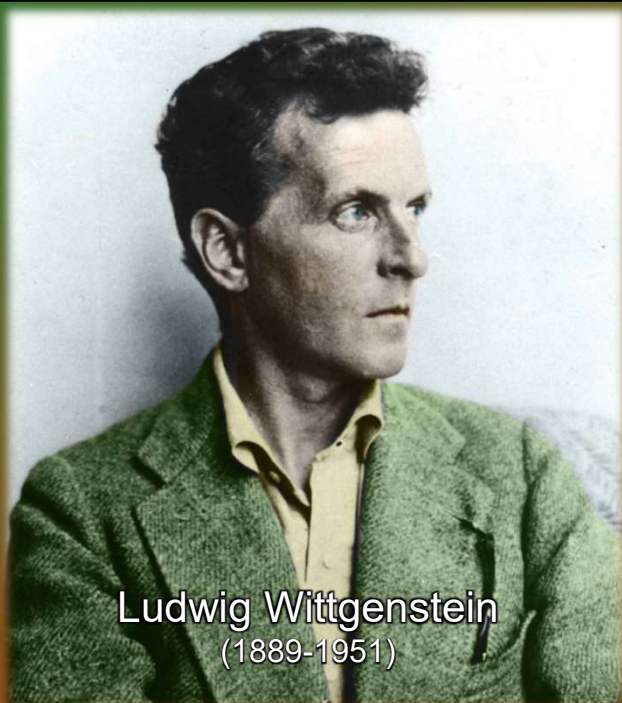




Ludwig Wittgenstein
(1889-1951)

"When language-games change, then there is a change in concepts, and with the concepts the meanings of words change."

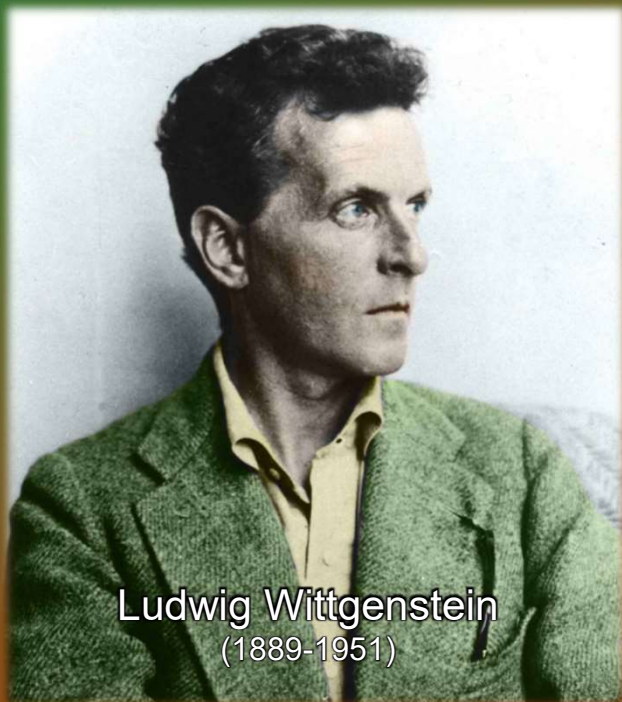
[Ludwig Wittgenstein, *On Certainty*, ed. G. E. M. Anscombe and G. H. von Wright, trans. Denis Paul and G. E. M. Anscombe (New York: Harper & Row, 1972), #65]



Ludwig Wittgenstein
(1889-1951)

"But I did not get my picture of the world by satisfying myself of its correctness; nor did I have it because I am satisfied of its correctness. No: it is the inherited background against which I distinguish between true and false."

[Ludwig Wittgenstein, *On Certainty*, #94]




Ludwig Wittgenstein
(1889-1951)

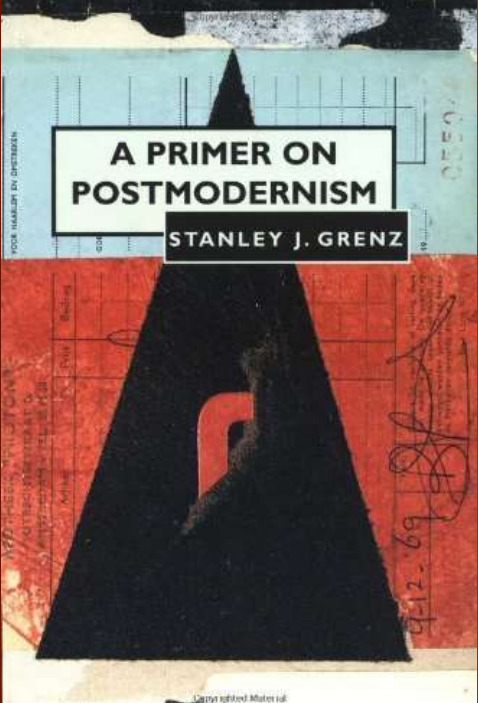
"It would be nonsense to say that we regard something as sure evidence because it is certainly true. Rather, we must first determine the role of deciding for or against a proposition."

[Ludwig Wittgenstein, *On Certainty*, #197-198]


A portrait of Ludwig Wittgenstein, a man with dark hair and a green jacket, looking slightly to the right. The background is a light blue wall. To the right of the portrait is a green rounded rectangle containing a quote in white text. Below the quote is a small line of text in brackets. The entire image is framed by a red border.



Stanley J. Grenz
(1950-2005)



A portrait of Stanley J. Grenz, a man with short hair and a striped shirt, smiling. The background is a warm, orange-toned wall. To the right of the portrait is a book cover for 'A Primer on Postmodernism' by Stanley J. Grenz. The cover features a large black triangle on a red background, with a white box containing the title and author's name. The entire image is framed by a red border.

A portrait of Stanley J. Grenz, a middle-aged man with short brown hair, wearing a striped shirt. He is smiling slightly and looking towards the camera. The background is a warm, indoor setting with a window featuring a circular stained glass design with the letters 'JHS' in the upper left corner.

Stanley J. Grenz
(1950-2005)

"In contrast to the modern ideal of the dispassionate observer, we affirm the postmodern discovery that no observer can stand outside the historical process. Nor can we gain universal, culturally neutral knowledge as unconditioned specialists."

A portrait of Stanley J. Grenz, a middle-aged man with short brown hair, wearing a striped shirt. He is smiling slightly and looking towards the camera. The background is a warm, indoor setting with a window featuring a circular stained glass design with the letters 'JHS' in the upper left corner.

Stanley J. Grenz
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"On the contrary, we are participants in our historical and cultural context, and all our intellectual endeavors are unavoidably conditioned by that participation."

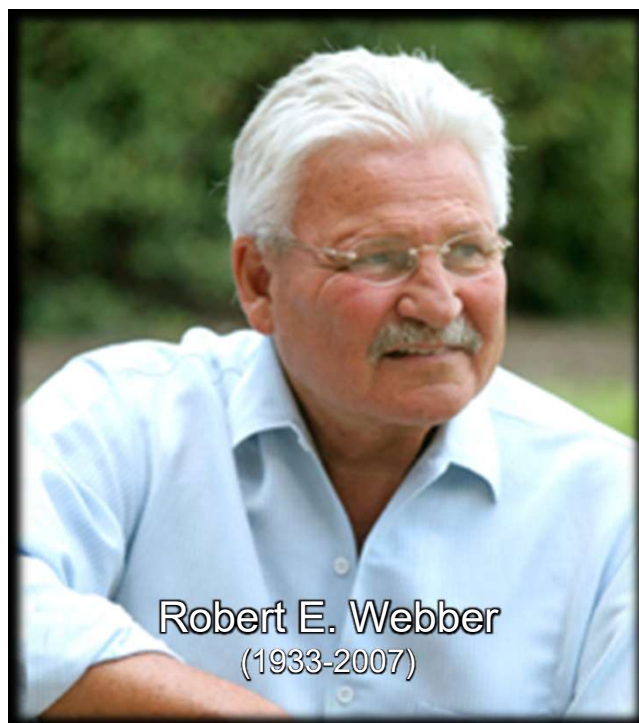
[Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1996), 166]



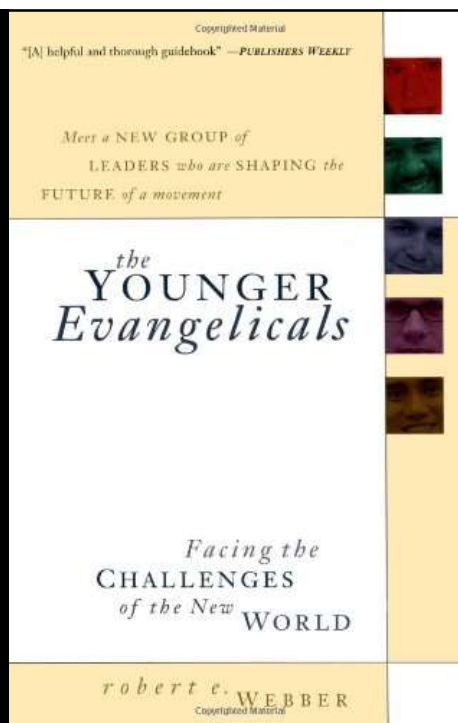
Dan McGee

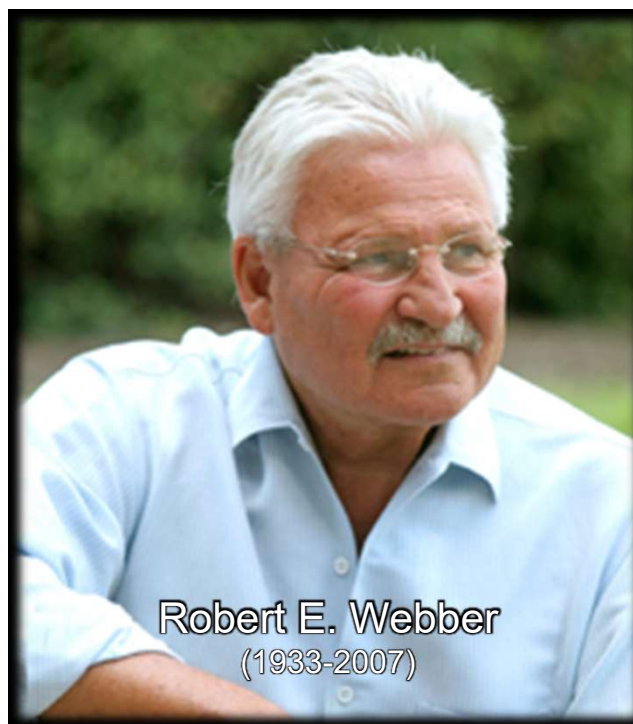
*"Postmodernism stresses the distinction between objectivity of facts, versus objectivity of knowledge or people. It accepts the possible existence of facts outside human context, but argues that **all knowledge is mediated** by an individual and that the experiences, **biases**, beliefs, and identity of that individual **necessarily influence how they mediate any knowledge.**"*

[Dan McGee, "Truth and Postmodernism" downloaded from <https://medium.com/@danmcgee/truth-and-postmodernism-816ea9b3007a>, 05/09/22]



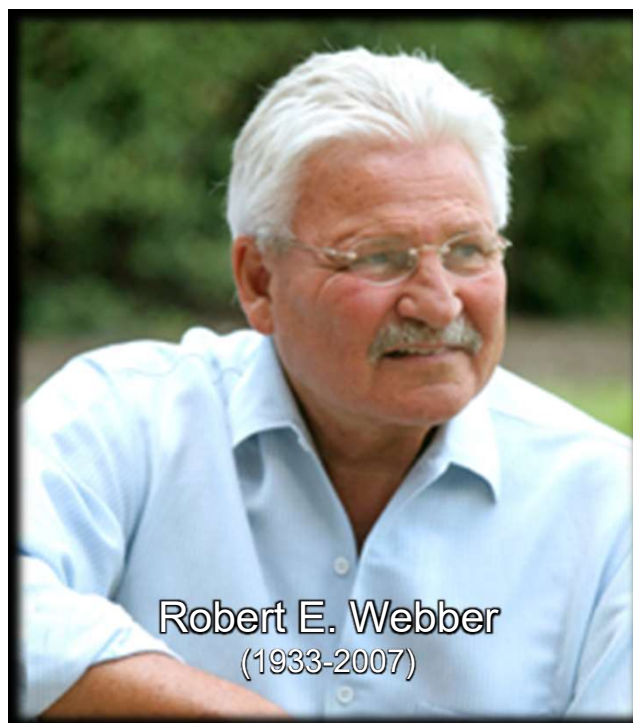
Robert E. Webber
(1933-2007)





Robert E. Webber
(1933-2007)

"In the twenty-first century world ... the new attitude ... is that the use of reason and science to prove or disprove a fact is questionable. ...



Robert E. Webber
(1933-2007)

"This ... points ... to the postmodern conclusion that we deal with 'interpreted facts.' ...



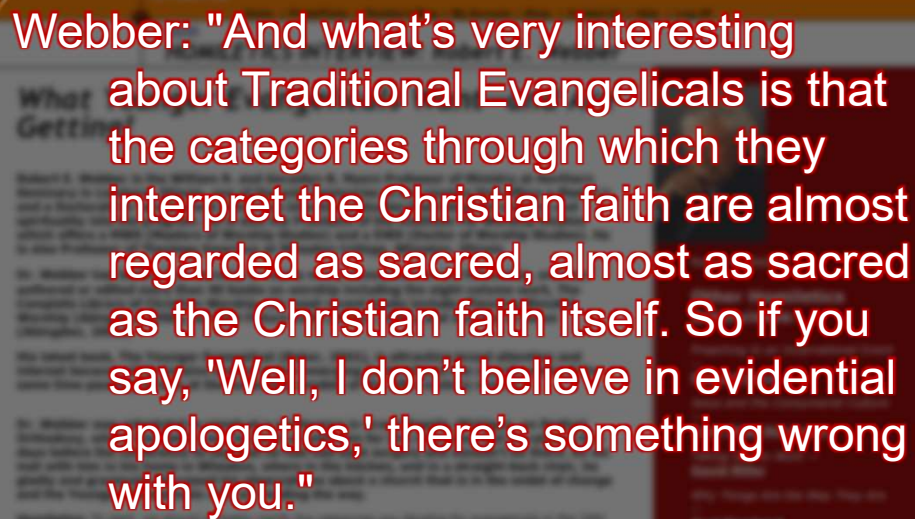
"In the postmodern world, both believers and nonbelievers are people of faith."

[Robert E. Webber, *The Younger Evangelicals: Facing the Challenges of the New World* (Grand Rapids: Baker, 2002), 84]

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Homiletics: So then, the Traditional Evangelicals function within a modern worldview that is rationalistic, and propositional.

Webber: "That probably is the most distinguishing feature of the Traditionalists. They've been shaped by the Enlightenment. So they work with modern philosophy, a modern understanding of science, history, sociology. They're modernist, and so they interpret the Christian faith through these modern categories.

A screenshot of a website titled "HOMILETICS" with an orange header. The main content area has a dark red background with white text. The text is a quote from Webber. At the bottom of the quote, there is a URL in red text.

Webber: "And what's very interesting about Traditional Evangelicals is that the categories through which they interpret the Christian faith are almost regarded as sacred, almost as sacred as the Christian faith itself. So if you say, 'Well, I don't believe in evidential apologetics,' there's something wrong with you."

[<http://www.homileticsonline.com/subscriber/interviews/webber.asp>, accessed 09/05/20]

PERSPECTIVISM

The notion that everyone has their own perspective about the world and that nobody's perspective is any more or less legitimate than anyone else's.

PERSPECTIVISM

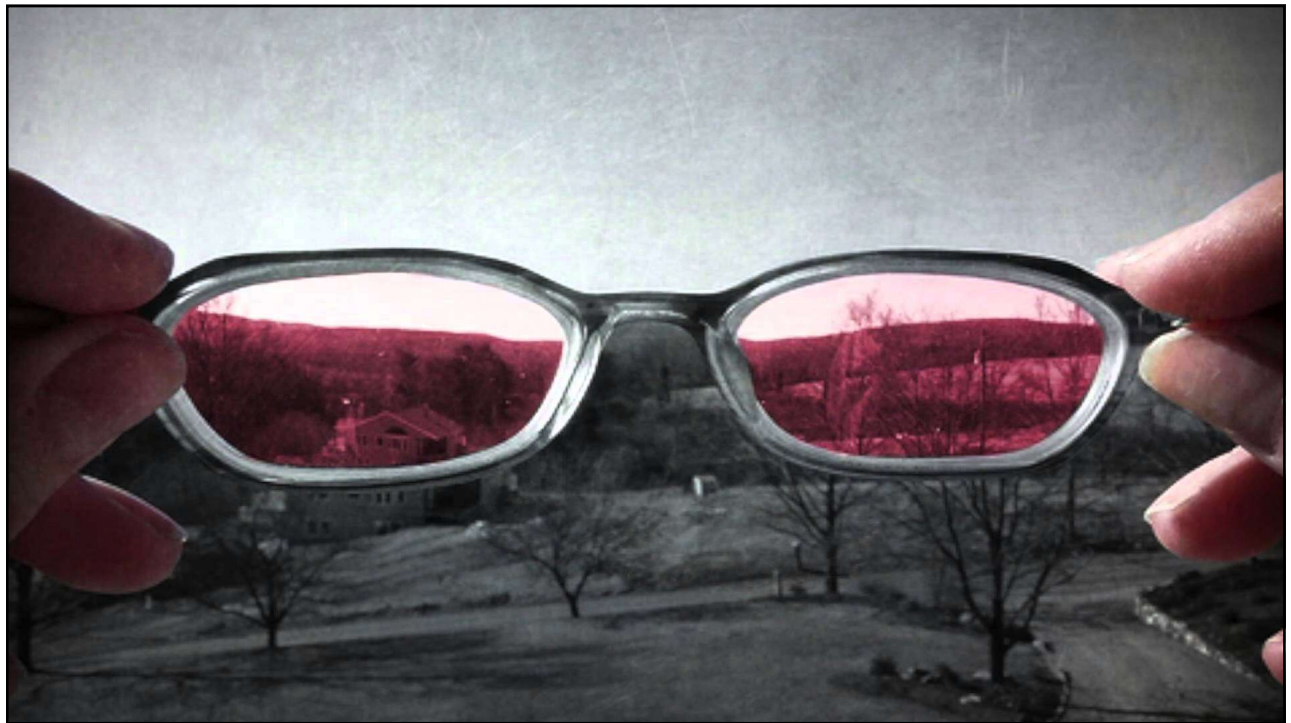
∞Problems∞

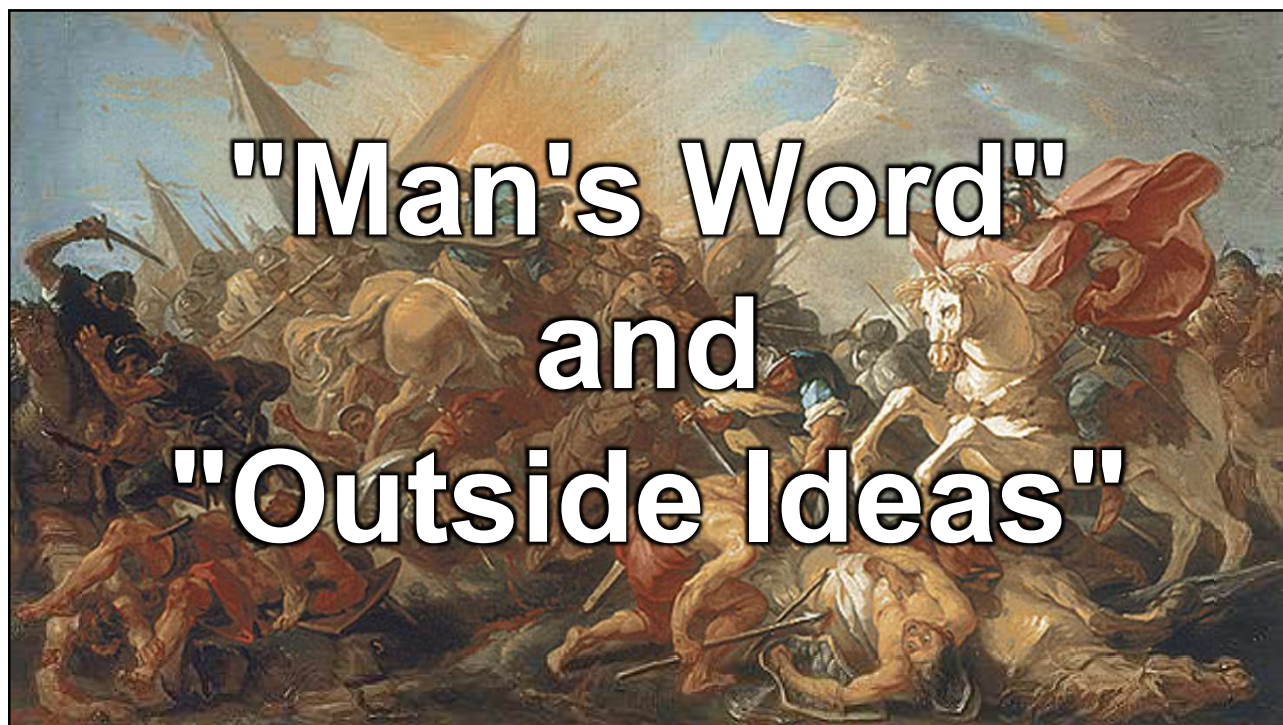
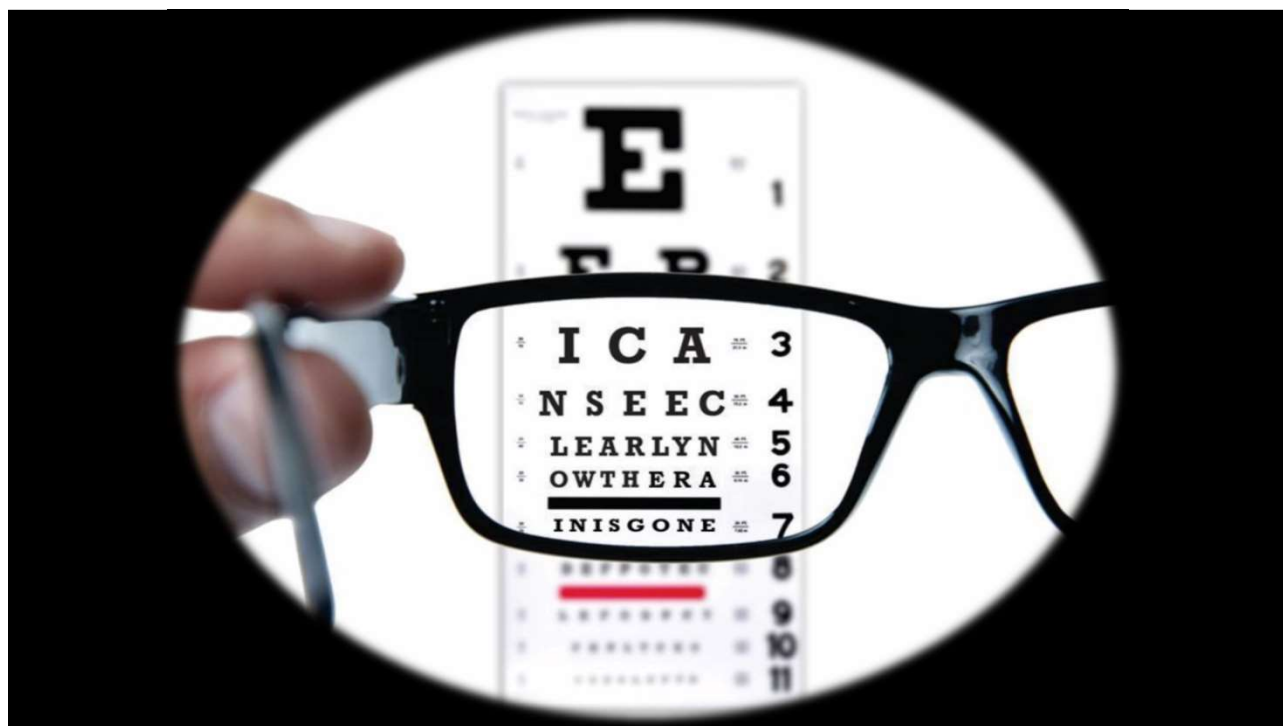
How can one choose a world view without being affected by his own world view while making the choice?

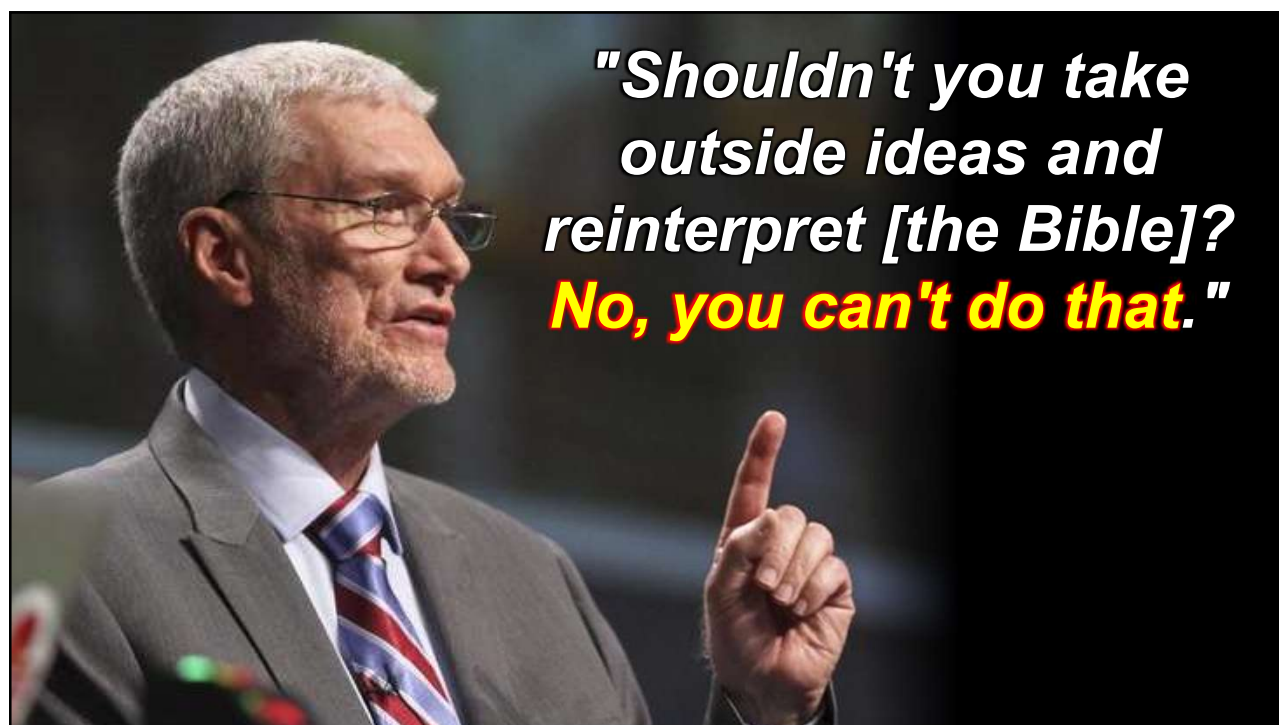
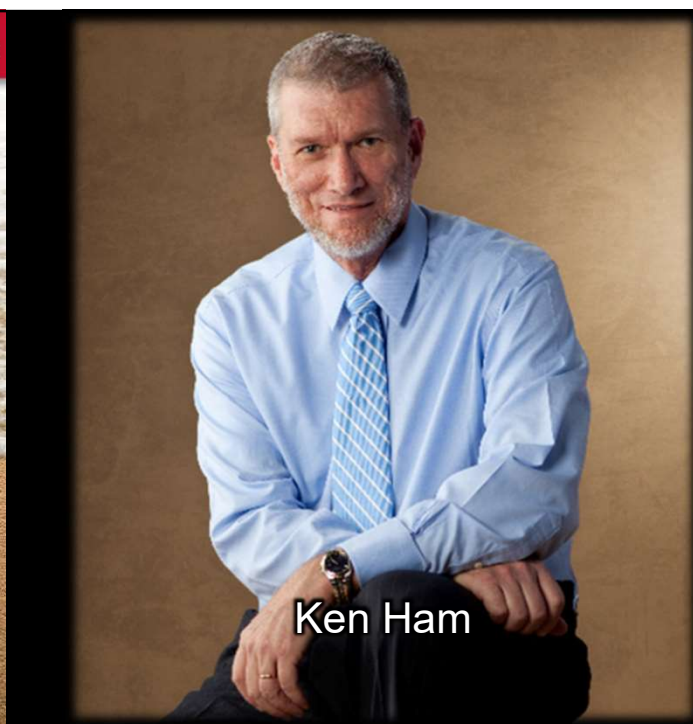
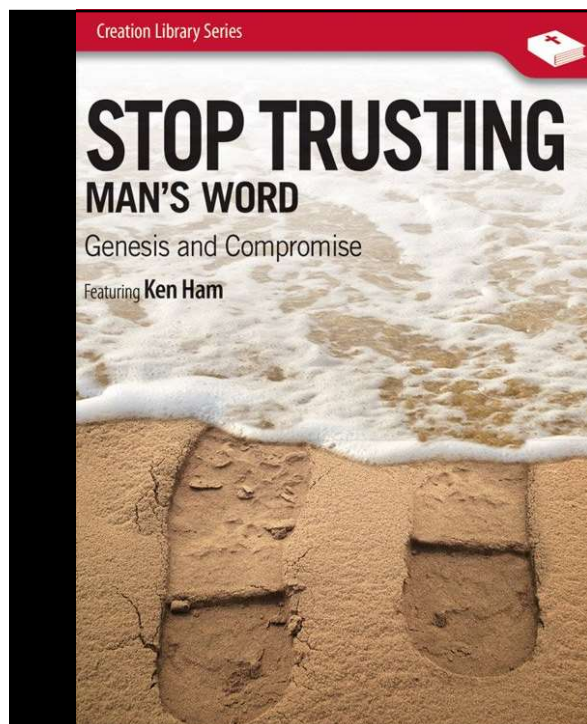
PERSPECTIVISM

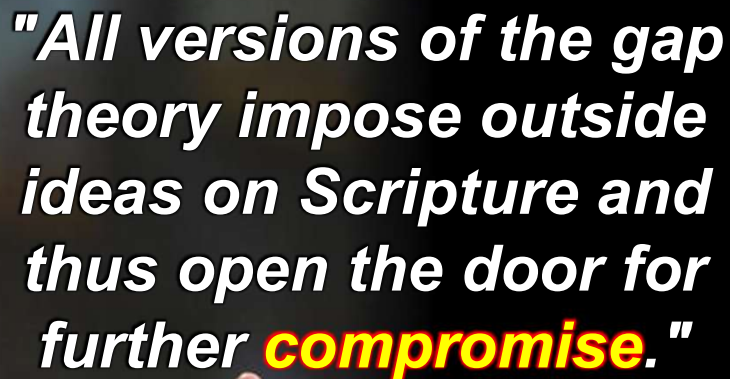
∞Problems∞

Don't we actually want something more from our world view than merely choosing our preferences?









Defended by a Bible Teacher

It is good to see Bible teachers who defend Answers in Genesis against those in the church who **compromise God's Holy Word** with man's fallible religion of millions of years. A Bible teacher from the Grace To You ministry in California recently wrote a blog stating the following:

“During the course of my various exchanges with a classic apologist commenter, he directed me to an article written last July by **Dr. Richard Howe**, a professor at Southern Evangelical Seminary.

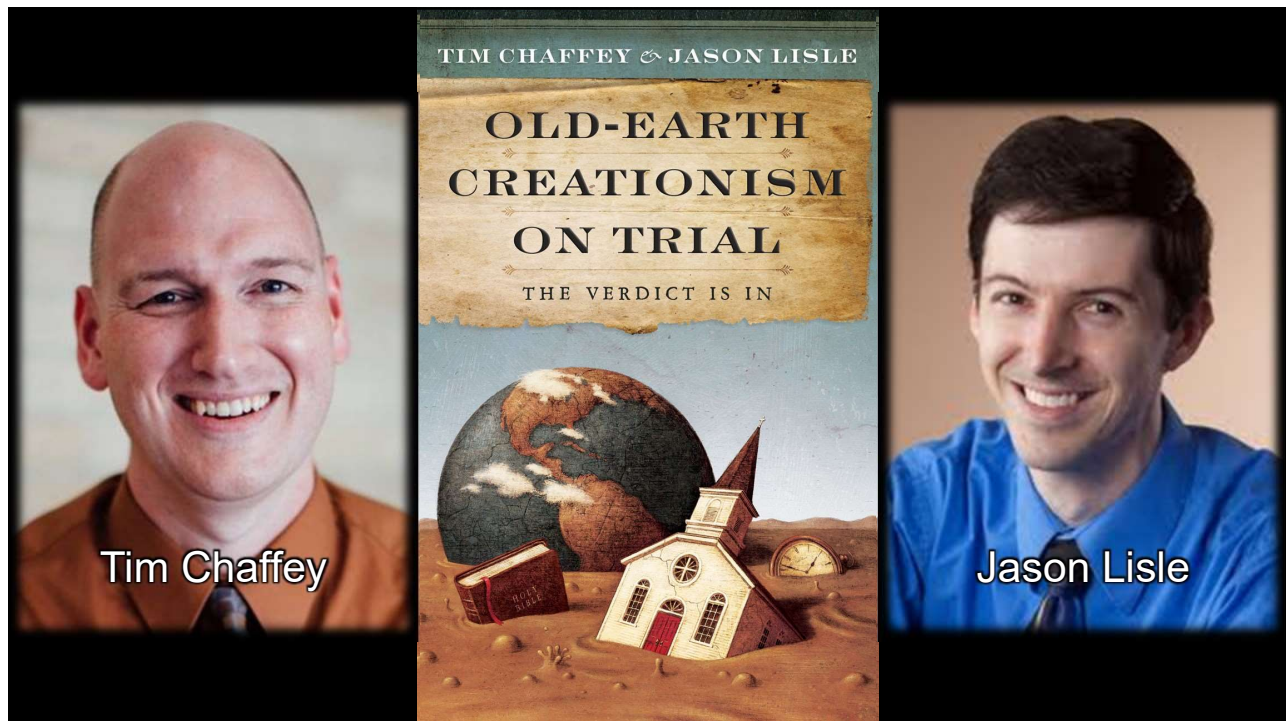
In that article Dr. Howe expresses his concern with the apologetic enterprise of Ken Ham in defending the Genesis narrative and ultimately the historic, Christian faith. He claims Ham's water-downed presuppositionalism utilized to make his presentations is bankrupt, fraught with problems, and is self-refuting. ...

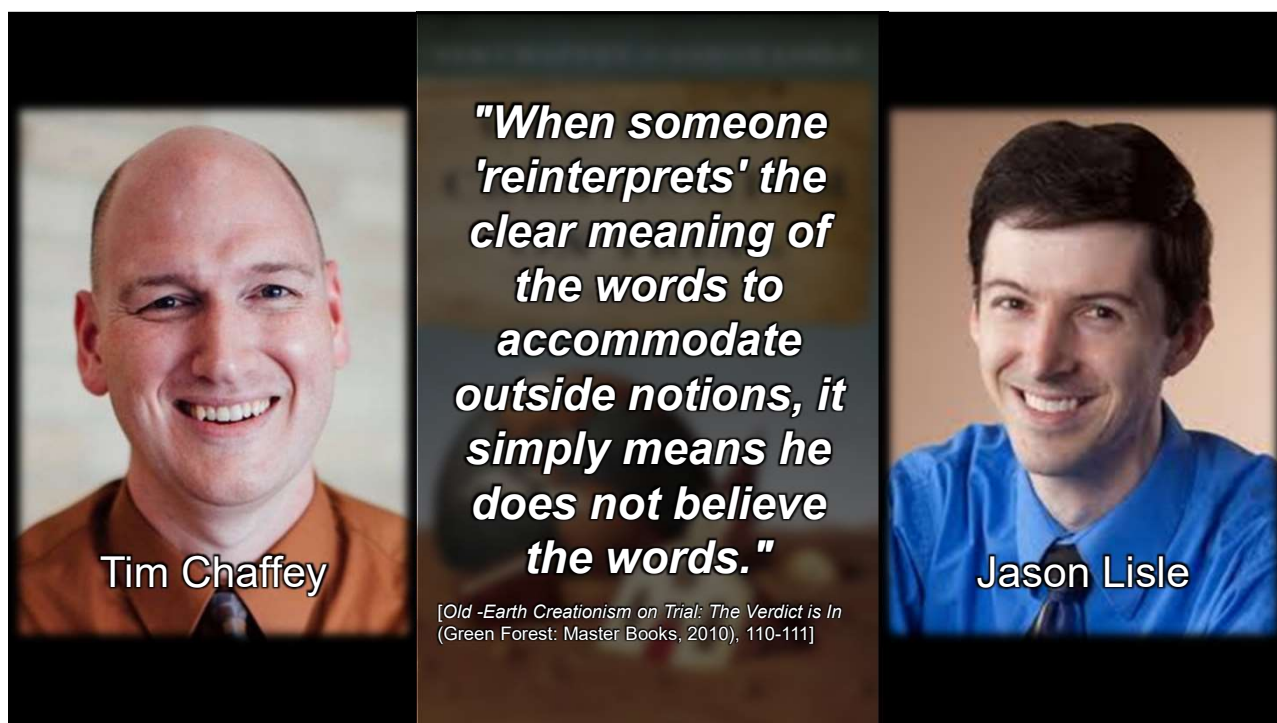
His critique, however, provides for us some practical insight into how woefully inconsistent and compromised classic apologists can be. I'll work my way through his main arguments and offer a rebuttal.

It is encouraging to see solid Bible teachers coming to the defense of those who stand on the authority of God's Word, while around us is a sea of compromise in the church today. I encourage you to read the rest of his [well-written blog post](#).

Thanks for stopping by and thanks for [praying](#).

Ken



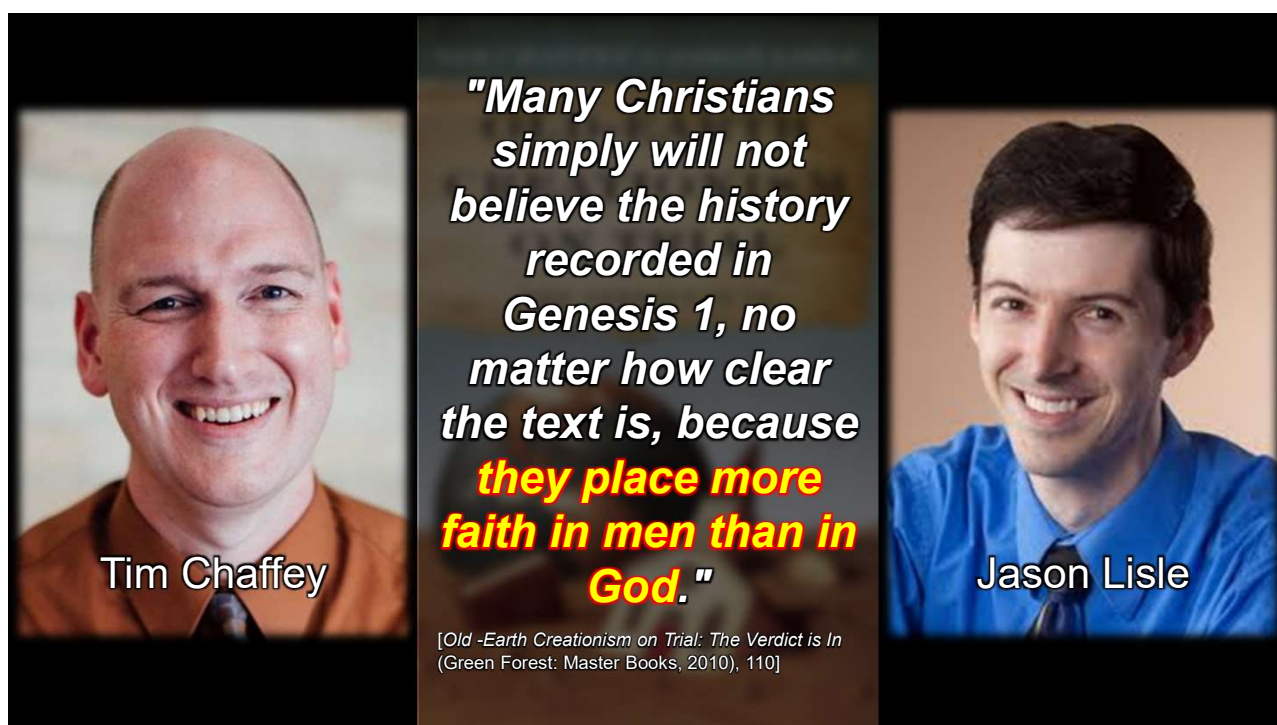


Tim Chaffey

***"When someone
'reinterprets' the
clear meaning of
the words to
accommodate
outside notions, it
simply means he
does not believe
the words."***

[Old -Earth Creationism on Trial: The Verdict is In
(Green Forest: Master Books, 2010), 110-111]

Jason Lisle



Tim Chaffey

***"Many Christians
simply will not
believe the history
recorded in
Genesis 1, no
matter how clear
the text is, because
they place more
faith in men than in
God."***

[Old -Earth Creationism on Trial: The Verdict is In
(Green Forest: Master Books, 2010), 110]

Jason Lisle



They are confusing
using "outside ideas"
to *interpret the Bible*
with
using "outside ideas"
to *judge the Bible*.



***Joshua Commanding
the Sun to Stand Still***

"Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: 'Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon.' So the sun stood still, and the moon stopped, till the people had revenge upon their enemies."

Joshua 10:12-13 NKJV



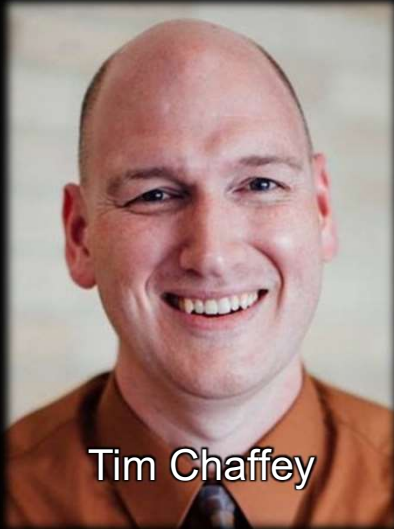
Tim Chaffey

"When someone 'reinterprets' the clear meaning of the words to accommodate outside notions, it simply means he does not believe the words."

[Old -Earth Creationism on Trial: The Verdict is In (Green Forest: Master Books, 2010), 110-111]




Jason Lisle



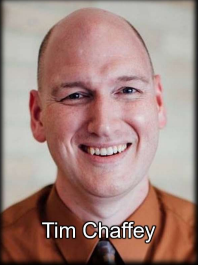
Tim Chaffey

"Supporters often used a hyper-literal reading of Joshua 10:12-13 to buttress their position [of geocentricism]. However, **it is quite obvious** that Joshua was simply using observational language."

[Old -Earth Creationism on Trial: The Verdict is In (Green Forest: Master Books, 2010), 62]




Jason Lisle



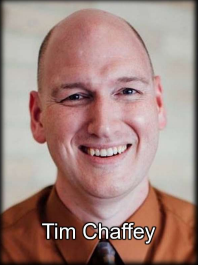
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Jason Lisle



Tim Chaffey

"Supporters often used a hyper-literal reading of Joshua 10:12-13 to buttress their position [of geocentricism]. However, **it is quite obvious** that Joshua was simply using observational language."

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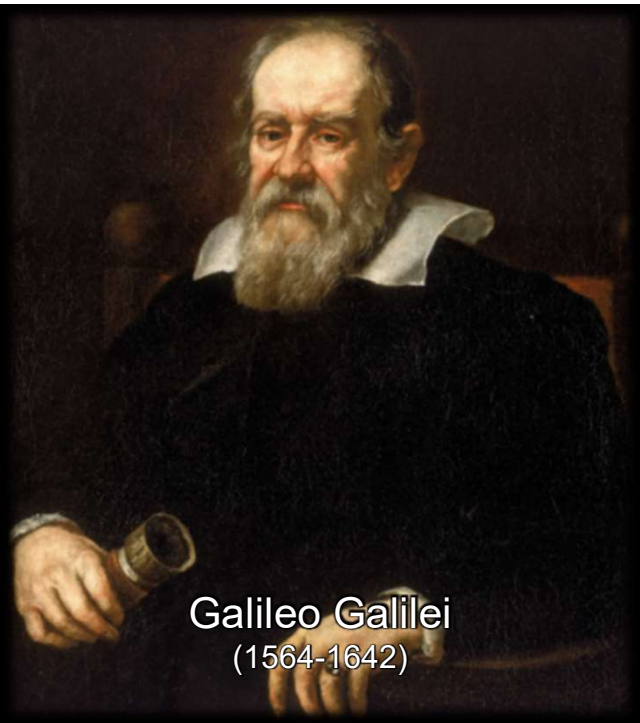
Jason Lisle

It is only "quite obvious" to us today precisely because of the development of the science since the 17th Century.

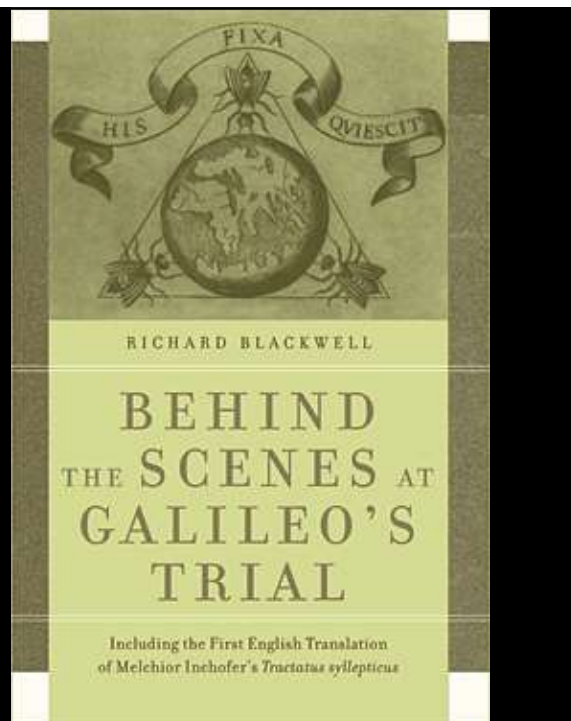
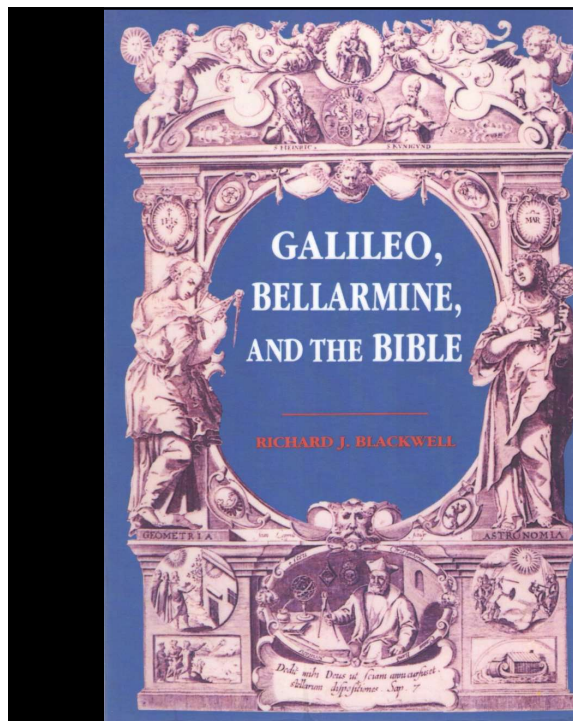
Thus, it is because of the science since the 17th Century that we "reinterpret" the "clear meaning of the words" "accommodate" the "outside notions".

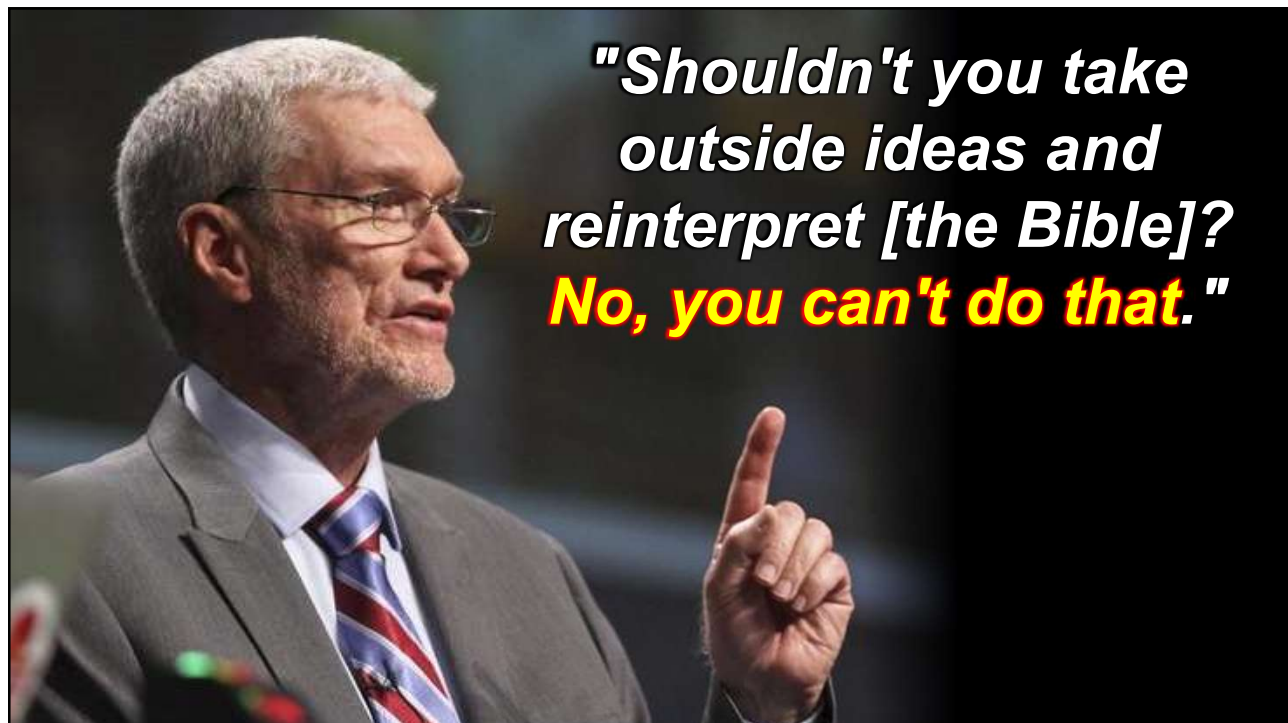
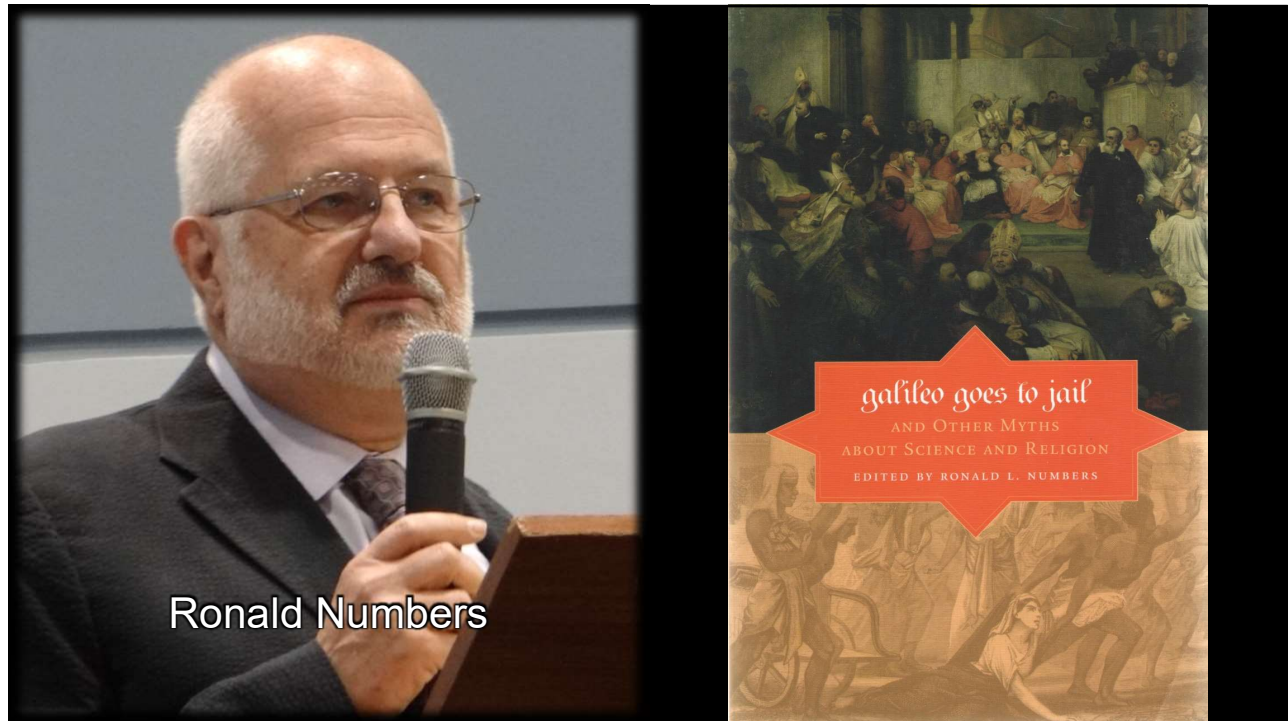


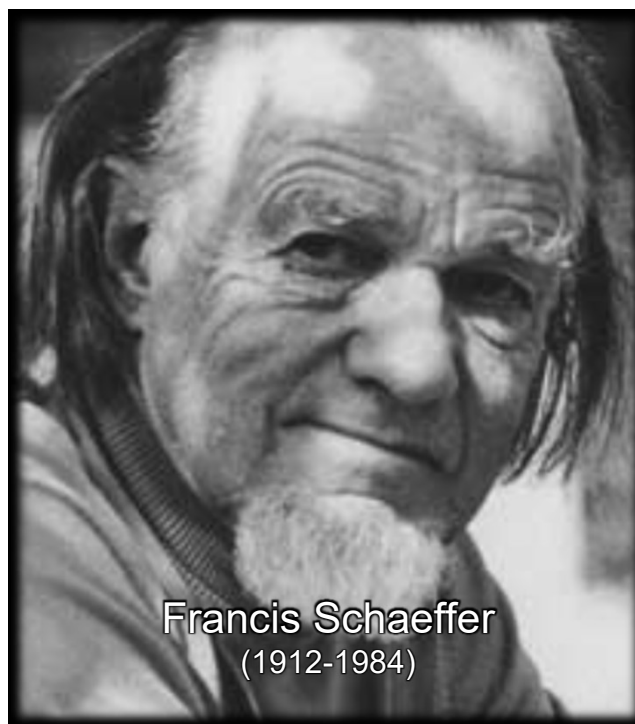
Cardinal Robert Bellarmine
(1542-1621)



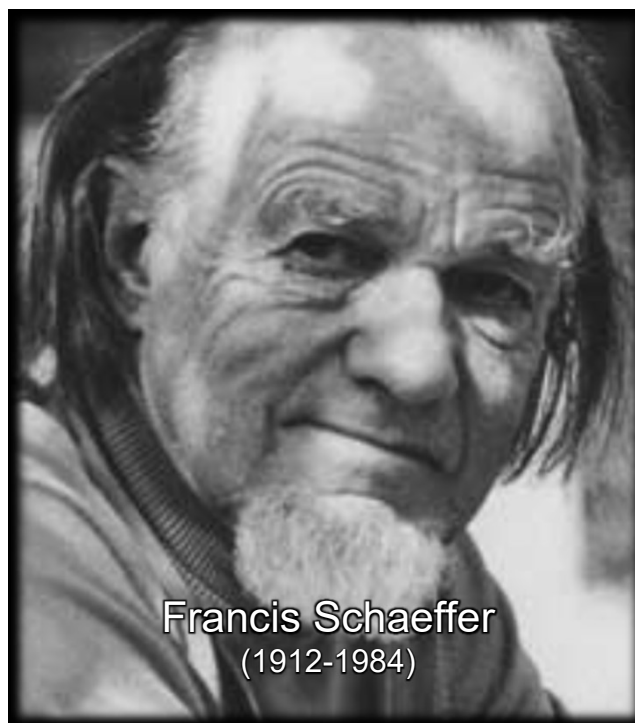
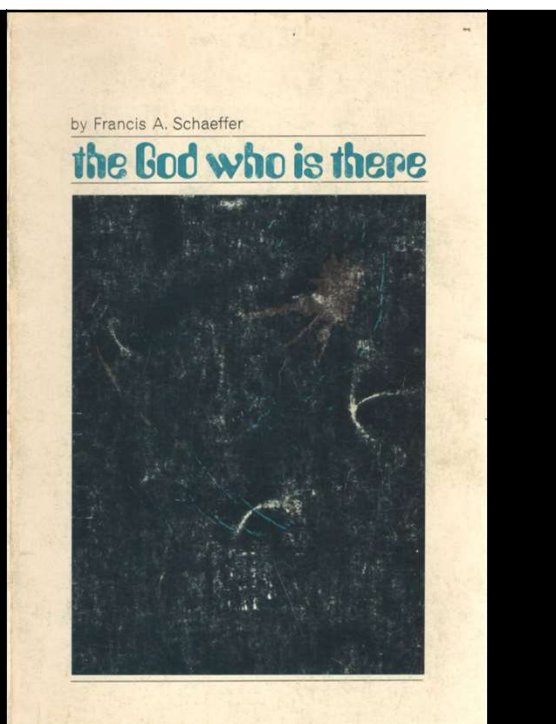
Galileo Galilei
(1564-1642)







Francis Schaeffer
(1912-1984)



Francis Schaeffer
(1912-1984)

"Finite man in the external universe, being finite, has no sufficient reference point if he begins absolutely and autonomously from himself and thus needs certain knowledge. God give us this in the Scriptures."

[Francis Schaeffer, *The God Who Is There* (Downers Grove: InterVarsity, 1968), 93, republished in *The Complete Works of Francis Schaeffer: A Christian Worldview*, Vol. 1 (Westchester: Crossway, 1982), 100-101]

Schaeffer illicitly assumes that human finitude precludes certain knowledge.

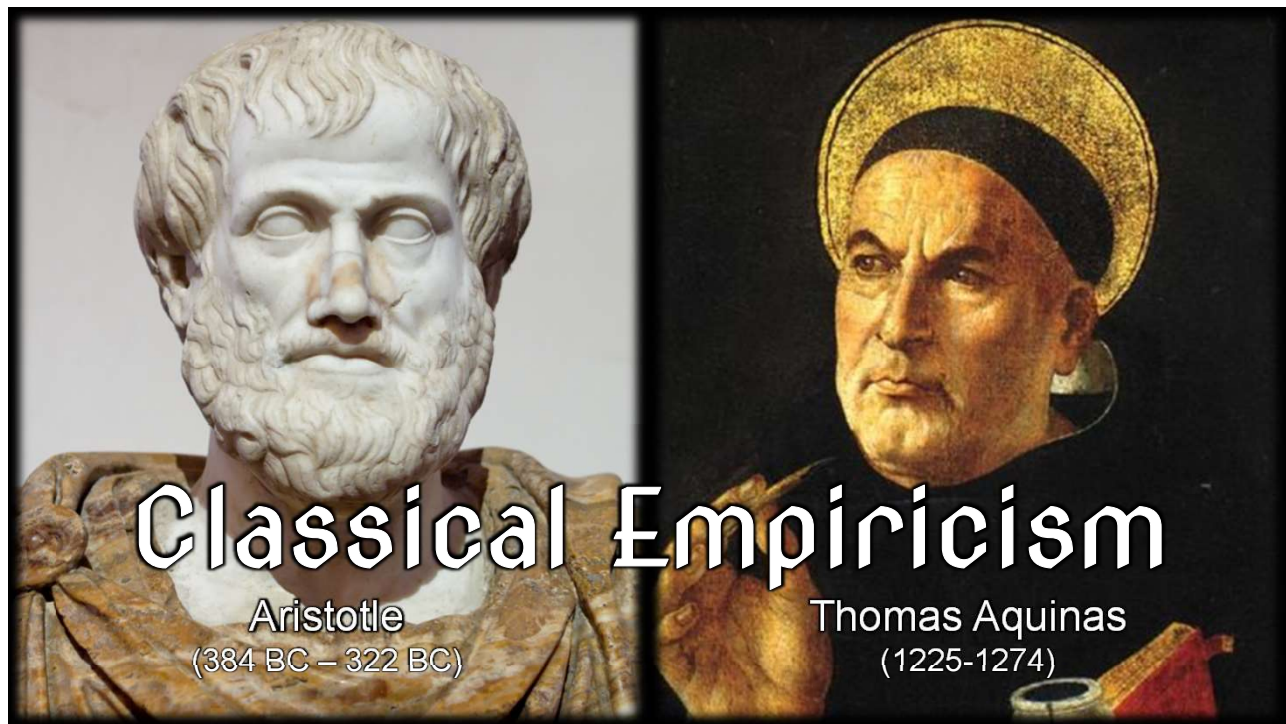
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Schaeffer commits the fallacy of false dilemma between:
finite man beginning absolutely and autonomously from himself
or
the Scriptures.

"Finite man in the external universe, being finite, has no sufficient reference point if he begins absolutely and autonomously from himself and thus needs certain knowledge. God give us this in the Scriptures.

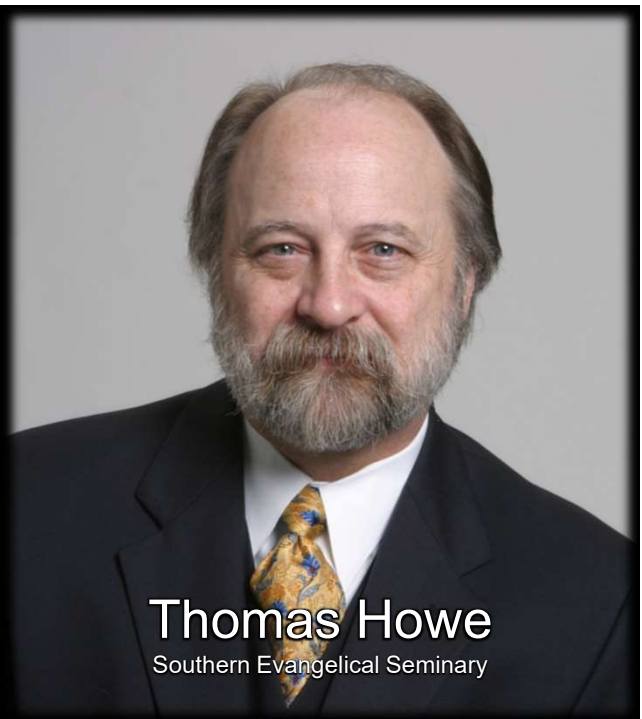
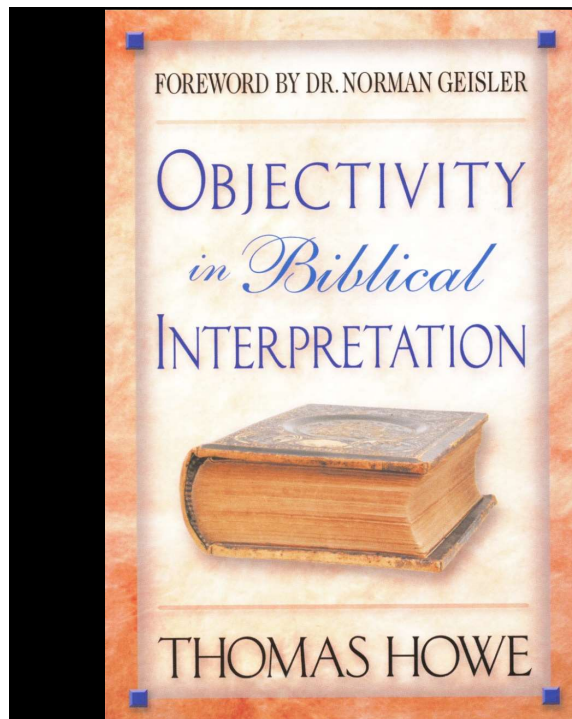
[Francis Schaeffer, *The God Who Is There* (Downers Grove: InterVarsity, 1968), 93, republished in *The Complete Works of Francis Schaeffer: A Christian Worldview*, Vol. 1 (Westchester: Crossway, 1982), 100-101]



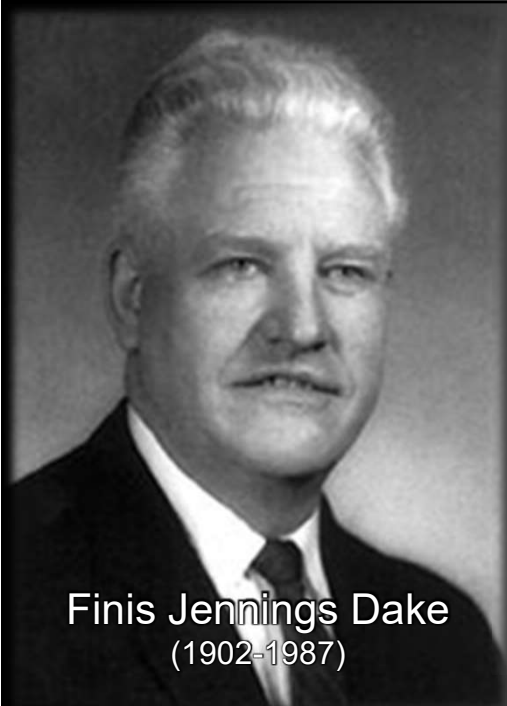
- *In the Classical Empiricism of Aristotle and Aquinas, all knowledge begins in the senses and is completed in the intellect.*
- *Thus, the options for human knowledge is not either humans "begin absolutely and autonomously from themselves" or we need Scripture for any certainty.*
- *Rather, human knowledge begins with the objective reality of the sensible (i.e., knowable by the senses) world around us.*
- *Aquinas recognizes that God has revealed Himself through this world, i.e., creation. (Ps. 19; Ps. 97; Ps. 104:14-15; Rom. 1:20; 2:14-15; Acts 14:17)*
- *Further, in Aquinas's augmentation of Aristotle's position, God as also revealed Himself through His prophets, apostles, and the Lord Jesus as God incarnate.*

**"We must get our
hermeneutics
from the Bible
otherwise we're
lost in
relativism!"**

(caller to radio talk show)



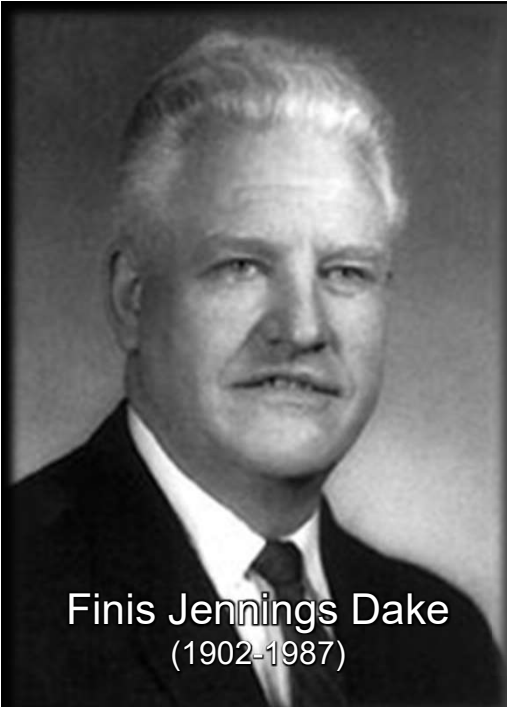
Thomas Howe
Southern Evangelical Seminary



Finis Jennings Dake
(1902-1987)

"God has a personal spirit body (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), lips and tongue (Isa. 30:27), feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), and other bodily parts."

Dake, NT, p. 97.



Finis Jennings Dake
(1902-1987)

(Dan. 7:9-14; 10:5-19) (Jn. 5:37)
(Phil. 2:5-7)
(Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9)
(Ex. 33:23) (Gen. 6:6; 8:21) (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7) (Num. 12:8) (Isa. 30:27)
(Ezek. 1:27; Ex. 24:10) (Ps. 11:4; 18:24; 33:18) (Ps. 18:6)
(Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6)

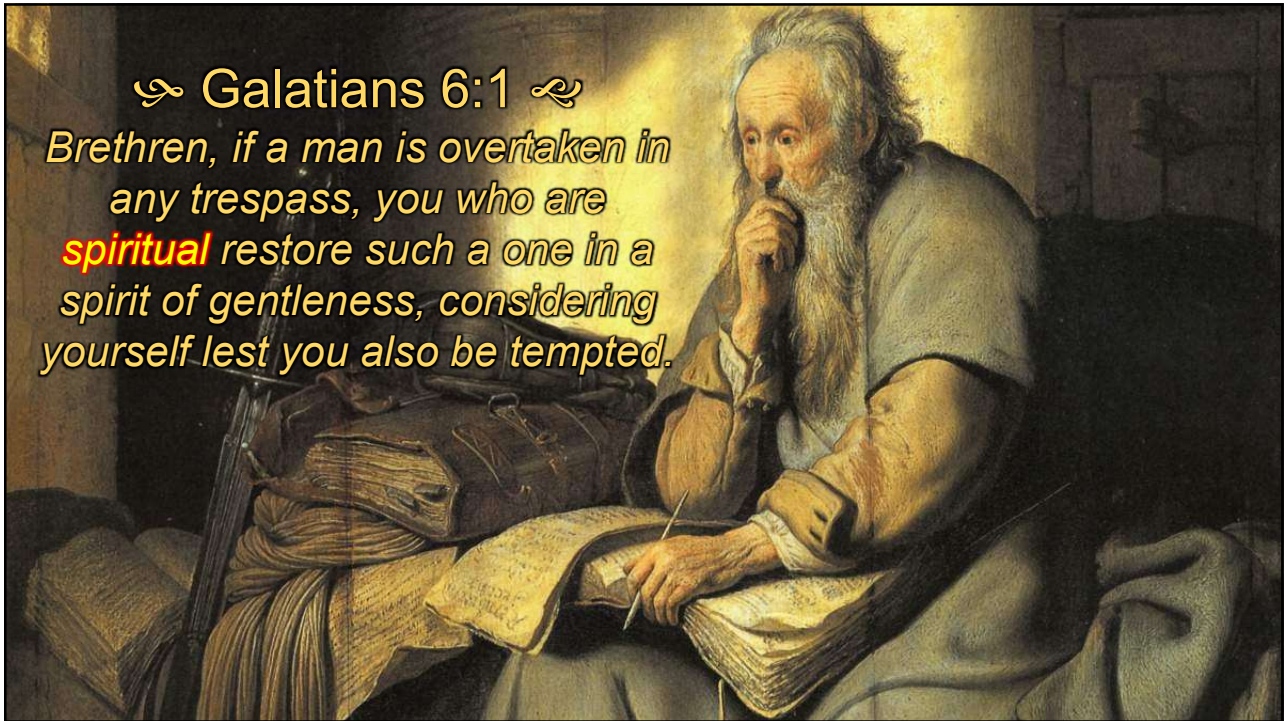
"And they heard the sound of the LORD God walking in the garden in the cool of the day,

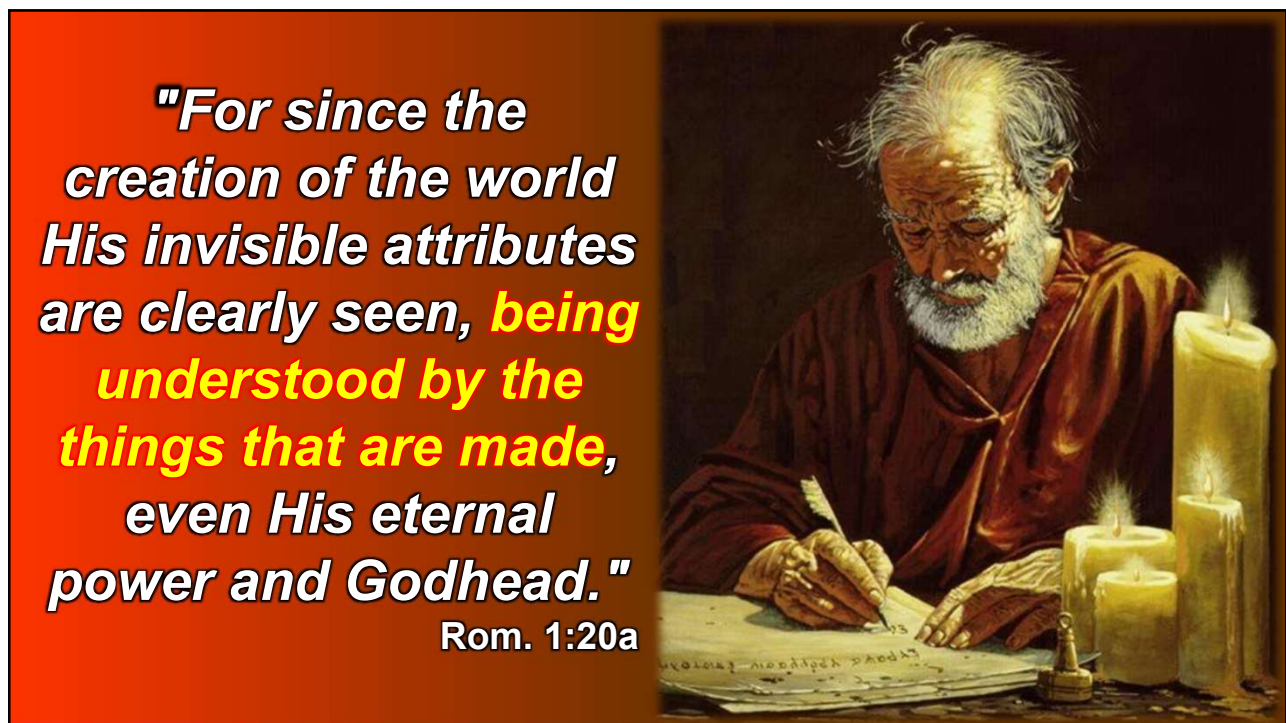
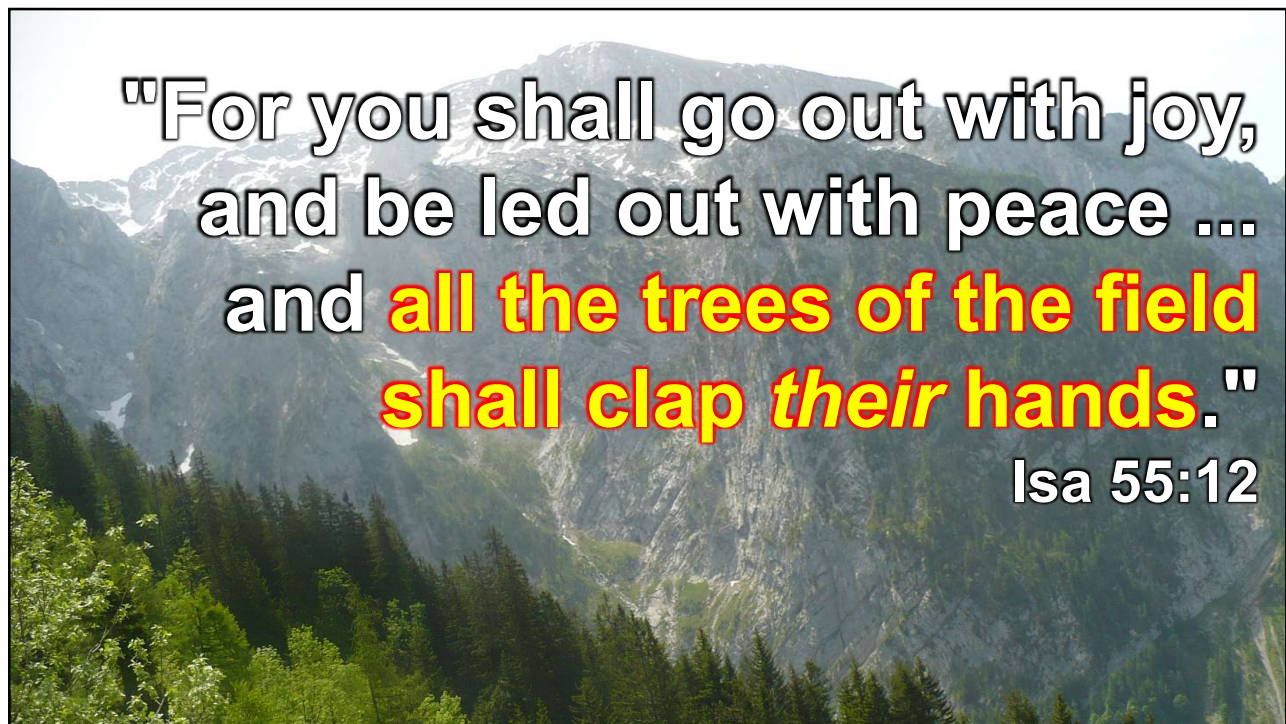
and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden." Gen. 3:8

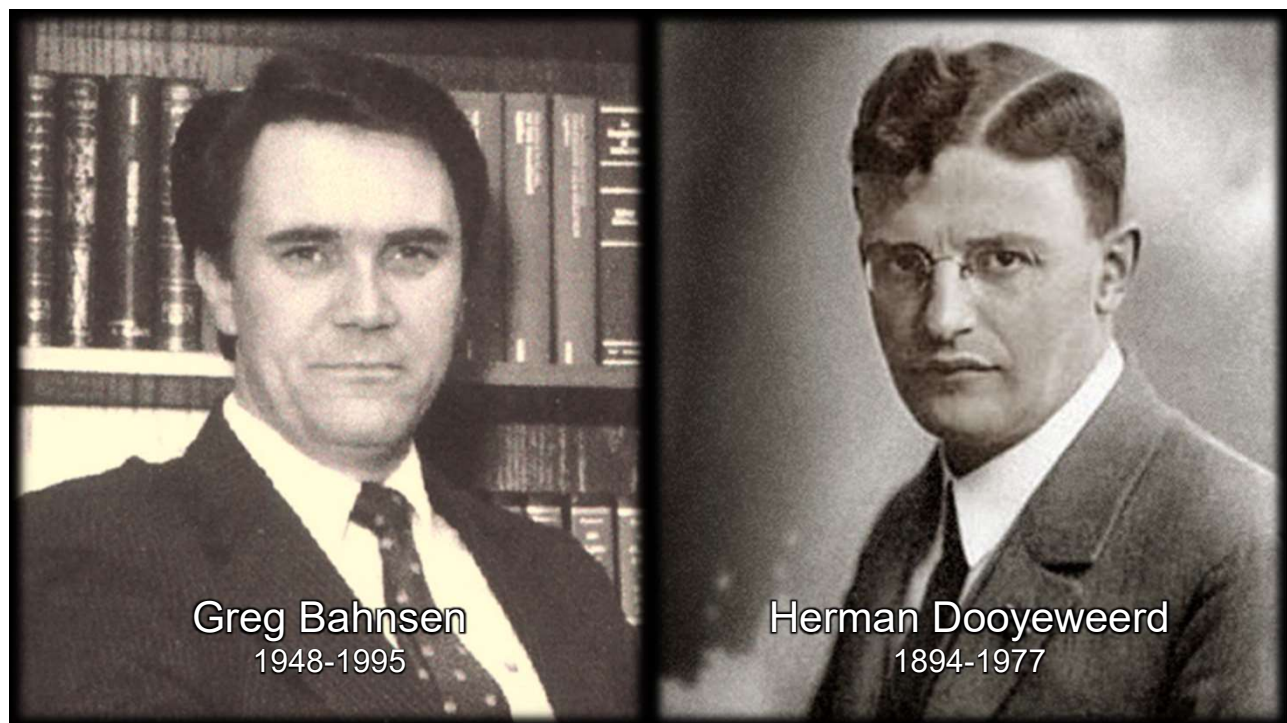
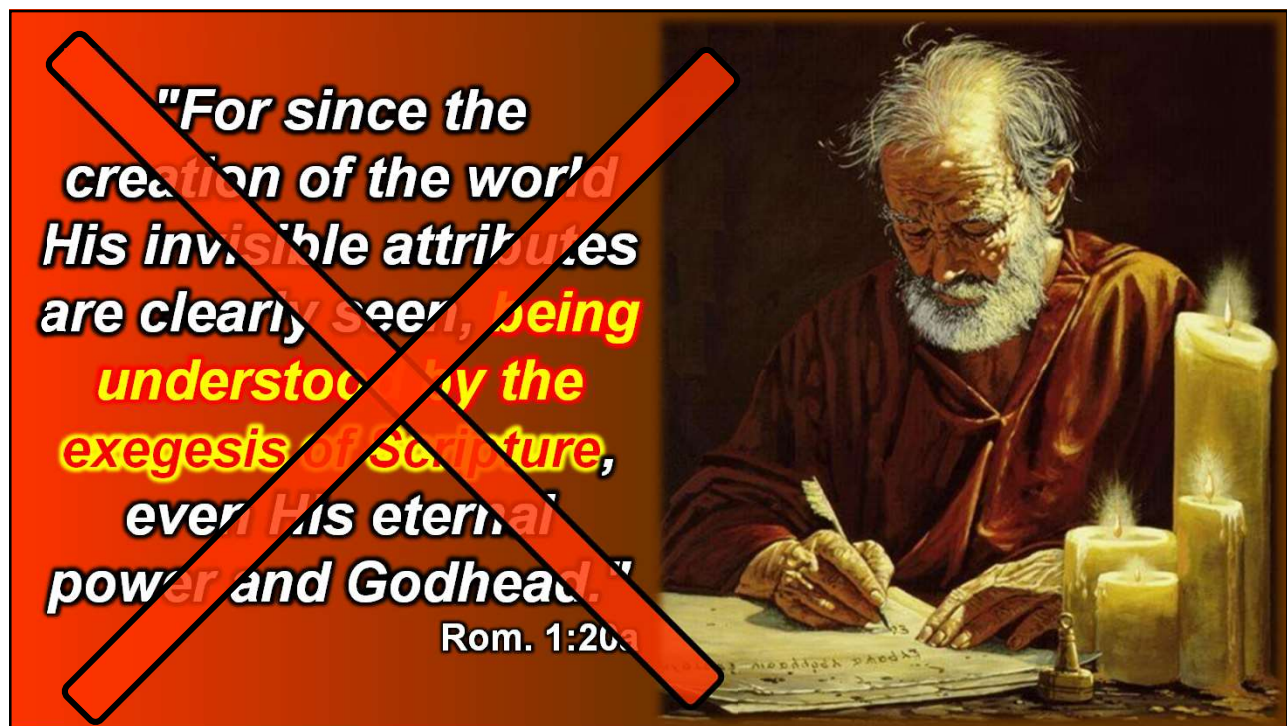
"God is Spirit, and those who worship Him must worship in spirit and truth."
John 4:24

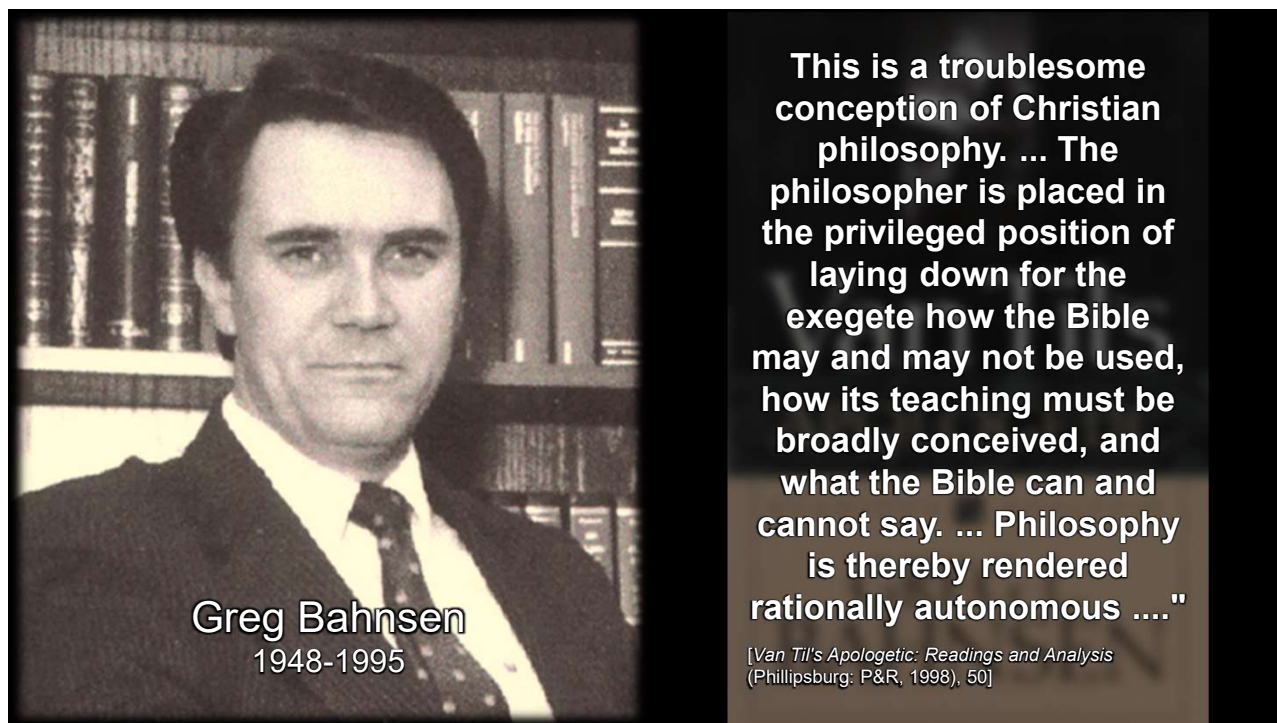
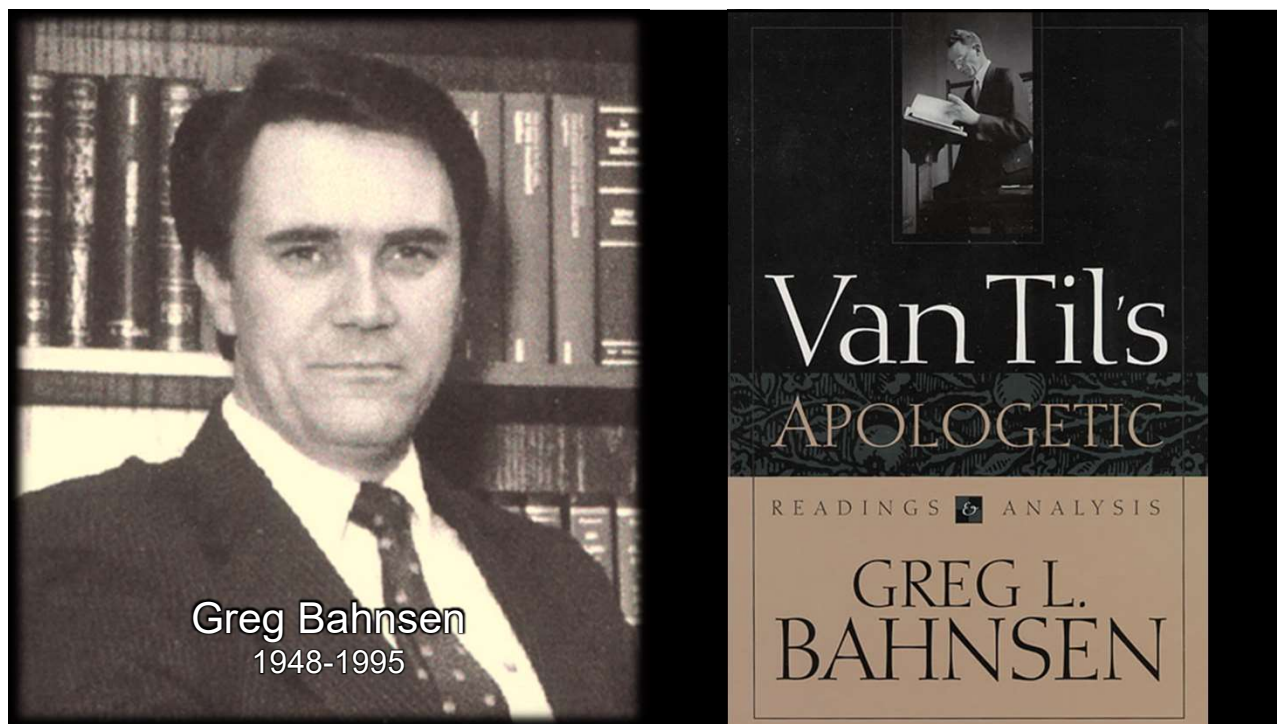
✧ Galatians 6:1 ✧

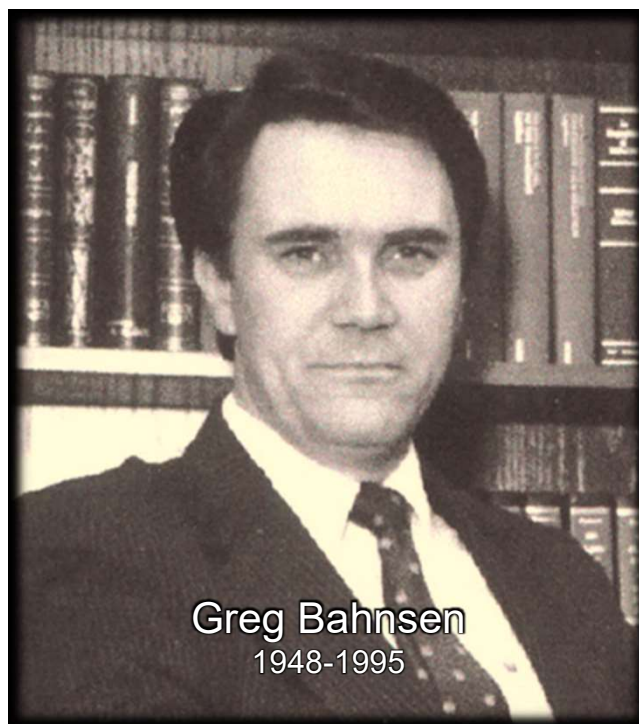
*Brethren, if a man is overtaken in any trespass, you who are **spiritual** restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.*











Greg Bahnsen
1948-1995

The deadly assumption here is that some philosophical reasoning is possible or intelligible for the unbeliever without presupposing the Christian worldview. That makes philosophical reasoning autonomous after all, and the apologetical case is lost from the very start."

[Van Til's *Apologetic*, 50]

"Even though revelation elevates us to know something of which we should otherwise be ignorant, it does not elevate us to know in any other way than through sensible things."

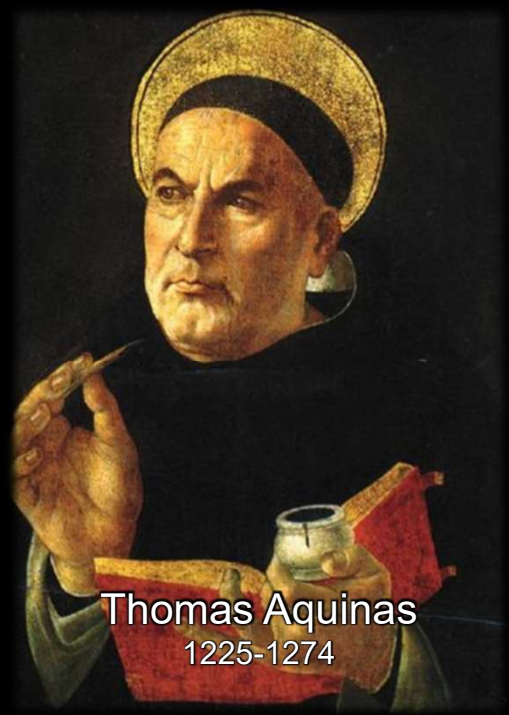
[*Commentary on the De Trinitate of Boethius*, QVI, art. 3, trans. Armand Maurer, *The Divisions and Methods of the Sciences*, 4th rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1986), 84]



Thomas Aquinas
1225-1274

"God, although incorporeal, is named in Scripture metaphorically by corporeal names."

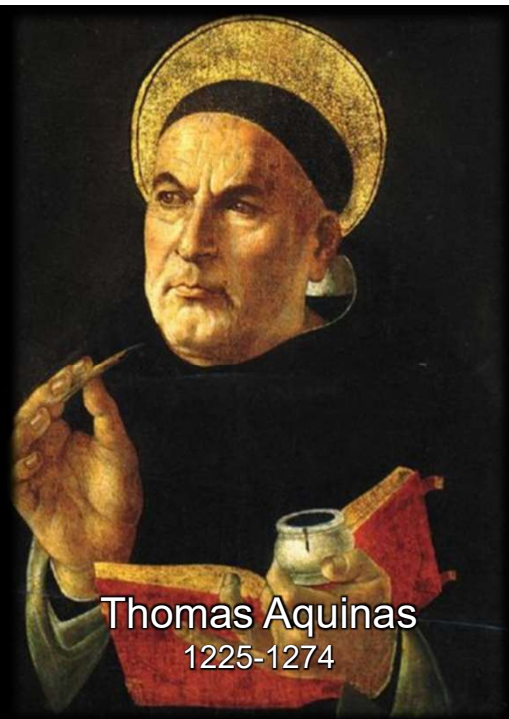
[S7, I, Q10, art. 1]



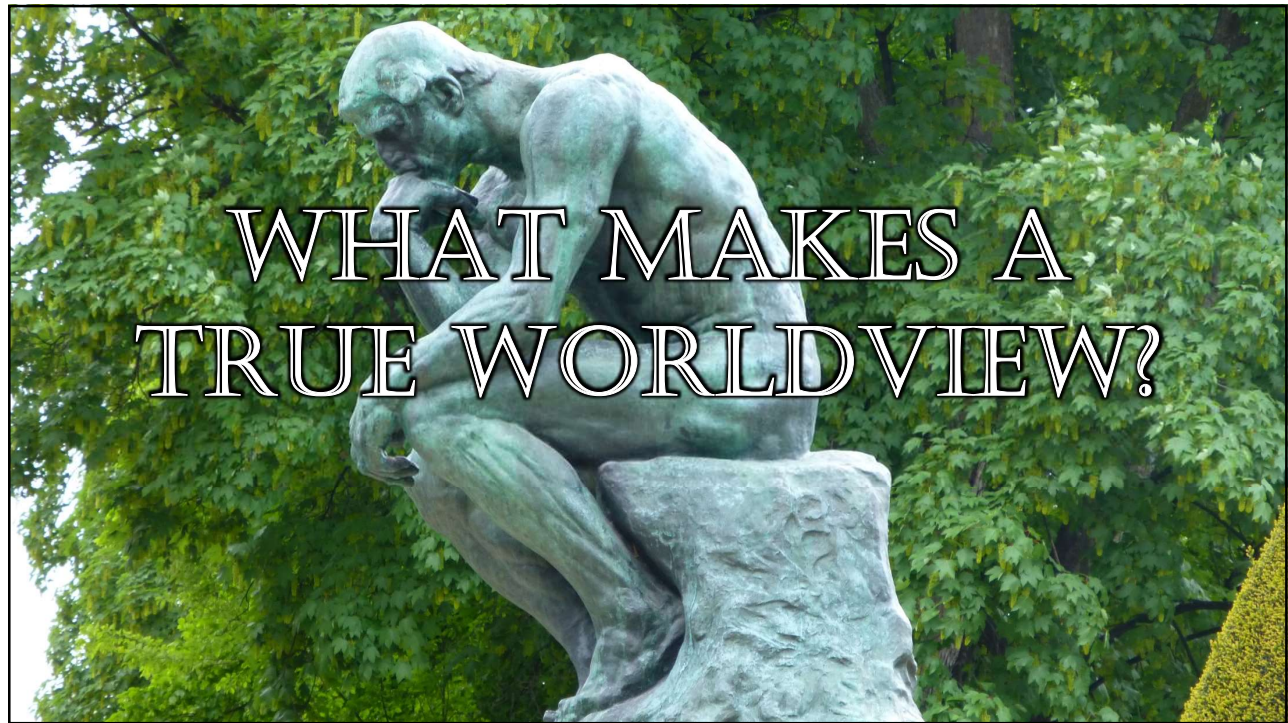
Thomas Aquinas
1225-1274

"Now, what we have said sets aside the error of certain Jews who attributed anger, sadness, repentance, and all such passions in their proper sense to God, failing to distinguish what in Sacred Scripture is said properly and what metaphorically."

[SCG, I, 91, §18]



Thomas Aquinas
1225-1274



- ✓ *Classical Empiricism*
- ✓ *Truth and Logic*
- ✓ *Function vs. Essence*
- ✓ *Faith and Reason*
- ✓ *The Bible*