

Theology for Life

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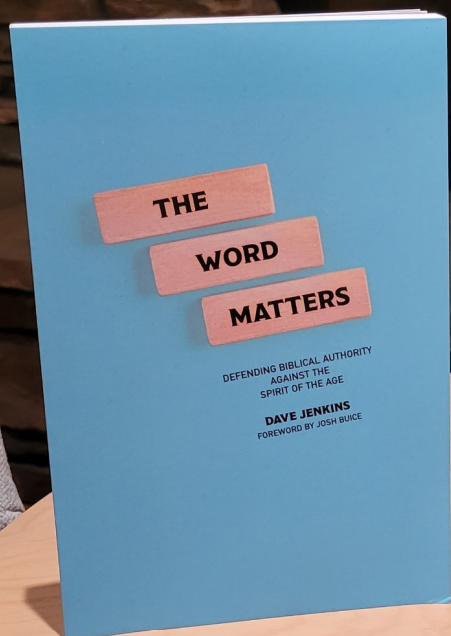
The World Through a Biblical Lens

The Christian's Guide to
Life and Culture

Inside this Issue...

- **Redemption: Discovering God's Heartbeat Through Jesus Christ**
- **Three Components to Help Young People Develop a Biblical Worldview**
- **The Doctrine of the Fall and the Christian Worldview**

In ***The Word Matters***, Dave Jenkins takes readers by the hand and helps them understand how serious the issue of biblical authority is and how the Bible is under attack, so that they can stand with confidence on the Word of God.



The Word Matters

DEFENDING BIBLICAL AUTHORITY
AGAINST THE SPIRIT OF THE AGE



In a personal and yet accessible way, Dave Jenkins, in his latest book, ***Contentment: The Journey of A Lifetime***, takes readers on a personal journey of discovering contentment as defined in Scripture. Masterfully incorporating the Church's rich teaching and literature on contentment, he provides very practical help for readers, equipping them in their efforts to gain contentment in their own lives.

Contentment

The Journey of a Lifetime

DAVE JENKINS

Theology for Life

www.theologylife.org

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Editor's Corner

EXECUTIVE EDITOR*Dave Jenkins***CONTENT EDITOR***Sarah Jenkins***DESIGN DIRECTOR***Sarah Jenkins***ADVERTISING**

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In today's world, a biblical worldview is more than a theological concept—it's the foundational lens through which we understand life, purpose, and the world around us. Rooted in Scripture as God's revealed truth, a biblical worldview provides clarity in how we view God, humanity, and the Creation. It's the compass that guides ethical decisions, spiritual growth, and our relationships with others.

Key Principles of a Biblical Worldview

1. The Authority of Scripture

The Bible is God's inspired, infallible Word (2 Timothy 3:16-17), providing absolute truth for every area of life. As the ultimate standard of truth, the Bible offers guidance, wisdom, and a moral framework for how we live and understand the world.

2. God's Sovereignty

God is the Creator and sovereign ruler over all creation. His plan for the world unfolds according to His perfect will and purpose, reminding us that history is not random but divinely orchestrated (Genesis 50:20; Romans 8:28).

3. Humanity's Fallen State

While humanity is made in God's image, the Fall has left us separated from God (Genesis 3). Redemption through Jesus Christ is the only way to restore our relationship with God (Romans 5:1-5; 2 Corinthians 5:21).

4. Moral Order

God's moral law is rooted in His unchanging character. As revealed in Scripture, it provides a foundation for ethical decisions and calls us to live in accordance with His will (Romans 2:6-8).

5. Purpose and Meaning in Life

Life is not random. Biblical purpose is centered on reflecting God's glory and advancing His kingdom. We are called to live lives that reflect His image and

participate in His redemptive work (Genesis 1:26-27; Matthew 28:19-20).

How a Biblical Worldview Shapes Every Aspect of Life

1. Ethical Decision-Making

A biblical worldview shapes how we make decisions, aligning them with God's will. By embracing Biblical principles, we can discern right from wrong, striving to live with integrity, love, and compassion.

2. Understanding History Through Scripture

A biblical perspective on history reveals that God is sovereign over all events. Jesus Christ is at the center of God's redemptive plan, and understanding history through Scripture helps us see God's purposes unfolding in every generation.

3. Relationships Grounded in God's Love

A biblical worldview informs how we approach relationships. As Christians, we are called to love, forgive, and reconcile, reflecting God's love and grace in every interaction (Matthew 22:37-39).

4. Spiritual Growth and Discipleship

The pursuit of spiritual growth is a hallmark of a biblical worldview. Through prayer, Bible study, and fellowship, believers grow in Christ-likeness, becoming more attuned to God's will and more equipped to live for His glory.

5. Responding to Life's Challenges

Whether in times of suffering or success, a biblical worldview offers the strength to respond with hope and trust in God's sovereignty. By viewing life's circumstances through the lens of Scripture, we find peace and purpose in God's plan.

Living for God's Glory: A Biblical Worldview in Action

A biblical worldview places God's glory at the center of all things. Everything in creation reflects His greatness, and humanity's purpose is to magnify His glory. From our relationships to our daily choices, living with the goal of honoring God is the ultimate purpose of life.

In this issue of *Theology for Life*, we explore the power of a biblical worldview and why it's essential for navigating life in today's world. A biblical worldview shapes how we make decisions, understand history, and approach life's challenges. It offers clarity, purpose, and meaning rooted in the truth of Scripture. By living according to biblical principles, we can fulfill our purpose of reflecting God's glory and participating in His redemptive work.

In Christ Alone,

Dave Jenkins

Executive Editor, *Theology for Life Magazine*

The Doctrine of Creation and Christian Apologetics in a Hostile Culture

By Joshua Mills



How can we stand strong in an increasingly hostile culture to Christianity? A quick glimpse on social shows us that every area of biblical truth is under attack in our day. Specifically, in this article, we will address the doctrine of

Creation. This vital doctrine is assaulted on every side since it is the foundation for every area of life. If you attack the opening chapters of Genesis, you attack every major doctrine in the Bible. These attacks are not new or uncommon. Christians have faced a hostile culture in many eras of history. Thankfully, God has not left us alone without tools in our hands to serve Him in our day.

The Word of God gives the people of God clear instruction on how we ought to live in these evil days. In 1 Peter 3:15, the Apostle Peter writes: "In your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you."

In this article, I will argue that to be an effective evangelist in our godless, pluralistic age, we must be governed by a biblical framework of the doctrine of Creation.

Establishing a Biblical Framework

Our evangelistic efforts must begin where the Bible begins, namely, Creation. Let me show you this in several steps. First, we will establish a framework by which we must view the world and history. Second, we will see how the apostle Paul uses said framework in Acts 17 to get to the gospel of Jesus Christ. Third, we will conclude with three lessons from this brief study.

To begin, an integral part of defending the Christian faith is to build your life Jesus Christ and His created order. Sadly, in many seminaries future pastors and missionaries are not taught these basic principles that form the foundation for the whole bible and all of history. In other words, to defend the faith, we need to understand and articulate the Christian worldview revealed in the Bible. Concerning this, Dr. Stephen Wellum remarks:

"A worldview is "an overall story that seeks to explain why we are here (origins), what reality is (metaphysics), whether truth and knowledge is possible (epistemology), and whether certain actions are right or wrong (ethics). Since the task of theology is to apply Scripture to all of life, to proclaim the gospel to the nations, and to

challenge the unbelief of people who stand opposed to the truth of God's word, we must learn to compare and contrast a Christian view of the world with non-Christian views."ⁱ

In simple terms, to proclaim the gospel of Jesus Christ effectively in our day, we must understand the storyline of the whole Bible. The biblical worldview can be seen in four parts: Creation; (2) Fall; (3) Redemption; and (4) New Creation.ⁱⁱ

For the sake of this article, we will only consider the first element, namely, Creation. However, each aspect is vital in our apologetics and evangelism. After establishing a biblical framework for the world, we then, as Dr. Wellum writes, "set the Christian view over against other views by unpacking its truth, coherence, unity, and beauty as we call all people to repent and believe."ⁱⁱⁱ The goal in establishing the doctrine of Creation in our apologetics is to bring men face-to-face with Jesus Christ our Lord and Savior, that they may receive eternal life (John 3:16).

Paul's Evangelism in Acts 17

Next, as we study the evangelistic labours of the Apostle Paul in Acts 17, we see that he was aware of two different audiences. At the foundational level, Paul was dealing with two different worldviews. For example, with a Jewish audience, Paul knew that he was working with a common creational foundation, rooted in the Old Testament Scriptures. For that reason, he went directly to preaching Christ. In Acts 17:2-3, we see that *"Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.'"*

On the other hand, when Paul entered Athens, he realized that he was evangelizing a people who had no biblical, creational framework. The Athenians were steeped in paganism, idolatry, and religious pluralism. To get to Jesus Christ, Paul established the biblical worldview framework so that Christ would be properly understood. In the text, Creation (Acts 17:22-28), Fall (Acts 17:30-31), Redemption (Acts 17:30-31), and New Creation (Acts 17:31) are all present. To narrow our focus down, we will simply glance at Paul's creational foundation.

“You either worship the true and living God, through Jesus Christ, or you worship false gods.”

First, Paul understood that there is no such thing as religious neutrality. You either worship the true and living God, through Jesus Christ, or you worship false gods. The Athenians were very religious people, but it was a religion steeped in paganism:

“So Paul, standing in the midst of the Areopagus, said: ‘Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription: ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you” (Acts 17:22-23).

Second, after exposing idolatry, Paul goes back to Creation to establish the distinction between the Creator and His Creation. Paul takes the Athenians back to Genesis 1:1. The One Paul is proclaiming is *“The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:24-25).* The Lord of heaven and

earth is the Sovereign Creator of all things, who spoke the entire universe into existence out of nothing by the power of His Word. He is the independent and self-sufficient Lord of heaven and earth. He did not create out of necessity, but out of His mere pleasure and will. He is the uncreated creation who sovereignly creates, rules, and sustains all of His creation for His glory:

“... And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, for “‘In him we live and move and have our being’; as even some of your own poets have said, “‘For we are indeed his offspring.’” (Acts 17:24-28).

Within the doctrine of Creation, the Apostle Paul also lands on the doctrine of man. God has created mankind in His image, male and female, for His glory (Genesis 1:26-28). We have value, dignity, and worth because we have been made in the image of God. We have been made to know God, enjoy God, and glorify God forever.

Third, after establishing the doctrine of Creation, Paul moves to the doctrine of the Fall, Redemption, and New Creation:

“The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this

he has given assurance to all by raising him from the dead” (Acts 17:30-31).

Three Final Lessons for Today

Having established a functional framework for a biblical worldview from Acts 17, what lessons can we learn today as Christians? Let me set before you three brief lessons to encourage your heart as you live for Christ in a hostile culture.

Lesson 1: Take Heart—God is Sovereign

First, we must never lose heart in the days in which God has appointed us to live in. The doctrine of Creation teaches us that God is outside of Creation. He alone is the sovereign, undisputed King of kings and Lord of Lords. Right now, He is fulfilling His purposes for the glory of His great Name and the good of His people. Despite the pushback in the culture, Christ is extended and building His Church.

Lesson 2: Start with the Foundations in Evangelism

Second, we must never assume that someone has a biblical framework in our evangelism. This means that we need to do some foundational work in our evangelism. Before we get to Jesus Christ, we must first establish the three big questions: How did I get here? Who am I? And where am I going? Or, said differently, we must set before our hearers who God is, who we are, what ruined us, who can save us, and what is to come for all who trust in the glorious Savior?

Lesson 3: Worship Through Evangelism

Third, we must serve Christ and proclaim His name as an act of worship. Again, I remind you of 1 Peter 3:15: “In your *hearts* honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you.” We must begin each day honoring Christ the

Lord as holy in our hearts. This means that we must actively pursue a closer walk with Jesus Christ. We must set our affections on Him each day. When the embers of our heart are stoked by fellowship with Christ, the reason for our hope in Him will flow out of us freely.

Conclusion

To engage our culture with the gospel, we must return to the foundations. The doctrine of Creation isn't optional—it's essential to a biblical worldview. It frames how we see God, ourselves, and the world. As Paul shows us, a Creation-based worldview allows us to communicate the gospel clearly and faithfully in a world that desperately needs truth. Let us live boldly for Christ, proclaiming His name with confidence, compassion, and conviction.

References:

- i. Stephen J. Wellum, *Systematic Theology: From Canon to Concept, vol. 1* (Brentwood, TN: B&H, 2024), 396.
- ii. Building off of Francis Schaeffer, Dr. Stephen Wellum in *From Canon to Concept* defines a biblical worldview in four parts: (1) Creation; (2) Fall; (3) Redemption; (4) New Creation. As a case study, Dr. Wellum goes to Paul and the Athenians in Acts 17.
- iii. Wellum, *Systematic Theology: From Canon to Concept*.

The Doctrine of the Fall and the Christian Worldview

By Joshua Mills

We cannot make sense of this world if we do not understand Genesis 3. Why do we see distress, decay, and death constantly around us? Why do we see calamity, chaos, and corruption continually before us? The world will tell you that distress, decay, and death is a mere process of life. The world will tell you that calamity, chaos, and corruption is due to a lack of diversity, equity, and inclusion training. The Bible, however, gets to the truth of the matter on all issues facing this world: “For the wages of sin is death” (Romans 6:23). Without an understanding of the doctrine of sin, nothing in this world will make sense. Concerning this, Dr. Stephen Wellum writes:



“God created us good, but in space-time history, Adam, as our covenant-head, rebelled against God’s command. The result: sin and death entered the world, our human nature was corrupted, and the entire world was placed under a curse (Genesis 3:14-19; Romans 6:23; 8:20). Thus, in Adam, humanity moved from an original state of goodness to our present fallen state.” i

In this article I would like to briefly address how the opening chapters of Genesis speak of the total depravity of man and the need for regeneration to enter the Kingdom of God.

The Doctrine of Total Depravity

To begin, every aspect of our humanity has been affected by Adam’s fall into sin (Genesis 3; Psalm 51:1; John 3:19; 5:40-44; 6:44; Romans 8:8; Ephesians 2:3). In Genesis 2, God gave Adam, the federal head of humanity, a command: “And the Lord God commanded the man, saying, “You may surely eat of every tree of the

“The Bible gives us a clear diagnosis of the sinfulness of man and the wickedness of our sinful heart.”

garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die” (Genesis 2:16-17). Instead of obeying the Lord God, Adam ate of the forbidden fruit and rebelled against God’s command which is a sin. The Apostle Paul writes: “Therefore, just as sin came into the world through one

man, and death through sin, and so death spread to all men because all sinned” (Romans 5:12). In Genesis 3, we see that Adam’s sin against God not only provoked His holy wrath, but it plunged the whole human race into death and decay, chaos and corruption. As a result of original sin, Adam’s rebellion enslaved the whole of humanity. Our minds are ensnared, our affections and

feelings are corrupted, and our will is enthralled with the ways of the world. ii
In the words of C. H. Spurgeon, “sin is not an accident, but the genuine outcome of their corrupt hearts.” iii

Corruption in the Early Chapters of Genesis

As we work through Genesis, we see the “genuine outcome” of man’s corrupt hearts. In Genesis 4, Cain murdered his brother Abel. Lamech murders a

young man and goes outside of God’s design for human sexuality, taking two wives for himself. As we come to Genesis 6, we see a direct contrast to Genesis 1.

“If we are to live, we need God’s supernatural work in our lives.”

Prior to the fall, in God’s good and perfect creation, we see that “God saw everything that he had made, and behold, it was very good” (Genesis 1:31). Now, in the fallen world, we see that “the Lord

saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually... And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth” (Genesis 6:5, 12).

The Bible gives us a clear diagnosis of the sinfulness of man and the wickedness of our sinful heart. If we are to live, we need God’s supernatural work in our lives. Concerning this, Spurgeon writes: “The drift of the gospel is, that man is dead in sin, and that divine life is God’s gift. Apart from the vivifying influence of the Spirit of God, men’s souls must lie in the valley of dry bones, dead, and dead forever.” iv The Apostle Paul writes:

“For although they knew God, they did not honor him as God or give thanks to him, but they became futile in

their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things” (Romans 1:21-23).

Therefore, “it is necessary,” Spurgeon writes, “that the Spirit of God should operate to change the will, to correct the bias of the heart, to set man in a right track, and then give him strength to run in it.” ^v The doctrine of total depravity shows us the need for the doctrine of regeneration.

The Doctrine of Regeneration

Next, since man has fallen into sin, and is spiritually dead by nature, it is the work of God the Holy Spirit alone to bring life to the individual through regeneration (Ephesians. 2:1).

What is Regeneration?

Theologian Anthony Hoekema defines regeneration as the following:

“[Regeneration is] that act of the Holy Spirit, not to be separated from the preaching and teaching of the Word, whereby he initially brings a person into living union with Christ and changes his or her heart so that he or she who was spiritually dead becomes spiritually alive, now ready and willing to believe the gospel and to serve the Lord.” ^{vi}

“In a day of chaos and corruption, we can be tempted to address the symptoms of the problem, rather than the root of the problem.”

Regeneration involves a new heart and a new spirit – the natural man, being spiritually dead, cannot produce this new birth in himself. ^{vii}

Jesus said in John 3:3: *"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."* Man is passive in regeneration; he is born of the Spirit, born of God, and not born of anything in man, not his blood, his flesh, or his will (John 1:13; 3:5-6).^{viii} Regeneration is a sovereign work of God the Holy Spirit where grace works on the nature to give it life. In regeneration God renews the whole man. Joel Beeke writes, "God really and effectually renews the mind to understand the gospel, renews the heart to believe it, and renews the will to desire and respond to God."^{ix}

In other words, regeneration "is a universal change of the whole man. It is a new creature, not only a new power or new faculty. This extends to every part. It is as large in renewing as sin was in defacing."^x

The Greatest Need of the Hour

In a day of chaos and corruption, we can be tempted to address the symptoms of the problem, rather than the root of the problem. While we must certainly bring Christian witness and influence into all spheres of life, we must never forget that the greatest need of the hour is for God the Holy Spirit to work mightily through His regenerating power in the hearts of men. We must strive for righteous reform in all areas of life, but we must also plead for God to pour out showers of reviving blessing upon the hearts of men. In a day that is plagued with the fear of death, we must prepare men and women for death by declaring *"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God"* (John 3:3). Eternal life is found in Christ alone. In John 11:25, Jesus said: *"I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live."*

Concluding Thoughts

To conclude, this article has sought to briefly address how the opening chapters of Genesis speak of the total depravity of man and the need for

regeneration to enter the Kingdom of God. As total depravity is proclaimed, sinners are faced with the reality of their rebellion against God and are given the background for understanding God's gracious dealings with men. As we come to grips with this reality, we begin to see that God's love extends to the vilest sinner. Therefore, our task is to freely offer Jesus Christ to all sinners. In Jesus Christ, we have a willing and able Savior to save us from that which will destroy us.

References:

- i. Stephen J. Wellum, *Systematic Theology: From Canon to Concept, vol. 1* (Brentwood, TN: B&H, 2024), 415.
- ii. John Benton, *Evangelistic Calvinism: Why the Doctrines of Grace Are Good News* (Carlisle, PA: Banner of Truth, 2006), 7.
- iii. C. H. Spurgeon, *Lectures to My Students* (1894; repr., Grand Rapids: Zondervan, 1954), 338.
- iv. Spurgeon, *Revival Year Sermons*, 52.
- v. *Ibid.*, 53.
- vi. Anthony A., Hoekema. *Created in God's Image*, 85.
- vii. Joel R., Beeke and Mark Jones. *A Puritan Theology: Doctrine for Life* (Grand Rapids: Reformation Heritage, 2012), 469.
- viii. *Ibid.*
- ix. Joel R., Beeke and Mark Jones. *A Puritan Theology: Doctrine for Life*, 474.
- x. *Ibid.*

Redemption: Discovering God's Heartbeat Through Jesus Christ

By Dave Jenkins



In a biblical worldview, redemption is the restoration of all things to their original, God-intended purpose. It is accomplished through Jesus Christ, who purchased humanity from the bondage of sin and death through His Person and work.

The Heart Behind Redemption

Here are some key ideas that illustrate the heart of redemption:

Redemption as a Core Concept

Redemption is a central theme in the biblical narrative, representing God's plan to overcome the consequences of sin and restore humanity and Creation to their intended state prior to the Fall (Romans 3:24; Colossians 1:13-14).

The Fall and Its Impact

The biblical worldview understands that humanity, through sin, fell from a state of grace and entered a state of separation from God, leading to a corrupted world (Genesis 3:6-7; Romans 5:12).

Jesus Christ as the Redeemer

Redemption is achieved through the sacrifice of Jesus Christ, who, as the Son of God, took upon Himself the sins of the world, paying the price for humanity's redemption (Ephesians 1:7; 1 Peter 1:18-19).

Restoration and New Creation

Redemption is not merely about forgiveness but also about the restoration of all things, including humanity and Creation, to their intended purpose and relationship with God (2 Corinthians 5:17; Revelation 21:5).

The Ongoing Nature of Redemption

The concept of redemption extends beyond the initial act of Christ's sacrifice to encompass the ongoing work of the Holy Spirit in transforming believers and preparing them for the ultimate redemption of all things in the future (Philippians 1:6; Romans 8:23-24).

A Biblical Worldview

A biblical worldview is a way of thinking about the world and life that is based on the teachings of the Bible. It is a framework for understanding Creation, Fall, and Redemption.

Creation, Fall, Redemption

The biblical worldview is often framed around the concepts of Creation, Fall, and Redemption. Creation is the idea that God created the world and everything in it. The Fall is the idea that humans disobeyed God and brought sin into the world. Redemption is the idea that God has provided a way for people to be saved from sin and death through the person and work of Jesus Christ (Romans 8:20-21).

Biblical Worldview in Daily Life

A biblical worldview encourages believers to live in a way that reflects God's values and principles, seeking to make an impact in the world and to live in a way that honors God.

The Meaning of Redemption

Redemption means God buying back what was lost. If we take the biblical

“In other words, it’s not a Plan B, but the rescuing of Plan A (Titus 2:14; Galatians 3:13).”

accounts of sin seriously, it's clear that the entire created order was corrupted by the Fall. So, building on an understanding of Creation and Fall, we see that Redemption allows God's original purposes for the earth's filling and cultivation to continue despite sin. In other words, it's not a Plan B, but the rescuing

of Plan A (Titus 2:14; Galatians 3:13).

How Does the Bible Describe the Process of Redemption?

The focus is surely Jesus Christ – and in the Gospel narratives, He is seen

in two lights: He is both God's ideal human being and man's ideal image of God. Matthew, Mark, Luke, and John present Jesus as both the 'Son of Man' and the 'Son of God,' Priest and Prophet, Suffering Servant and King of Kings. Jesus is truly God, and He is also truly human – and that's how you and I can dare to identify with Him (Matthew 20:28; John 19:30).

I'm nowhere near living such a powerful, game-changing, compassionate life as He did. But in the story of the Crucifixion, by God's mercy, the spotlight turns on Jesus and shows Him as the second Adam, who stands between Heaven and earth, bringing the story begun in Genesis to its climax, paying the incredible cost of buying back the whole creation from the grip of evil.

The focus of redemption is Jesus – and the focus is also God's people, and through them, me and all who believe in Him. We who believe are the firstfruits of God's redemption, redeemed sinners called by God to participate in the work of redemption under Jesus, the sinless King. That certainly gives meaning and direction to my life and to yours, also, if you are in Christ, all because of Christ alone.

Consummation: Living in the Tension of the Now and Not Yet

By Dave Jenkins

One of the best ways to understand *eschatology*—the study of the end times—is to grasp the “already/not yet” tension woven throughout the Bible. In one sense, the end

has already begun in the life, death, resurrection, and ascension of Jesus. In Him, we have forgiveness of sins, adoption into God’s family, and the indwelling of the Holy Spirit. These are present, powerful realities. And yet, the full completion—the *consummation*—is still to come.

For instance, a Christian is saved by grace alone, through faith alone, in Christ alone—but that faith is never alone. We are new creations (2 Corinthians 5:17) yet still battling sin as we await final glorification. We have eternal life



(John 5:24), but not in its fullest expression.

Even so, we can be tempted to focus too much on what's "not yet." Given our world's growing instability and moral confusion, pessimism can feel like the only logical response. But Scripture calls us to something higher: confidence rooted in Christ's victory. Satan was decisively defeated at the Cross, and his ultimate end is certain (Revelation 20:10). Evil will be fully eradicated—just not yet (Revelation 20:14).

The "already/not yet" lens not only shapes how we view salvation but also how we understand life, ministry, and our ultimate hope. Here are six ways eschatology strengthens and shapes the Christian life.

Eschatology Equips the Church to Teach Truth

Eschatology is not optional. It is the crown of theology—the final chapter that brings every doctrine to its fulfillment. When churches shy away from teaching about the end times, they leave believers with a theological vacuum. As theologian Louis Berkhof wrote:

"Eschatology connects to everything else: God's glory fulfilled, sin's disruption overcome, Christ's victory completed, the Spirit's work brought to final fruition, and the church revealed in her glorified beauty." ⁱ

In other words: Eschatology brings the whole story together.

Eschatology Deepens Our Worship

All theology should lead to doxology. This is especially true with eschatology. It reveals the final defeat of evil, the perfect justice of Christ, the New Heavens and New Earth, and our eternal fellowship with Him. These aren't just doctrines to study; they are promises to savor. If our view of the end times leads to fear instead of worship, it may be time to examine our hearts—or our theology.

Eschatology Inspires Zealous Service

The return of Christ is not an excuse to disengage; it's a call to action.

Knowing that time is short should fuel our zeal. But wrongly applied, end-times teaching can also lead to apathy—an attitude of “why bother” that weakens the church. A robust, biblical eschatology reminds us to live with urgency and hope, passionately reaching the lost and glorifying God in all we do.

Eschatology Sustains Us in Suffering

Trials come in many forms—pain, injustice, sickness, or loss. But Christians endure because we know the end of the story. Resurrection is coming. Glory is coming. And so, we press on, with hope in Christ as our anchor.

Eschatology Motivates Evangelism

Satan wants the lost to believe there's no urgency. But the truth is sobering apart from Christ, people are dead in their sins (Ephesians 2:1–7) and heading for judgment. Eschatology reminds us that eternity is real—and that today is the day of salvation. This truth should break our hearts and move our feet. We are ambassadors of the only message that saves: salvation by grace alone, through faith alone, in Christ alone.

Eschatology Turns Our Eyes to Heaven

It's easy to get bogged down in today's worries. I confess I often do. But Scripture reminds us that this world is not our home. Eschatology lifts our eyes and hearts toward the hope that lies ahead—life with Christ, free from sin, sorrow, and death.

The Lord's Supper: A Foretaste of Glory

Every time we partake in the Lord's Supper, we remember the past, experience Christ's presence in the now, and anticipate the future. Jesus said in Luke 22:18 that He would not drink of the fruit of the vine again “until the kingdom of God comes.” That moment is coming—when the King returns, when we'll sit at His table, and when all things are made new.

The Marriage Supper of the Lamb (Revelation 19:6–9) will be the ultimate

fulfillment of this promise. Every communion meal whispers, “He is coming.” It confirms that the kingdom is present now—but its full glory is just ahead.

Living Between the Times

We live in the “in-between”—between Christ’s first coming and His re-

“Grasping the full counsel of God — from creation to consummation— gives us wisdom, courage, and unshakable hope.”

turn. This tension shapes how we walk through trials. Without a solid grasp of the “already/not yet,” we risk growing discouraged or spiritually stagnant. But when we see the big picture, everything changes. Suffering is temporary. Sin will be defeated. The victory is already won—and the best is still to come.

On the Last Day, our ongoing battle with sin will end in glorification. Tears will be wiped away. Worship will be unhindered. Work will be glorified. And we will see our Savior face to face.

Grasping the full counsel of God—from creation to consummation—gives us wisdom, courage, and unshakable hope. Until then, we live and labor in light of the Day to come.

Reference:

i. Louis Berkhof, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1939), 65.

Countering the New Apostolic Reformation with a Biblical Worldview

By Dawn Hill



Whether you are coming out of the belief system where “apostles” and “prophets” with governing authority have been restored today, or you have a loved one or family member fully

invested in the miracles, signs, wonders, and deliverance movement, navigating the teachings of the New Apostolic Reformation in light of Scripture can at times be challenging and met with hostility. For those who are in this movement, there can be much zeal expressed in beliefs, and loyalty to one's spiritual leader is not taken lightly. Though Scripture will often be quoted and misused by both false teachers and even the sincerest individuals, it is important that we return to Scripture as our final authority for life and godliness. When confronting the teachings of this movement and in talking to loved ones entrenched in these beliefs, these are some things that may be helpful to consider. Obviously, this article is not exhaustive in addressing various beliefs within this movement, but highlighted topics may help shed some light, sparking thoughtful discussions that aid in leading someone out of deception.

The Appeal to Extrabiblical Revelation

A prevalent practice in this movement is an appeal to extrabiblical revelation. Though many leaders within this movement claim to value Scripture, they do not hold to the belief that it is sufficient. Many leaders publish books and host webinars and conferences where their extrabiblical revelations are held up as the word of the Lord. They will say that their prophetic words and writings are not on par with Scripture. However, this leads to God speaking unauthoritatively, whereas those who hold to the sufficiency of God's Word also believe that it is authoritative. 2 Timothy 3:16-17 tells us that all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. If these modern-day "apostles" and "prophets" claim to be speaking on behalf of God without being authoritative, why should we listen to anything they have to say? The God attested to in Scripture has spoken with authority, not ambiguity.

The Seven Mountain Mandate

Another popular belief in this movement is what is known as the seven-mountain mandate. This belief is rooted in dominion theology, placing power and authority in the hands of man while diminishing the sovereignty of God, leaving Him at the mercy of our actions and exertion of perceived power. Some leaders even teach that apostles are needed to conquer the seven mountains or spheres of influence in society before Christ can return. Though we as Christians should have an influence among those around us by sharing the gospel and our faith in Jesus Christ, we are not commanded to do the things that these individuals express in their books and in their teachings. It is God who rules and reigns now and forever.

“People will engage in practices such as spiritual mapping and prayer walks.”

Our hope is in Him, not in any man or woman. Christians will face persecution because Scripture states that this will take place. We are charged to stand firm and to trust in the Lord, knowing that He works all things for His glory and our good.

Territorial Spiritual Warfare and Dominion

Additionally, the teaching surrounding territorial spiritual warfare is held by many in this movement, and it correlates with a dominion mindset over the demonic. People will engage in practices such as spiritual mapping and prayer walks. There is declarative language used to bind the devil, issuing decrees against the powers of darkness. It is believed that Christians need to assert their power over demonic principalities in high places, such as mountain tops and also in the depths of the ocean. Prophetic acts are performed in order to activate

dominion over Satan. However, there is a great misunderstanding regarding spiritual warfare and how we are engaged in it. The views within this belief are essentially man-centered, placing hope in personal actions rather than trusting in the Lord who has already defeated the devil. Prayer is also not a superpower that we possess, but it is a vital part of our fellowship with God. Prayer helps us to understand our dependency upon God and to trust His plan, regardless of the outcome (Philippians 4:6-7).

Misuse of Scripture

Public teachings and the misuse of Scripture are sadly rampant in this movement. Often, this is noted from messages said to have further prophetic meaning not found within the text itself, or descriptive passages may be used prescriptively for modern times. Ex-

amples include assigning specific demonic spirits not noted in Scripture to circumstances and individuals today, as well as reading oneself into the passages of Scripture as the conqueror. Some leaders have also taken unclear or debated passages of Scripture and created questionable doctrines from them. For those

“We must remember that personal experience and an appeal to supernatural stories are not the standard of truth; Scripture has the final say and is the standard of truth.”

who have come out of this movement, it is vital to find a solid local church where you can be taught the Word of God rightly divided by a pastor and elders who meet the qualifications of a teacher according to Scripture (1 Timothy 3:1-7; Titus 1:5-9).

Responding Biblically to NAR Teachings

So, how do we combat the misuse of Scripture and unbiblical beliefs in this movement? When listening to any Bible teacher or someone appealing to

Scripture, it is important to have an open Bible when being taught the Word of God. It is wise to take notes, and study what is being taught. Understanding basic principles such as authorial intent, historical context, and the context of Scriptural verses and those surrounding the verse referenced will help greatly in making sure that what is being taught is agreeing with what the Spirit of God inspired originally through men who were carried along to write Scripture (2 Peter 1:16-21). For those who have loved ones within this movement, consider listening to the teachings in question, testing them according to Scripture, and then having a thoughtful conversation with your loved ones about the teaching in question.

Rather than going on the offense, it is best to exhibit patience, gentleness, and kindness, thereby glorifying Jesus Christ. I have heard leaders such as Costi Hinn suggest asking questions in the form of "Help me understand" or "Have you considered?" We must remember that personal experience and an appeal to supernatural stories are not the standard of truth; Scripture has the final say and is the standard of truth. The Bible rightly divided is your best defense. There is a popular expression stated by leaders within this movement, "A man with an experience is not at the mercy of a man with an argument." That may sound catchy, but when the argument is presented based on Scripture in context, Scripture wins every time. It is also important to ask God for wisdom in what to say and to trust that God is the One who softens hearts and brings people out of deception. We can thank Him for the opportunity to share with our loved ones while asking in prayer that they would be led into all truth and out of error.

The Foundation: The Gospel of Jesus Christ

Lastly but most importantly, the gospel of Jesus Christ is to be the foundation upon which our faith in God and our fellowship with God rests. Our identity in Christ is found in His finished work on the cross for our sins and His resurrection from the dead. There are many within this movement whose identity is

rooted in who they are in title and deed. When you begin to challenge the mindset and doctrines within this movement, do not be surprised when your loved ones reject your questions and become defensive, regardless of your gentle approach. It can be threatening when one's identity and worth is perceived as being attacked, but love for that person in the face of truth is vital. When our peace and joy is found in Christ and what He has done for us, and the gospel is ever before us daily, we can rest in our identity as citizens of heaven because of Jesus Christ and Him alone. **Be encouraged that God is bringing more people out of this movement, and this testifies of His faithfulness.**

What is Biblical and Theological Literacy? 6 Pillars Every Christian Should Know

By David de Bruyn



Many years ago, cultural critic, E.D. Hirsch, wrote a book entitled, *Cultural Literacy*.

Hirsch's thesis is simple: to function in society, people need background knowledge that we absorb from our wider culture. Sayings, mottoes, proverbs, quotes, aphorisms, place names, historical events, abbreviations, prominent people and places and

dates, fables, works of art and many other items of knowledge are not learnt alphabetically from an encyclopedia. They are taught when a culture imparts its

traditions to its young over many years.

Without this background knowledge—this literacy in one’s own culture—one is a stranger in your own home, a foreigner in your own country. Educated writing and discourse will go over your head, because you lack the cultural literacy to decipher all the background knowledge that is present in the terms.

Consider this sentence: “Covid has brought about an Orwellian scenario, where the *raison d’être* of government has devolved from a Jeffersonian ideal to a Machiavellian one”.ⁱ Background knowledge of Western philosophy, political theory, 20th-century literature, and borrowed phrases from French is necessary to make sense of that sentence. Hirsch argues that this kind of cultural literacy is declining, and with it, there is much breakdown in communication and mutual understanding.

The Case for Christian Cultural Literacy

Just as there is a broader cultural literacy, so there is a Christian cultural literacy that all Christians should possess. A similar kind of background knowledge should explain the meaning of terms such as justification, Incarnation, imputation, post-exilic, the diaconate, or Post-tribulationism. You cannot make sense of Scripture or the Christian message unless this background information is given to you.

Beyond biblical and systematic theology, Christians should know their own history. Names and events such as Athanasius, William Carey, the Council of Nicaea, Textus Receptus, and The Downgrade Controversy should be part of their mental furniture. And beyond that, Christians should be immersed in their knowledge of their own worship. No Christian should be ignorant of terms and names such as *expository preaching*, Isaac Watts, *O Sacred Head Now Wounded*, metrical hymnody, Ambrose, or plainchant. Devotional works such as *Confessions* and *The Knowledge of the Holy* are part of this literacy in Christian worship and affections.

Christianity and Civilization

Furthermore, Christianity shaped the cultures and civilizations wherever it spread. What is called “Western Civilization” is really a multi-ethnic, cross-continental civilization that was birthed in Israel, fed by Greece, Persia and Rome, and developed for over two thousand years in Africa, Eurasia and the New World. The history of Western Civilization is, at least partly, a history of the fulfilment of Isaiah 9:2: *“The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, upon them a light has shined.”* The people of Western Civilization, the places, and their *poeima* (their works of art or craft) should be studied.

The Six Pillars of Biblical and Theological Literacy

All of this is the patrimony of the young Christian. For shame, that young Christians should graduate from Christian schools, homeschools or private schools and yet be basically ignorant of their own culture. For shame that decades in some churches will not grant much of this either. What kind of education or discipleship would have the audacity to call itself Christian if its graduates and disciples have only the faintest grasp of Christian doctrine, history, or worship, and if they feel no loyalty to the civilization that bequeathed them most of the blessings they now enjoy? And indeed, how much must be going over their heads as they sit in church, simply uncomprehending of much that comes at them, musically, poetically, or rhetorically. To this end, I suggest we might think of six “theologies” that make up a truly biblically and theologically literate person.

One: Devotional Theology

Every believer needs to grow in understanding how to commune with God, take up the spiritual disciplines, and generally understand biblical spirituality. Many theories of Christian spirituality exist, and Christians need to understand biblical approaches to communing with God and loving Him with ordinate

affection. Devotional works, books on communing with God, and all Scripture dealing with the life of worship fall under this category.

Two: Practical Theology

Christians follow Christ, and they are to follow Him in every detail of their lives. Practical theology works the principles and precepts of Scripture into family life, work life, civil life, use of money, use of time, use of the tongue. In short, practical theology is a theology of sanctification: how to be godly, holy, Christlike from the inner man through to all one's external acts. Biblical counseling falls under this category, as do any theories of spiritual growth, and progress and holiness.

Three: Biblical Theology

The Bible has a common theme running through it, from Creation to Christ, and the narratives are not just dramatic decorations. Christians need to know what I call 'the story of His glory' from Genesis to Revelation. The unfolding plan of Redemption, the Christocentric focus of Scripture, and the progression of revelation is needful to believers to understand. Biblical theology immerses us in the study of individual books of the Bible, and places those books within the canon of Scripture, and grand narrative of the Bible.

Four: Systematic Theology

When the Bible's teachings are gathered together, we can systematize them into nine doctrines: theology proper (doctrine of God and the Trinity), Christology (doctrine of Christ), pneumatology (doctrine of the Holy Spirit), angelology (doctrine of holy and fallen angels), anthropology (doctrine of man), hamartiology (doctrine of sin), soteriology (doctrine of salvation), ecclesiology (doctrine of the church), and eschatology (doctrine of last things). Systematic theology harvests Scriptural texts, seeks to do justice to their contexts, and fits them into a logical scheme that correlates, compares, and explains the resulting synthesis.

Five: Historical Theology

Since the church's understanding of what the Bible teaches has developed over centuries, it is important to understand how this understanding grew, and the historical events that surrounded and shaped it. Sound doctrine does not come merely from a sincere heart and an open Bible. It also comes from standing on the shoulders of those who sailed through bloody seas to have it. Church history, historical theology, and liturgical history give us the people, stories, and events that flowed out of the completed Scriptures shaping the Church for 2000 years.

Six: Cultural Theology

This might sound like an odd category, but without it, Christians become blind to the very forces shaping their interpretations of Scripture. Cultural theolo-

“Not only does cultural theology enable us to have a Christian worldview and live consistently Christian lives in our complicated culture, but it also helps us to defend and propagate the faith effectively.”

gy is understanding the meaning of the culture around us. Systems of thought, such as relativism or pluralism, prevalent attitudes such as consumerism and populism, ethical questions such as abortion, economics, technology, government, the environment, or the meaning of cultural artifacts such as music, dress, entertainment, social customs and traditions are all questions of cultural the-

ology. Not only does cultural theology enable us to have a Christian worldview and live consistently Christian lives in our complicated culture, but it also helps us to defend and propagate the faith effectively.

Why This Matters

Taken together, these points I've mentioned in this article might seem like a

voluminous number of topics. But, practically speaking, any parent, Christian school, or Church would want to pass on this knowledge. It is hardly extraneous or superfluous knowledge. Rather, it represents the teaching of the Bible lived out and made practical for Christians. A Christian exposed to these six categories will, in time, become literate in the culture of Christianity, and will be a biblically and theologically literate person.

References:

- i. Ed Hirsch, *Cultural Literacy: What Every American Needs to Know* (Vintage, 1988).

Three Components to Help Young People Develop a Biblical Worldview

By Justin Huffman



A worldview is, in essence, the lens through which we perceive and interpret the world. For Christians, our worldview is necessarily shaped by God's Word rather than fallible and temporary human

thoughts. And so, passing a biblical worldview down to coming generations is essential not merely as a religious obligation, but as a way to teach younger people where eternal life is found, and what it looks like in the day-to-day Christian Walk. How can we help develop a biblical worldview in younger generations? There are at least three essential pieces to this hugely important endeavor.

We Must Embrace a Biblical Worldview Ourselves

The first step in imparting a biblical worldview to young people is for those who guide them—parents, educators, mentors—to have a solid grasp of and commitment to this worldview ourselves. Without a deep personal understanding and embodiment of biblical principles, efforts to teach and model a biblical worldview will lack authenticity and be less effective.

To possess a biblical worldview means to interpret all aspects of life through the framework provided by the scriptures. This at its most basic level involves an understanding of core biblical doctrines, such as the nature of God, the reality of sin, salvation through Jesus Christ, and the ultimate hope of glorification. To effectively (though always imperfectly) teach these biblical truths, we must deeply and truly believe these truths ourselves, allowing them to permeate our thoughts, actions, and decisions. By doing so, we become not only genuine examples for young people, but first and foremost genuine Christians ourselves.

We must be striving to grow continually in our own knowledge and love of the faith if we hope to ever inspire such knowledge and love in the lives of those watching us and coming after us. This will ultimately require more than a ho-hum, lukewarm affirmation of Christian doctrine; it will mean regular engagement with scripture, prayer, and participation in a community of believers. And when we encounter discouragements and failures—as we inevitably will—then we should be transparent with young people about these realities of the

Christian life as well. But the hard reality is that simply being believers ourselves does not equal passing on a biblical worldview faithfully. No, this will require actual, intentional teaching.

We Must Teach a Biblical Worldview Clearly and Explicitly

Teaching a biblical worldview requires intentional methods and clarity. It involves more than imparting knowledge; it encompasses teaching true discernment grounded in biblical truths. This process should start early and be age-appropriate, progressing in depth and complexity as young people mature. It may mean singing simple, biblically true songs to very young children, while also engaging in open dialogue and apologetics with teenagers who are grappling with the faith.

At the core of our teaching though, no matter what the age or specific subject matter, is a love for God's Word. So, this will involve encouraging young people to develop personal disciplines of reading the Bible and reflecting on its application in their lives. It will mean highlighting the relevance of biblical teachings to current societal issues and personal dilemmas that young people face. The Bible, indeed, speaks today; and it speaks *to* today. We must be willing and able to teach young people how biblical principles have stood the test of time and are applicable to every aspect of life—from moral decisions, to relationships, to career choices.

In addition to scriptural knowledge, it is crucial to equip young individuals with the skills needed to articulate their beliefs and engage with differing worldviews respectfully and effectively. This involves fostering an environment that encourages questions and open discussions, allowing room for curiosity and exploration, while consistently guiding conversations back to a biblical perspective.

Ultimately, also, our biblical instruction should be intentionally and regularly reinforced across various settings—at home, in church, and among peers—

creating an integrated support system, as well as a safety net for when they fail. Consistent reinforcement of biblical truth, along with unconditional love, will help establish a strong foundation, enabling young people to internalize and personally own their faith convictions.

We Must Model a Biblical Worldview

Actions often speak louder than words, particularly in the eyes of young people. Modeling a biblical worldview is a powerful—even crucial—tool in passing on the Christian faith. By observing trusted adults living out their faith

“Such an error can occur only because these individuals have jointly misunderstood the doctrine of *Solus Christus* and ignored the other doctrines, such as *Sola Scriptura*.”

in practical, visible ways, young people learn about integrity, compassion, justice, and humility. And they learn to think about every area of life biblically.

Modeling a biblical worldview involves intentionally living out biblical truth, which is itself gospel-centered. This means displaying

traits such as kindness, patience, and humility and making choices that reflect who Jesus Christ is, and what it means to believe in and follow him. For example, how a mentor handles conflicts, shows forgiveness, and serves others are powerful demonstrations of living faith.

It is important for us as Christians to exhibit how biblical principles influence decision-making processes, particularly in complex or challenging situations. When we openly share our own decision-making frameworks with the young people around us, emphasizing the role of prayer and seeking divine wisdom through God’s Word, it offers invaluable lessons about the practical application of faith.

Modeling also includes actively participating in the worship, community, and service of a healthy local church. When we commit to the difficult and ongoing labor of life in the church, while displaying our own joy in doing so, it illustrates to children of every age what it means to live out one's biblical faith in biblical community.

A lived-out faith that is visible, honest, and grounded in scripture serves as a compelling testament to the relevance and power of a biblical worldview. By implementing these priorities with intentionality, we equip the next generation with the spiritual insight needed to navigate a complex world while maintaining their faith and identity in Christ. Young people are not only informed about their faith, but are inspired to carry it forward actively and passionately themselves. And that should be our goal, at all costs, shouldn't it?

How Christians Can Respond to Attacks on the Biblical Worldview: A Guide to Standing Firm in the Faith

By Dave Jenkins



Being a Christian today can feel a bit like swimming upstream. Whether it's the news, social media, entertainment, or even everyday conversations — it's clear the biblical worldview is often dismissed, mocked, or outright attacked. So how should we respond as believers who want to stay faithful

to God without being combative or withdrawn? Let's talk about it.

Recognize the Battle

We're not just dealing with opposing opinions—we're in a spiritual battle. The culture around us has shifted away from truth, especially biblical truth. Many people now believe the truth is whatever feels right to them. That's why

you might hear things like:

- “That’s your truth, not mine.”
- “The Bible is outdated.”
- “Love means letting people live however they want.”

These aren’t just innocent phrases. They reflect a worldview that puts self at the center instead of God.

Stand Firm Without Being Harsh

Jesus didn’t shy away from the truth—and neither should we. But He also showed compassion, patience, and love, even when people didn’t agree with Him. As Paul reminds us, *“Be on your guard; stand firm in the faith; be courageous; be strong”* (1 Corinthians 16:13). Standing firm doesn’t mean yelling louder. It means being grounded in God’s Word and walking in the Spirit, even when it’s hard.

Choose Conversation Over Confrontation

We don’t need to win arguments—we’re called to win hearts. When people challenge your faith or your beliefs, remember the following: don’t panic, listen well, respond kindly, and point them to Jesus from God’s Word. Remember, your tone often speaks louder than your words.

Live Your Faith Out Loud

Your life speaks. The way you handle stress, forgive others, love your family, and serve your community—that’s your testimony. In a world filled with noise, authenticity shines.

Pour Into Your Family and Church

The strongest defense against cultural confusion is a life rooted in truth, starting in your home and church. Try these ideas:

- Talk about faith with your kids.
- Pray together.
- Get plugged into a church that teaches the Bible without compromise.

- Surround yourself with believers who will encourage you to grow.
- You're not meant to stand alone.

Trust Jesus More Than Politics

Politics can be loud, persuasive, and even helpful, but they can't change hearts. Only the gospel can. Yes, engage in your community and vote biblically, but don't confuse political activism with Christian faithfulness. Our hope isn't in a party or a platform. It's in Christ.

Remember What's at Stake

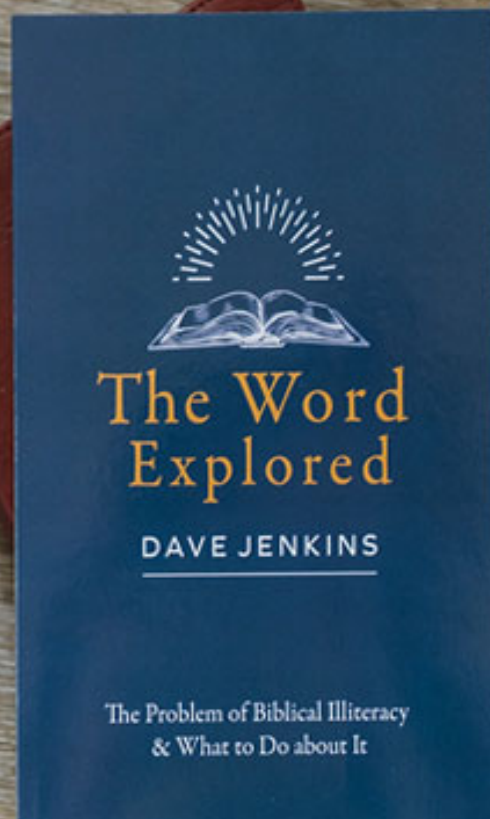
This isn't about winning cultural debates. It's about eternal souls. People need truth. People need hope. People need Jesus. That's why we speak up, why we live differently, and why we hold fast to the Word of God.

Final Encouragement

If you're feeling weary or unsure, remember this: God hasn't changed. His Word is still true. And His people — that's you and me — are called to shine His light in a dark world. Remember the following truths:

- You don't have to be perfect, but you do need to grow in grace.
- You just have to be faithful.
- Stand firm, speak truth in love, and keep your eyes on Jesus.
- He is with you every step of the way.

Grow in your relationship with God!



*The Word Explored:
The Problem of
Biblical Illiteracy &
What to Do about It*
is an easy-to-read,
biblically-based work
for lay-people and
pastors alike.

Recommended Reading on a Biblical Worldview

In this issue of *Theology for Life Magazine*, we've been discussing what a biblical worldview is, why it is important, how it is under attack, and what Christians can do about it today. While we understand that we haven't covered every aspect of this topic, it is our prayer that readers will grow in their understanding of it and be able to stand firm for a biblical worldview.

If you've found this issue helpful and would like to study this subject further, please check out the following reading list. These books are among the top in their genre, excelling in both quality and readability.

- *Church History in Plain Language* by Bruce L. Shelley
- *Essential Truths of the Christian Faith* by R. C. Sproul
- *Christianity and Liberalism* by J. Gresham Machen
- *The Pilgrim's Progress* by John Bunyan
- *City of God* by Augustine of Hippo
- *Institutes of the Christian Religion* by John Calvin
- *Knowing God* by J. I. Packer
- *Principles of Biblical Interpretation* by Louis Berkhof
- *The Holiness of God* by R. C. Sproul
- *A History of Western Philosophy and Theology* by Dr. John Frame
- *How Should We Then Live?* by Francis Schaeffer
- *The Consequences of Ideas: Understanding the Concepts That Shaped Our World* by R. C. Sproul

- *Total Truth* by Nancy Pearcey
- *The Lie: Evolution* by Ken Ham
- *One or Two: Seeing a World of Difference* by Peter Jones

I hope you find these resources as helpful as I have.

In Christ Alone,

Dave Jenkins

Executive Editor, *Theology for Life Magazine*

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Dave Jenkins is happily married to his wife, Sarah. He serves as the Executive Director of Servants of Grace Ministries, the Executive Editor of *Theology for Life Magazine*, the host of several podcasts. He is the author of *The Word Explored: The Problem of Biblical Illiteracy and What to Do About It* (House to House, 2021), *The Word Matters: Defending Biblical Authority Against the Spirit of the Age* (G3 Press, 2022), and *Contentment: The Journey of a Lifetime* (Theology for Life, 2024).



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