

10 Signs of the Lack of a Biblical Worldview

Throughout the years, I have discovered that the average Christian and a large number of church ministers lack a biblical worldview (BWV).

BWV refers to interpreting every aspect of life through the lens of Scripture, i.e., your view of politics, the sanctity of life, marriage, economics, education, science, and law derived from biblical principles.

Here are 10 signs of the lack of a biblical worldview:

1. Thinking that “government” refers only to politics – In asking Christ followers, “What is the first thing you think about when I say the word government?” Invariably, the typical answer is “the president, their governor or their mayor.” Basically, they think of a political leader. This is due to cultural brainwashing by humanism over the past 150 years. This humanistic belief is that civic government is solely responsible for caring for our every need.

This contrasts the 19th-century definition in Webster’s dictionary for government, which relates to individual responsibility, not political leadership. When our view of government is only political, it reflects the dominance of secularism in our worldview.

2. Limited biblical knowledge – The average believer has little to no biblical reference for anything other than individual promises of God. They may know passages on healing, prayer, financial blessing and the like – but most have no biblical understanding of principles related to civic government, history, business and economics.

3. The belief in big government as the solution for financial

prosperity. President Ronald Reagan stated: "Government is not the solution but the problem!" (Although, we need a civic government to ensure fair business practices.)

The preponderance of Scripture outlines the primary responsibility of political leadership as being the protection of citizens and the provision of just laws ensuring equal opportunity (Deut. 16:16-20; Prov. 8:15,16; Rom. 13:1-7; 1 Tim. 2:1-4).

In the Old Testament, healthcare, care for the poor, and business ventures were primarily facilitated by priests, families, and individual believers (Ex. 22:20-24; ; Isa. 1:17; Zech.7: 9-10). (The onus of responsibility was on all the people, not just the kings and political leaders.) In the New Testament, the onus was on the church and families, not the civil government (Acts 2; Acts 42-46; 1 Tim. 5:3-11).

4. The lack of biblical application to your marketplace assignment – Many Christ followers think the call to ministry is just for full-time or Sunday church leadership. The Scriptures instruct us that all believers were called and should be equipped for the work of the ministry in every walk of life, to fill the earth with the reign of God (Eph. 4:10-12).

5. Thinking that civil government is responsible for the education of our children – One of the greatest tragedies occurs when believers allow secular humanists in the public school system to train their children with a secular worldview. As Christ followers, we must critique and impact our public schools and instill biblical values in our children there and at home. Scripture puts the onus of education in the hands of parents (Deut. 6:6-9; the whole book of Proverbs).

6. Thinking that the progressive tax structure is good – Most Christians think it is okay for half of the population of the USA to get away with paying no income tax and for people to

pay more taxes percentage-wise when they make more money.

However, Scripture teaches a flat tax structure in which all people pay an equal share (the tithe and the poll tax for the sanctuary (Lev. 27:30-34; Num. 18:21-26; Deut. 14: 28-29, Amos 4:-5; Matt. 23:23; Heb. 7:1-2)). The prophet Samuel warned the Jews against any political structure that requires taxation equal to, or more than, the 10% that God requires (1 Sam. 8).

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7. Thinking that ministry should remain silent on social issues – Upon examination, biblical leadership consistently addressed civic issues and public policy (Moses and all the major and minor prophets in the Old Testament; Jesus, John the Baptist and the apostles Peter and Paul dealt with moral and political issues in their contemporary culture).

It was only in 1954 that the “Johnson Amendment” was passed, mandating that churches refrain from engaging in politics from the pulpit.

The overthrow of slavery, the enactment of protective child labor laws, women’s suffrage in the 19th century and the civil rights movement in the 20th century are indebted to prophetic voices utilizing their pulpits.

Consequently, the belief that ministry leaders and pastors should remain silent on social issues (elections, the sanctity of life, economics, health care, immigration and public policy) demonstrates the lack of a biblical worldview.

8. The belief that Christians should separate their faith from public policy – Many believe that in a pluralistic society, Christianity should be separate from policy as a privatized individual faith. However, all laws impose some moral compass or religious view on society. The fact that Jesus is the “King

of Kings,” means that He is the Lawgiver for all nations and heads of state (Rev. 19:16). This obligates the church to speak truth to power in every societal realm.

9. The celebration of “worldly” or secular values – Suppose a Christian’s views on marriage, life, sexuality, money, science and ethics are essentially the same as contemporary culture. In that case, secularism has trumped a biblical worldview in their life.

10. Thinking that science and religion are opposed to each other – Although the Bible is not a science book, it does not mean it is scientifically inaccurate. The primary purpose of Scripture is to give theological messaging related to identifying the true God, His Kingdom, and His plan for redemption. Thus, the creation story of Genesis was never intended to give a detailed scientific explanation to believers thousands of years into the future.

That said, Scripture teaches us that God uses nature to declare His glory (Ps. 19; Isa. 40:12-26; Rom. 1:19-23). His supernatural act of creation is an event that cannot be explained by mere natural means or through empirical methods.

When science becomes naturalistic, it forces an unnecessary bifurcation between faith and reason. Science can only discover a limited portion of the works of an omniscient, omnipotent, and eternal God whose glory transcends all humanity.

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