

The Christian Worldview

Intro: What is the Christian Worldview, and Why Should We Know it?

Hello. Nice to meet you. Welcome to the Christian worldview lecture. The subject of this lecture is Christianity and worldview.

What is the Christian worldview, and why should we know it? The worldview can be defined as follows.

It expressed the belief system that forms the basis of human thought and life.

Then if you apply this to Christianity, you get the following conclusion.

The biblical expression of the belief system that forms the basis of human thought and life and achieves it.

There is no mention of the worldview in the Bible. But many words explain the concept of the world view. First, let's read the terms of Matthew chapter 17, verses 1 through 9.

After six days, Jesus took Peter, James, and John, the brother of James, and led them up a high mountain by themselves.

There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. 3 Just then, there appeared before them Moses and Elijah, talking with Jesus.

Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses, and one for Elijah."

While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my Son, whom I love; with him, I am well pleased. Listen to him!"

When the disciples heard this, they fell facedown, terrified. But Jesus came and touched them.

As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen until the Son of Man has been raised from the dead."

You can't stay inside the church just because you are full of grace and faith in the church. It would help if you went out to the world with the dignity you received from worship. You have to live in a world mixed with people who don't trust God.

There is a problem in this process. The person you meet doesn't know who Christ is. And the world was corrupted after Adam's crime. So Jesus says the following in Matthew 10:16.

I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.

The Christian worldview helps you, the children of God, live a wise and innocent life in a corrupt world. The world will ask you a lot of questions. It will help if you are prepared to answer the questions. So the apostle Peter says in Second Peter 1:10, 11.

Therefore, my brothers and sisters, make every effort to confirm your calling and election. For if you do these things, you will never stumble, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior, Jesus Christ.

Learning a Christian worldview is what strengthens your calling and election.

Now that we know the Christian worldview and why it is necessary.

Why You Should Learn a Christian Worldview

People sometimes encounter Christian worldviews regardless of whether they know about Christianity. Christians often pass by without knowing if it's about the Christian worldview. Read the following article.

It will be hard to prove Google's monopoly. Google's business model is simple, but the practice is complex. The advertising fee is constantly changing. The world's largest computer center manages the system, and renowned programmers develop the program. Who dares to decipher it?

All right! This is what the article says. For Google, the leader in the search market, the U.S. government is trying to reveal if there is any illegal activity. However, the reporter says it will not be easy for the U.S. government to prove Google's monopoly. It will not be easy to dig into Google's business model.

That's because Google's business structure is more complex than it looks. It looks simple on the surface, but the invisible part is that systems designed by genius programmers with state-of-the-art systems vary from moment to moment.

The point here is that humans cannot decipher systems developed by humans. And that's because the people who designed the system are some of the most brilliant programmers, and the computers they use are also a collection of cutting-edge, top-of-the-line equipment.

Did you happen to find the biblical concept in this article? In this article, the reporter talked about biblical values. Have you noticed it?

Don't you know it? Then let's read Hebrews 11:3.

*By faith, we understand that the universe was formed at God's command so that **what is seen was not made out of what was visible.***

This is the Christian worldview common to the articles above and the Bible.

So that **what is seen was not made out of what was visible.**

That's the keyword for this lecture on the Christian worldview, which is the central theme that I will tell you about in this talk.

Google's system looks simple on the outside, but when you go inside, it's like a maze that's different from time to time, so you must be wondering if you don't know, and this is where we get a clue, which is also the same lesson from the Bible.

I'll read a passage from Dr. Mogan Scott Peck's book *The Road Less Traveled*.

Most people don't realize this easy truth that life is difficult, that life is insignificant and easy, and complain that the challenges of solving problems in the face of life's problems are as complex as those of life itself. These intractable problems go on and on, so life is always filled with pain as much as joy.

In the book, the author teaches us that life is full of problems, with the ancient teachings of "Life is the Sea of Pain," which reminds me of John Bunyan's "The Pilgrim's Progress," and I'm going to read another line from Dr. Scott Peck's book, "The Road Less Traveled."

We only try to run away by hovering around, not confronting problems head-on. However, this attitude of avoiding problems and pain is the cause of mental health. Most of us have this tendency, so few people are mentally entirely healthy, and everyone has a problem to some extent. Some people try to find an easy way out of their problems and pains, but they get very far away from a sound and sentient path. Some people escape reality by settling for their fantasies.

Think about it. Isn't anything that tries to run away while hovering around without confronting the problems you give head-on? Let's think about this problem.

There's something essential about life, while something non-essential about it. Who am I at the essence of life, where I come from, and where I go? Compared to that, the essential thing of life is, what do I do and who will I live with? Of course, you can't say that the essential and non-essential are separated. It's interconnected.

In other words, the essential is the invisible, and the non-essential is the visible. Of course, the critical issue here is the inherent problem of invisibility. Stephen R. Covey also told me to make urgent and important things a priority in life. That's because it's a fundamentally human problem.

If you lose energy on something that is not urgent and important, you will be worried about the fundamental problem of life in the future. In a word, they are people who have lived a non-essential life and abandoned their non-essential life to find their essential life.

Then we can raise one question here. Then the question is, do we have to throw away all the non-essential things that we see to get an invisible, essential answer? I want to say that

there is no need for that. However, this one word can be said clearly. We have to bear in mind another lesson from Scott Peck.

It means that weak learning can solve only part of the problem, and only learning with all your strength can solve every problem. Spiritual growth is only possible by confronting a problem. I get neurosis when I try to avoid the pain I face.

In the end, the mind avoids hurting you more than the pain you tried to avoid. It takes time to solve the problem. The problem doesn't go away, so if you don't solve it, it remains as it is, and it remains an obstacle to mental growth and development forever, Scott Peck said. This is a common lesson for all believers and unbelievers. The problem is whether believers or unbelievers overlook this lesson.

Why Christians Should Live With a Worldview

So here's the third lecture about the Christian worldview.

The Christian worldview applies to both believers and nonbelievers.

The Bible tells us this.

Romans 1:19 applies to those who do not believe in Jesus.

What may be known about God is plain to them because God has made it simple.

Believers can apply Ephesians 4:13.

Until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining the whole measure of the fullness of Christ.

So Deuteronomy Chapter 29, verse 29 says the following.

The secret things belong to the Lord our God, but the things revealed belong to our children and us forever so that we may follow all the words of this law.

God left what appeared to us. The same goes for the Christian view of the world. All knowledge comes from God, but he left some of it to us. This is why you have to live with a Christian worldview.

God wants you to explore all the words of this law. God gave faith and reason to man. God shows us the existence of God every day. Many theologians, including Calvin, say that God's inscrutability can never be an excuse to neglect to pursue knowledge to know God.

The difference between a believer and a nonbeliever is the difference in the world's view; a believer has seen and experienced the invisible world in the visible world. Theologian Herman Bavinck says:

... An idea cannot be understood by the movement of the brain. It must be regarded as a spiritual activity, as a means to infer general facts from concrete facts, to rise from the visible to the level of the invisible, to form an idea of truth, goodness, and beauty, and to learn God's eternal power and divinity from God's creation.

Puritan theologian John Owen said again.

We do it 'with faith,' not with what we see. In other words, we are under the direction and influence of faith in everything we do in God's life, before God, and in its behavior, not by seeing it.

We see from faith and heaven the two divine forces of our souls. Faith leads us to participate in grace, holiness, and obedience in this world. Seeing from heaven makes you join in eternal bliss and glory.

Let's do it by faith in this world and see it in the eternal world that will come. But even in those two cases, the object of view is the same. Because faith and see are the ability to go and greet what you want, both of these objects are the glory of Christ. We are hoping for the glory of Christ itself and what its glory entails.

But the present is an era where only what you see is essential. Philosophy abandoned metaphysical science, and even Christianity is overflowing with the theology of health and prosperity. Equally worrying is that Anti-intellectualism is rampant within Christianity, influenced by modern philosophy.

In my view, one of the most critical missions of the modern church is teaching for the church. Inside the church, we need to teach our believers the correct doctrines and theology, and outside the church, we need to be able to teach our faith in their language.

John Calvin: The God's Dignity

God's dignity exceeds human understanding and cannot be understood by this human understanding, so we should worship this dignity rather than explore it academically. As long as we explore this academically, we are not overpowered by its sublime. For this reason, we must find God through his creative business and think about it. The Bible calls this world of creation symbols of invisible things because this world of creation represents the hidden world of the Lord to us, if not through it.

When we look at this world of creation, our intelligence cannot soar into the air on the wings of ghostly and vain events. This world of design in the world that we should know, and it is the world that produces, raises, and confirms awe-inspiring faith in our hearts, a proper and firm reverence.

Therefore, we meditate on the eternal immortality of our God through all things. The beginning and origin of all things came from this eternal immortality of God. We meditate on God's ability to create and support this great organization of all things.

We meditate on the wisdom of God, who has created various and complex images of all things in such a precise order. We meditate on the goodness of God, the reason why this universe is made and supported.

We meditate on the righteousness of God, who protects good people and serves evil people in unique ways. We meditate on the mercy of God, who awaits our return by bearing our misdeeds with kindness.

If such a great light does not blind us, the above facts teach us about some God we should be aware of. But we are blind to God because of sin. Because we are corrupt, when we think of the word of God's creation, we overturn all wisdom by understanding it as evil and distorted. God's wisdom emerged through the creatures, but we do not see this wisdom because of our decay. Therefore, we need to go to the word of God.

God is described to us through all his deeds in the Bible because the world of this creation is judged by the standard of eternal truth, not by our corrupt judgment. So we learn only from the Word of God that our only and eternal God is the source of all life, righteousness, wisdom, virtue, goodness, and tolerance. And it is right to give all our praise to God because all good comes from God without exception.

All of this is evident in each part of heaven and earth, and only when we turn to ourselves and think about how the Lord expresses his life and wisdom in us and how he gives us his righteousness, tolerance, and suitable towards us do we understand what the universe is aiming for, what it seeks for, and what it is worth.

How Can Humans Know God?

It is said that the excellence of reform theology is not to miss God's impossibility.

God's nature is the source of knowledge of God. The nature of God is the essence of God. God puts all beings in himself. And God is a man who always exists in himself forever. The good God of these beings has created all things through infinite wisdom and ability by your goodwill.

In particular, there is his blessing and self-esteem in the same character of God. In particular, God's blessing is entirely inherent in the same essence as each other in the Trinity.

In the meantime, it appears as a divine pleasure that God does and lasts in the complete knowledge of your fullness and the unconditional love of loving its fullness. By giving us an external effect, it gives us a proper concept of the essence of God before indicating what the essence of God is.

And we have a quote from Herman Bavinck.

The Bible severs our thoughts and concepts and guides us to God himself. In this way, the Bible does not argue about God but presents him to us and shows him in everything he has done with his hands. Apart from God's creation, we learn his work not on our own but in nature and grace, and through it, to know God and cinematic him.

God's divinity is addressed in John Calvin's book Chapter 5 of Institutes Of the Christian Religion.

Because of human ignorance and limitations, the logos of nature cannot be entirely accepted by human perception. But that awareness is insufficient, but it is enough for us to know God.

That perception alone makes us understand the eternal God that we should worship. Calvin says in Institutes Of the Christian Religion, "This kind of knowledge should not only inspire us to worship God but also awaken and encourage us to have hope for the future."

God helps humans know God. Most of all, even after the fall of human beings, even if it's not comparable to the time of creation, you haven't completely taken over human cognition. And most importantly, God gave us the Bible, the Holy Spirit, and human awareness.

On this, Calvin says, "The Bible corrects this confused knowledge of God in our hearts, drives away our stupidity and shows the true God to us."

Calvin says there are two main principles of interpreting the Bible.

The first is "***Interpret the Bible into the Bible.***".

The second is, "***The Holy Spirit is the true author of the Bible and the true interpreter of the Bible.***".

This is the truth Calvin is talking about. Man can know God. We encounter the created world around the God who surrounds us through the Bible and us. Romans 1:18 through 20 prove this fact.

The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness since what may be known about God is plain to them because God has made it simple to them. Since the world's creation, God's invisible qualities—his eternal power and divine nature—have been seen and understood from what has been made so that people are without excuse.

Professor David Wells says, "Men are responsible to God."

The Bible has not only authority but the word of God itself. God hides in human terms in its majestic glory and expects us to stand in God's presence, listen to God's word, and learn it. This shows that God is a genuinely humble deity that conceals its greatness considering our weakness.

The fact that God, who created heaven and earth, wants and is pleased, among other things, to place your assistant in the human mind is a source of great surprise and faith. So Reverend Martin Lloyd Jones said, "We must live as those who realize that God has called us by the call of heaven.

So we have to keep in mind that there's always a Holy Spirit God who governs our actions and our behavior in our hearts, and you've had this great, wonderful, and precious calling, so your life should be a life that fits and fits that calling.

But for your life to call and fit in with it, it must first be full of the gospel in you; William Wilberforce said about the gospel as the following.

Christianity seeks to place all the elements in human nature in the right place; in other words, to ensure that every human being obeys and plays its part with its independent characteristics. Christianity restores itself as a holistic human being that can fully perform all its functions to achieve its true purpose. It allows all human parts to harmonize and serve God with the body and mind.

The Mystery Of Creation

In this lecture, we will learn about the mystery of creation.

At first. Let's read Colossians 1:16.

All things were created in him: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.

Human curiosity and imagination about the universe gave birth to myths, and philosophy was born through contemplation after opening the eyes of reason. Blaise Pascal, a French philosopher, feared the vastness of the universe.

But Pascal argued that human reason is more significant than anything else because it has the power to identify itself as well as stars. This is because reason can understand the reality of the universe and weigh the importance of its essential meaning.

In the history of natural science, the human view of the world changed from the Ptolemaic system, a concentric space centering on the Earth, to the Copernican system, a concentric area centering on the sun. Kepler discovered three laws of planetary motion, including the theory that planets centered on the sun draw elliptical orbits.

Newton set the framework for classical mechanics by publishing the laws of motion and universal gravitation through his three books, Principia, in 1687. But Newton's classical mechanics lost their light with the advent of Einstein's Theory of Relativity.

Max Planck says, "Science will never solve the ultimate mystery of nature because there comes a time when you must seek to be yourself, which is part of nature." Plato also said, "All great technologies require keen reflection and high-level exploration of nature."

But Max Planck's words seem to be correct, but the ending seems to be wrong. Man explores the ultimate mystery of nature because it doesn't end with exploring ourselves; it reminds us of the need to examine the creator who created this world.

Plato says that Demiourgos created the universe through the materials that existed first. However, Christianity believes that God created this universe with a purpose as a creation from nothingness. Just as the Bible tells us God's dispensation, only the Bible shows us the origin of everything and tells us God's creative omnipotence.

The difference between these two is that this theism of ancient Greek creation is a stubborn, independent being who does not "follow" matter entirely to mathematical rules. But the

Bible's creationism proves that matter did not exist first but came from God. So I had no power to resist God's will. Creation is obedient to God's law."

In this way, we are not a product of chance, but an intentional result of God's decision to create us, and the purpose of our creation is to know God and engage with him, and nature proves God's wisdom.

Let's read the words of Romans 1:18 to 20.

The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness since what may be known about God is plain to them because God has made it simple to them. Since the creation of the world, God's invisible qualities—his eternal power and divine nature—have been seen, being understood from what has been made, so that people are without excuse.

John Calvin says that there's evidence of God in creation, but it doesn't do us any good because there's a clear image of God in design, but nobody worships it. They try to block the truth or move toward idolatry, which is a phenomenon that happens today not only for unbelievers but also for believers.

You Didn't Reach the Glory of God

Theologian Bruce A. Ware says:

As the Supreme Creator of all things in the world and as the only recipient who gives "all" to "humans as a whole," God has everything in him, so there can be no being independent of God who can expand his existence and expand his possession. God is entirely separate from the world, so he does not simply need the world he created. God's transcendence is evident in his individual and infinite self-fulfilling. God has all the attributes in him, essentially and forever.

Romans Chapter 3 verses 23, 24 say, "for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus."

The sin formed a great pit between man and God, and the sinned man could never move on to God, who was holy and righteous. But God has expressed himself to us, and he has even given us. The theologian Karl Barthes commented. It's like this.

There's a boundary right here. On one side, there is God, not only the Creator and the Lord, but also full of dignity with holiness and righteousness. On the other side, there are humans. Man is not only a creature of God but also a sinner.

Human beings live in conflict with themselves in the body and as the body. It's not just one border; it's a profound valley! Humans can't go over this valley. God and man cannot move on together. Only God can climb over this valley.

But the Creator and the Lord, God, who is holy and righteous, and God, who only hides his faces in front of the work of man and man, has walked out of the impenetrable secret of God, who has become an object of fear because of human sin.

Like this, God must reveal himself so that we can know him. Calvin says, "God first represented himself as the Creator in the creation of the universe and the general lessons of the Bible, and then he showed himself as a state of restraint through the face of Christ." That's why humans must worship God, and idolatry is a distortion of God's image in this regard, Calvin says.

Martin Luther says the same thing. Therefore, it is impossible for humans not to worship God unless they consciously confront God. But the problem is that we have replaced the glory of God, which will not decay, with the credit of rotting creatures.

Luther said, "They knew that God was powerful, invisible, righteous, immortal and good, but they were wrong to the idols created by the divine attributes that belonged only to the true God."

We don't have enough Greek philosophers to deal with in the future, but what is superior to humans of their time is that they faintly dreamed of a utopia called an Idea with the power of reason. They dreamed of soul immortality through the philosophy of "training death."

Their reason was people who had superior thinking skills to modern people. But those who are the most religious and intelligent are just dumber than believers who know and believe in God.

Because only worshipping God makes man superior to animals, and only through this service does man admire immortality. And discrimination against animals like this is why we must devote ourselves to the knowledge of God.

Surprisingly, God did not use the conscious and intelligent Greeks as your people, and God revealed himself only to them, using the Israelites, who did not at all, as your people. In addition, he gave me the law. Herman Bavinck, on this point, says:

These people were not aware and rational people. There was no realization of oneself, no attitude to point out, no philosophical mind, or abstract thinking. In addition, they were the people who moved according to their feelings and emotions.

In the end, Israel, on the one hand, accepted all kinds of emotions very well and was very sensitive to the world of feeling and was therefore in a perfect state to receive the power of this land and heaven. God himself made them the ones who receive his revelations in this regard.

So the Apostle Paul said the following in his Corinthians 1:26 through 29.

Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; few were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things to shame the strong. God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are so that no one may boast before him.

Coming back to the point, nature reveals power and intelligence, intricate details and order, God of wealth and power, and God who governs all-powerful forces. God's ministry can be compressed into "God's zeal for God's glory."

God's Disposition

The purpose of God's creation and salvation stems from "God's eagerness for God's glory.". Even if we do not have the theological concept of "the glory of God, "if we follow the teachings of Max Planck or Plato, we will surely encounter the divine of all creatures.

And the Bible leads to the Trinity God with the Holy Spirit. And the revelation of God shines the most in Jesus Christ. Before discussing God's improbability, we must acknowledge that God has given us things to know about God and use the means of recognition and grace.

Jonathan Edwards says the purpose of creation is, in a word, "the glory of God.". He said, "God's joy comes from the image and participation of God's beauty. God's joy consists of the creature having the utmost respect for God, being satisfied in God, seeing the glory of God, respecting and loving God, and pleasing God.".

Jonathan Edwards described this God's character as "Disposition.". This word comes from Aristotle's "Hexis.". Hexis refers to a situation in which a person is placed in a particular state or permanent position that has been done by practice.

In Thomas Aquinas, who inherited his philosophy concept, the concept of 'Habit' comes out. Habit means nature, personality, and disposition. Using this concept, Jonathan Edwards states that God does not appear as a fixed entity in its existence but has a tendency to reveal your intelligence and will constantly.

Like this, God reveals His existence through the creation of heaven and earth. Therefore, God is not only the cause of the product but also the purpose of design. And the exercise of that "Disposition" is to repeat God's inner integrity, love, and beauty.

God, who is forever complete, created heaven and earth to reproduce his inner fully realized beauty externally, in time and space. Humans and nature are involved in the work to that end. When humans are pleased to know God's love and beauty through Christ, through that experience, God's inner love and beauty are reenacted" in time and space.

However, Edwards argues that the work of "Reproduce" requires infinite time because God's inner glory is infinite. The moment when the "play" is over is not coming.

God is not a time-bound man like us. Therefore, God knows everything beyond time. God sees all beings, all things, from a superhuman perspective, and all creatures are already in his intelligence.

God is pleased to see that everything that exists in your intelligence is realized in the time world. And you're happy to see that the creative purpose embodied in your intellect is achieved in time.

The purpose of God's creation is experienced every day by us who resemble the image of God. So Jonathan Edwards saw the relationship between nature and humans as existentially dependent. That dependence is related to the purpose that God created the world.

In it, both man and nature are beings with the calling of "recreating" the glory of God in time and space. For that reason, the conservation of nature is also a religious task related to God's purpose of creation.

According to Edwards, all creatures, man and nature, were created to Represent God's inner beauty. Also, when achieving that goal, humans are fully realized, and nature is a truly realized nature. In other words, when humans are happy to know the beauty of God, they exist, and so is nature.

It is said that nature truly exists for the first time through human feeling and joy when a man with a proper attitude of mind by the Holy Spirit sees the heart and feels that God's beauty is reflected in nature.

In it, God says that he governs humans with moral will according to the purpose of creating the world. He manages humans with a moral choice according to the purpose of making the world.

For this, God judges everything man has done between good and evil and controls humans to contribute to the purpose of creation with intelligence and will. I call this God's moral rule.

God is interested in His most valuable creature, the moral state of man. Because man was created as the only creature that could understand and love God's purpose of making the world. The goal of God's creation of heaven and earth is achieved by keeping the moral order established by God in human society properly.

When we think about these things, we think about the providence of God. As he says in this theism, God is not a person who only creates and abandons. Creation and providence are closely related. Bruce A. Ware says, "God is a man who governs everything that happens with a particular and rigorous interest.

God's providence is that the universe does not run without control. Still, it guarantees us that human history will ultimately maintain and regulate everything they create to glory their great name and achieve their will.

If a revelation is "the will of visible God, "providence is "the will of invisible God."

Providence is different from a declared revelation in that it does not say in advance such things as its nature and its plan, the goals it aims for, and the judgment and punishment that a human will face and the consequences it will bring, but it reflects God's thought and will.

Humans discover a certain extent of God's moral will through the experience of individuals or history, which can happen to individuals through communal experiences such as the nation, the nation, and the church.

Also, providence is not a declaration of God's will, but it has a nature of revelation in that it has a declarative nature to those who have learned this through providence. Therefore, because God has informed the world of your moral will, we can say that poetry is God's will.

As such, providence means God's protection and the world's existence every moment, and if we emphasize creation, we fall into a hypothesis. If we ignore creation and providence, we're likely to fall into pantheism, and so does design, and how comfortable we are when we hear the following words of John Flavel's providence.

God's providence does not create a situation that violates the intentions and promises of the Lord. God's purpose and commitments aim only for the happiness of the saints. As the text

says, "Achieving everything for me," God's providence achieves the goal and promise of God.

The Theory Of Evolution

The most influential figures in modern thought are three people. They are Karl Marx, Sigmund Freud, and Charles Darwin. Emeritus Professor Ernst Meyer, an evolutionary biologist, said that if they evaluate the impact of Charles Darwin on people's view of the world until today in the 21st century, they can't surpass Charles Darwin. Professor Meyer cites Darwin's influence on modern thought in six ways.

1. Darwin completely banished supernatural phenomena and causes in his explanation of biological understanding and natural history.
2. Darwin rejected the typology of the ancient Greek philosophy of classifying things according to their static nature.
3. Darwin solved the explanation of biological understanding and natural history with the 'natural selection' mechanism, making teleological explanation completely impossible.
4. Darwin denied mechanistic determinism.
5. Darwin established a new view of human nature.
6. Darwin laid the scientific foundation for ethics.

Darwin's ideas aren't his own, either. There have been theories like LaMarck's Acquired Character and Patrick Matthew's Natural Selection.

Darwin was shocked by the publication of "The Origin of Species," which Darwin had put on hold for ten years in 1859 when zoologist Wallace devised a concept similar to Darwin's natural selection. Darwin rushed to announce it the following year.

Darwin's presentation of "The Origin of Species" brought shock waves from supersonic waves to the Victorian era, surrounded by the air of the traditional Christian worldview. His book threatened the entire biblical worldview of "Creation, Corruption, and Redemption," which was incomparable to the Copernican change, which was merely changing the place of man and God in nature.

Now the world can no longer apply the Bible's notion of human nature. Man is no longer a unique being that resembles the image of God but a product of nature that has come to this day through the stage of evolution. Dominating nature is not God, but God has lost his place in the universe of nature's particular causal links.

Darwin's theory inspired Karl Marx. But Darwin himself was wary of this encounter with materialism and naturalism. Even if you look at the records he left, even though he was inclined to be agnostic in his later years, he gave the impression that he didn't deny God's existence.

Contrary to evolution's claim that Darwin's theory will provide an ethical basis for preventing racism, history shows that change-denying God's providence and human dignity in the image of God has done fatal harm to ethics and morality. Hitler's Nazi regime is an example.

Evolution, which has a profound impact on human life, has created a constant conflict between religion and science. Evolutionists even disagreed in suggesting a solution to evil in which a group such as Nazism rationalizes the mass slaughter of other groups for its collective benefit.

In the meantime, the dualistic distinction is rooted in the modern idea that evolution deals with objective truth as a faithful spokesperson of science, whereas religion only focuses on subjective values.

While there are methodological naturalists who try to avoid conflict between the two by leaving a place of religion, like Gould, there are metaphysical naturalists like Dawkins, who recognized evolution as the only system of truth, giving God no place in science and esoteric philosophy.

But from a religious point of view, the former leads to atheism or agnosticism, and in the latter case, atheism. Then religion only subjectively has its value, but it doesn't mean anything to the metaphysics that explains the reality of the objective world.

The Christian community's response to this was also different depending on liberal theology and conservative theology. Liberal theology chose the Yushinian evolution that reinterprets the Bible's interpretation of God's creation and providence from an evolutionary point of view.

On the other hand, conservative evangelical theology has firmly followed the Bible that God's supernatural intervention created this universe and everything in it. And there's a recent movement in intelligent design that points out the fallacy of evolution on a different level from the discussion of Earth's solidarity. Evolution goes back to the idea of Anaksimandros, a philosopher before Socrates. He thought that humans evolved from fish.

The Magnificat

The last lecture on the Christian worldview will focus on the gospel's core, focusing on Magnificat from Luke 1:46 to 55.

And Mary said:

"My soul glorifies the Lord

, and my spirit rejoices in God my Savior,

for he has been mindful

of the humble state of his servant.

All generations will call me blessed,

for the Mighty One has done great things for me—holy is his name.

His mercy extends to those who fear him, from generation to generation.

He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.

He has brought down rulers from their thrones but has lifted the humble.

He has filled the hungry with good things but has sent the rich away empty.

He has helped his servant Israel, remembering to be merciful

to Abraham and his descendants forever, just as he promised our ancestors."

Pastor Martin Lloyd Jones calls this Magnificat "a typical process that characterizes how the Gospel behaves toward all of us.". Magnificat best represents a simple but profound way of the gospel. So Professor David Wells described the two sides of simplicity and profoundness in the gospel.

The gospel is so simple that anyone can understand it but so profound that no one can fathom it. If you want to preserve your Christian faith biblically, you need to maintain simplicity and profoundness harmoniously. Evangelicals who have only taken the simplicity of the gospel and abandoned the profound are now witnessing the Christian faith itself beginning to break in their hands.

First of all, Magnificat shows that bringing true faith is not just emotional consent but the full-blown realization of the soul, the human mind. Faith is not just a matter of emotion. Human emotions are minimal. But God's promise is clear and specific.

It was God's work that moved Maria. In the text, Maria appreciates and thinks that the fantastic events in the Old Testament take place through her. She glances at the whole purpose of salvation for a moment and understands it vaguely.

She had an awareness of God. This is what she realized. God deserves to be praised, becomes our "Savior," alleged, "Holy," and has a lot of "Almighty." Like this, her clear perception of God filled her whole personality.

We must not separate these two phases, intelligence, and mind. They go together. You can indeed be very sentimentally moved by the smallest of things. We're interested in moving real emotions and feelings.

Appreciation is fiction, and emotion falls into the realm of reality. We should never be satisfied just because we have fulfilled our duty of emotion. We must always try to recognize the depth of truth.

But modern evangelicals prefer to be immersed in emotions rather than seeking a change of mind through the realization of reason and perception. Rather than giving myself to know God, I think the feeling of coming out to church comfortably and being caught in ecstasy for a while is all about faith.

It is both intellectual laziness and avoidance. I understand intellectual laziness, but you might ask something about the departure. Unwillingness fears to face it face-to-face within humans.

Martin Lloyd Jones describes this false feeling.

Such false feelings bring false peace with God. False peace usually comes from the idea of faith simply as an intellectual sympathy for beliefs, propositions, and truths. People with false peace typically rely on their own opinions rather than relying on contributions to Christ. They never worry about suspicion. Another characteristic of false stability is that they only pay attention to an apology, not righteousness. They take it too lightly when they fall into sin again.

Secondly, Magnificat shows that the gospel of salvation is not about ourselves but God himself. And this is the essence of Christian worship and praise. The way the Bible teaches us is to start with this Jehovah and to raise him extremely high. Every single thing that happened on Christmas is Jehovah's work and history.

Therefore, it is God who should ultimately be praised. God is omnipotent, unlimited His Ability, amid holiness, dignity, and glory. And he is full of compassion and mercy. This is what saves us.

But the meaning of modern Christmas has faded a lot. This intellectual realization turned into a vague feeling of luck, courage, and happiness. The central purpose of Christmas is to encourage people to do something and pray for good luck.

Our attitude toward Christmas shows how we feel and treat the Gospel today. Christmas asks us to see God again and feel the Gospel, a declaration of God's excellent work.

What does it look like when we fail to show that the center of faith is not about ourselves but God himself? Absolute certainty and finality of salvation are shaken. The absolute certainty and finality of salvation lie in the peace of our relationship with God through the justification given through Christ's greatness.

But it still puts hope and possibility on good human deeds. The position of the father and the son is narrowed there. If faith does not originate in the relationship between God and man, it is not faith. The Gospel tells us what state humans are in front of God and what should happen to get out of this situation.

Rev. Martin Lloyd Jones said, "Before you say anything about the benefits of Christian salvation and the life of Christians, you must first tell him that people are under God's wrath and that he cannot avoid the wrath he desires."

There can be no peace with God without the Lord Jesus Christ. Unless there is peace with God, there is an only false peace.

Third, We see God's wisdom that completely overturns human wisdom through Magnificat.

As seen through Maria's hymn, the gospel, God's wisdom completely reverses everything man has thought and condemns, destroys, and scatters everything man believes in by nature. " The Gospel spread those who boasted of their intellectual abilities and blocked the way to God.

But by faith, Maria knew that everything that man was proud of, or his intelligence or ability or social status or influence or righteousness or morality or ethics or living creed, was destroyed by the son of God, who was about to be born.

Fourthly, Magnificat is the summary of the Sermon on the Mount.

Pastor Martin Lloyd Jones first explains three unique qualities of Christianity.

First, Christians are necessarily related to God's law.

Secondly, one of the most essential and clear things about Christians is that he is always conscious that he is in God's presence.

Third, Christians are always people who do it by fearing God.

The eight lessons from the Sermon on the Mountain are only possible if they are born again. Above all, Jesus has never lowered the standard of the law and demands a moral life beyond the Pharisees. Furthermore, you have committed the law if you went beyond simply practicing it and did it without love for God in your heart.

But humans are inherently hostile to God, so they can't. In the Bible, the law was not written as revenge, but as a singular, so any violation of any commandments violates the whole law. So we, the sinners, are dead. Even if I wake up, I can't abide by the law.

What appeared in the life of the Holy God of Jesus Christ, the Word, was the life of teaching to correct the misconceptions that people had at that time. His education included fixing many of the concepts that the wrong teachers wrongly knew at the time.

The teachings of mountain sermons like this are also in line with the instructions of other correspondence. Through the law, the apostle Paul realized that greed was a sin. He realized that the law he owned and boasted about revealed a desire in him and that it made Paul stand as a sinner before God.

In that realization, he realized that there were no lives to be considered righteous by the law. That's why he saw himself as having no choice but to hold onto the grace of Jesus Christ's restraint more strongly.

But even today, there is a tendency among today's saints to regard him and the sternness of the law and the sermon on the mountain. I think this stems from a misunderstanding of mountain discipline.

Our Lord knew through Moses that they misinterpreted the law that God gave to the people. He added a higher level to the regulation by elaborately interpreting the law of Moses in the Sermon on the Mountain.

"The person who can practice the industrial sermon order is the only one who realizes the basic nature of Christians," Rev. Martin Lloyd Jones said. Here's the center of Christ. A feature of the Sermon on the Mountain is that it is "a division that can only be calculated by grace by the ministry of the Holy Spirit."

And what this tells us is that you can't live by the teachings of the Sermon on the Mount just by the will of the believer without the enlightenment of the believer.

Fifth, Magnificat makes us know that the fulfillment of God's promise is the Holy Spirit.

Through faith, we can understand God and his wisdom, goodwill, grace, and glorious brilliance. Faith in Christ is the only way to have proper knowledge of God. And through this, only the things found about him and his intelligence allow us to resemble Christ.

Martin Lloyd Jones says that the Holy Father of Christ is the best example of the fulfillment of prophecy. This is the key to understanding the Gospel and the Letter of Letters, particularly the Book of Rome. Through Jesus Christ, we can be reconciled with God and know God. Through Jesus Christ, God expressed the achievement of the covenant, compassion, mercy, and ability.

Dr. James Packer says the mysteries of the gospel lie in the Holy Father. What amazes us is that Nazareth Jesus has become a man as God. That's why it's not the resurrection of Jesus that surprises us when we believe that God has grown up.

If Jesus is the son of God, it is much more surprising that he died than that he was revived. So Dr. James Packer says that "Adult God is an immeasurable mystery, and it enables everything else in the New Testament to make sense." The Holy Spirit shows the peak of God's self-discovery.

Sixth, Magnificat shows that Christianity is a religion of experience.

Pastor Martin Lloyd Jones says that the basic definition of Christianity is what God does to us, and that is to experience it. In that sense, Maria's experience is the first purely Christian experience in many ways. The important thing here is that the Bible doesn't teach everyday experience. Martin Lloyd Jones divides the elements of Maria's experience into several categories.

The first element is the awakening that God deals with himself. The second is the surprise and wonder that comes from the first element. Third, humility and lowering. God's greatness, dignity, holiness, presence, and glory make us realize that we are evil and worthless. The fourth is appreciation and praise. Those who learn and know God are supposed to praise God. And the next step is fear. This fear refers to "hard fear, "not fear of punishment.

Healthy Christians have a balanced view of truth and experience. Those who say that truth is the only important thing, or those who think experience is the only necessary, are making the same mistake. The truth of God must be experienced. The whole goal and purpose of Christianity are to let us know God.