

Worldview Quotations

Definitions:

- a.) James Sire, “A world view is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world.”i[2]
- b.) Phillips and Brown state, “A world view is . . . an explanation and interpretation of the world and second, an application of this view to life.”ii[3]
- c.) Walsh and Middleton explain a world view as follows: “A world view provides a model of the world which guides its adherents in the world.”iii[4]
- d.) James Orr, the 19th century church historian, said that a world view encompasses the widest view which the mind can take of things in the effort to grasp them together as a whole (the whole is viewed from the standpoint of some particular philosophy or theology). A developed world view supplies answers to questions of origin, purpose, and destiny.iv[5]

(found in “Christian Worldview” by Jay Wegter

J. Scott Horell: “A *worldview* is the framework through which we understand and evaluate existence. It is the set of assumptions we hold regarding the basic constitution of the world and our place within it. Whether it be eclectic or coherent, conscious or assumed, our worldview determines how we understand ourselves, other human beings and the values by which we function from day to day. In “In the Name of the Father, Son and Holy Spirit: Constructing a Trinitarian

Worldview.” <http://bible.org/article/name-father-son-and-holy-spirit-constructing-trinitarian-worldview>

Ligon Duncan **A *worldview* is “a set of fundamental assumptions about the most important issues in life.”** Let me say it another way. A *worldview* is “a grid”; it’s “a conceptual scheme”; it’s “like glasses through which we view everything else.” Everything we believe, and how we judge

reality is based on our worldview.

http://www.fpcjackson.org/resources/sermons/Worldviews%202004/1a_duncan.htm

George Barna

- Do absolute moral truths exist?
- Is absolute truth defined by the Bible?
- Did Jesus Christ live a sinless life?
- Is God the all-powerful and all-knowing Creator of the universe, and does He still rule it today?
- Is salvation a gift from God that cannot be earned?
- Is Satan real?
- Does a Christian have a responsibility to share his or her faith in Christ with other people?
- Is the Bible accurate in all of its teachings?

What are the elements of a worldview?

Sire The Universe Next Door

“Each worldview considers the following basic issues:

- The nature and character of God,
- the nature of the universe,
- the nature of man,
- the question of what happens to man at death,
- the basis of ethics,
- and the meaning of history.” 23

Blamires The Christian Mind

The marks of the Christian mind:

- Its supernatural orientation
- Its awareness of evil
- Its conception of truth
- Its acceptance of authority
- Its concern for the person
- Its sacramental cast. Vii

Jay Wegter “Christian Worldview”

“The elements that make up a person’s world view can be broken down into five categories.

1. THEOLOGY – **What does the person believe about the existence of God?** What is God’s relationship with nature? Is God personal? Can He be known? If so, how may He be known? What are God’s attributes?

2. METAPHYSICS – **What is the nature of ultimate reality?** What is God’s relation to the universe? Is the universe sustained by God or is it self-existent? Is the universe created? Is the universe co-eternal with God? Is the universe *mechanistic, solely material, non-purposeful, closed?*

3. EPISTEMOLOGY – **Is knowledge about the world possible?** Can man trust his senses? Does man’s abstract reason correspond with the physical universe so that meaning is possible? Is all truth relative and none absolute? What is the proper role of reason? Can God reveal Himself? Has God infallibly revealed Himself? What is the ultimate authority in the realm of knowledge? What is the source of man’s innate ideas?

4. ETHICS – **Are moral laws the same for all people?** Are moral laws to be discerned by investigation? Are moral laws constructed by human beings? Is there an absolute source external to humans? (Do morals transcend culture, history, and individual boundaries?) Are morals always changing?

5. ANTHROPOLOGY – Are humans “pawns” controlled by deterministic forces? **Is man material only, or does he have a soul?** Does man’s existence end at death or is there an afterlife? Is there a heaven and a hell where individuals are conscious and physically present?^[12]

Tracy F. Munsil

http://www.focusonthefamily.com/faith/christian_worldview/whats_a_christian_worldview/whats_your_worldview.aspx

- Is there a god and what is he like?
- What is the nature and origin of the universe?
- What is the nature and origin of man?
- What happens to man after death?
- Where does knowledge come from?
- What is the basis of ethics and morality?
- What is the meaning of human history?

Ligon Duncan M.Div; Ph.D. Pastor First Presbyterian (PCA) Church Jackson, MS

- “What do we think about **God** or what is prime reality?
- What do we think about **truth and knowledge**, and how do you know what is true, what is knowledge, what is wisdom, what is truth? How is it possible to know anything at all?’
- What do we think about **morality and ethics**? How do we know what is right and what is wrong?
- What do we think about **human beings and humanity**? What is a person? What is a human being?
- What do we think about **the nature of the world around us**? What is it? Is reality material? Is reality impersonal? Is reality personal? What is it like?’
- What happens after human death?’ What’s **the meaning of human history**?

From the Colson Center for a Christian Worldview

<http://www.colsoncenter.org/search-library/framework-of-truth>

Framework of Truth

Story and Structure in the Christian Worldview

Every human being has a worldview, a framework for understanding and interacting with the physical world, other humans, and the Divine.

Every worldview tells a story - an explanation of life and our place in it - that makes sense to the one who holds it.

The story line of a worldview typically answers five questions: Where did we come from? What kind of beings are we? Why are we in our condition? How do we improve our condition? Where is all this headed?

In the Christian worldview these answers come to us by revelation from God, as He speaks to us from His Word, the Bible:

Whence? God made us and all things.?

What? We are His creatures, and human beings are His image-bearers.

Why? The creation suffers, and so do people, because of the fall into sin.

How? The only way out of our sinfulness into a renewed, restored, and abundant life is through the redemption accomplished by Jesus Christ.

Where? Ultimately Jesus will bring His followers home to dwell with Him in a new heaven and new earth, where righteousness dwells.

A Framework for Understanding

The story line of any worldview is held together by a structure, which consists of all the key components the story line requires at every point in its progress in order to make sense. The structure of any story line typically includes the source of the story, the forms in which it appears, the setting, characters, and themes of the story, and the climax and conclusion. In the Christian worldview these structural components are:

God

Revelation

Creation (including time)

Characters (people, angels, God, etc.)

Various interwoven themes (redemption, salvation, Church, ethics, and so on)

The outworking of all things beyond history

The new heavens and new earth.

Where Truth Lies

Any idea or subject in the story line of the Christian worldview is thus supported at every point by relevant components of the structure. The intersection of the story line and the structure creates a matrix of truth, or, a Framework of Truth, which serves to map out the Christian worldview. This perspective makes it easy to more fully comprehend the majesty of truth as it is revealed to us as Christians.

Survey: Only Half of Pastors Have 'Biblical' Worldview Christian Researcher Says That Explains Why So Few Believers Reflect Such an Outlook

By Fred Jackson and Jody Brown
January 13, 2004

(AgapePress) - A new survey indicates that when it comes to developing a biblical worldview, a good place to start may be with the people in the pulpit.

What constitutes a "biblical" worldview? Christian researcher George Barna says it includes a belief in absolute moral truth as defined by scripture, as well as acceptance of six core biblical beliefs: the accuracy of biblical teaching, the sinless nature of Jesus, the literal existence of Satan, the omnipotence and omniscience of God, salvation by grace alone, and the personal

responsibility to evangelize.

In a recent survey of Protestant pastors conducted by the Barna Research Group, only half (51%) passed the test on whether they possess a biblical worldview. Of the pastors surveyed, Southern Baptists scored the highest with 71% while United Methodists finished at the bottom with just 27%. In between were 57% of pastors of Baptist churches (other than Southern Baptist), 51% of pastors of non-denominational Protestant churches, 44% of pastors of charismatic or Pentecostal churches, 35% of pastors of black churches, and 28% of pastors of leading mainline denominations.

Another point of interest in the survey dealt with education. The pastors least likely to have a biblical worldview were seminary graduates. There was also a significant gender gap in the results. While 53% of male pastors possessed a biblical worldview, only 15% of female pastors fit that category. In addition, white senior pastors were nearly twice as likely as black senior pastors to have a biblical worldview (55% vs. 30%).

And interestingly, the highest proportion of pastors showing evidence of a biblical worldview were found in the area of the country inhabited by people who are considered among the most liberal. According to Barna, almost two-thirds (64%) of pastors in California, Oregon, and Washington "have such a moral and spiritual compass in place."

[Read the Barna Report in its Entirety](#)

This report comes on the heels of another recent Barna survey that indicates only 9% of all born-again adults -- and just 7% of Protestants -- possess a biblical worldview. This more recent survey, the researcher says, highlights a simple but important principle: "you can't give people what you don't have."

"The low percentage of Christians who have a biblical worldview is a direct reflection of the fact that half of our primary religious teachers and leaders do not have one," Barna says. "In some denominations, the vast majority of clergy do not have a biblical worldview, and it shows up clearly in the data related to the theological views and moral choices of people who attend those churches."

Why is a biblical worldview important? According to Barna, everyone has a worldview, but few have a biblical worldview -- which the researcher says has [a radical effect on a person's life](#). He says individuals' attitudes, beliefs, values, and opinions determine their behavior.

"Although most people own a Bible and know some of its content, our research found that most Americans have little idea how to integrate core biblical principles to form a unified and meaningful response to the challenges and opportunities of life," he says. "We're often more concerned with survival amidst chaos than with experiencing truth and significance."

Barna's research indicates that adults with a biblical worldview possess radically different views on morality, hold divergent religious beliefs, and demonstrate vastly different lifestyle choices.

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The following is from the Focus on the Family Website by Del Tackett

http://www.focusonthefamily.com/faith/christian_worldview/whats_a_christian_worldview.aspx

A recent nationwide survey completed by the Barna Research Group determined that only 4 percent of Americans had a "biblical" worldview. When George Barna, who has researched cultural trends and the Christian Church since 1984, looked at the "born-again" believers in America, the results were a dismal 9 percent.

Barna's survey also connected an individual's worldview with his or her moral beliefs and actions. Barna says, "Although most people own a Bible and know some of its content, our research found that most Americans have little idea how to integrate core biblical principles to form a unified and meaningful response to the challenges and opportunities of life."

1. *What's a worldview?*

A worldview is the framework from which we view reality and make sense of life and the world. "[It's] any ideology, philosophy, theology, movement or religion that provides an overarching approach to understanding God, the world and man's relations to God and the world," says David Noebel, author of *Understanding the Times*.

For example, a 2-year-old believes he's the center of his world, a secular humanist believes that the material world is all that exists, and a Buddhist believes he can be liberated from suffering by self-purification.

Someone with a biblical worldview believes his primary reason for existence is to love and serve God.

Whether conscious or subconscious, every person has some type of worldview. A personal worldview is a combination of all you believe to be true, and what you believe becomes the driving force behind every emotion, decision and action. Therefore, it affects your response to every area of life: from philosophy to science, theology and anthropology to economics, law, politics, art and social order — everything.

For example, let's suppose you have bought the idea that beauty is in the eye of the beholder (secular relative truth) as opposed to beauty as defined by God's purity and creativity (absolute truth). Then any art piece, no matter how vulgar or abstract, would be considered "art," a creation of beauty.

2. *What's a biblical worldview?*

A biblical worldview is based on the infallible Word of God. When you believe the Bible is entirely true, then you allow it to be the foundation of everything you say and do. That means, for instance, you take seriously the mandate in Romans 13 to honor the governing authorities by researching the candidates and issues, making voting a priority.

Do you have a biblical worldview? Answer the following questions, based on claims found in the Bible and which George Barna used in his survey:

- Do absolute moral truths exist?

- Is absolute truth defined by the Bible?
- Did Jesus Christ live a sinless life?
- Is God the all-powerful and all-knowing Creator of the universe, and does He still rule it today?
- Is salvation a gift from God that cannot be earned?
- Is Satan real?
- Does a Christian have a responsibility to share his or her faith in Christ with other people?
- Is the Bible accurate in all of its teachings?

Did you answer yes to these? Only 9 percent of "born- again" believers did. But what's more important than your yes to these questions is whether your life shows it. Granted, we are all sinners and fall short, but most of our gut reactions will reflect what we deep-down, honest-to-goodness believe to be real and true.

CHRISTIAN WORLDVIEW

by Jay Wegter

I. Why an understanding of world view is important to apologetics.

A. World view entails the sum total of propositions a person believes.

1. It is common for believers to regard Christianity as merely a collection of life-changing truths rather than as a total conceptual system. (Christianity is a total world and life view, biblical theism is a *total* system.)vi[1]
2. Definitions of *world view* by several authors:
 - a.) James Sire, "A world view is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world."vii[2]

b.) Phillips and Brown state, “A world view is . . . an explanation and interpretation of the world and second, an application of this view to life.”viii[3]

c.) Walsh and Middleton explain a world view as follows: “A world view provides a model of the world which guides its adherents in the world.”ix[4]

d.) James Orr, the 19th century church historian, said that a world view encompasses the widest view which the mind can take of things in the effort to grasp them together as a whole (the whole is viewed from the standpoint of some particular philosophy or theology). A developed world view supplies answers to questions of origin, purpose, and destiny.x[5]

B. Presuppositions play a vital role in world view.

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1. Central to one’s thought forms (or noetic structure) are beliefs that are presupposed *without* support from other beliefs, or arguments, or evidence. These presuppositions are taken upon faith.xi[6]

2. Such presuppositions or assumptions are necessary in order to think at all. (When we think, we simply take some things for granted. Even scientists in order to do science, make certain

important assumptions: 1.) They make *ethical* assumptions (honesty is good, even vital in research). 2.) They make *metaphysical* assumptions (the universe is regular, nature is uniform). 3.) They make *epistemological* assumptions (knowledge is possible, there is a real correspondence between physical phenomena and the human mind).xii[7]

3. The assumptions one makes that are *most important* to world view are in philosophy and religion. The reason for this is that philosophical and religious assumptions “put us on a set of tracks” that lead to certain *inevitable* destinations.xiii[8]

- a.) People are never *neutral* with regard to God. They either worship Him as Creator and Lord or they reject the rightful claims He has upon His creatures.
- b.) Apart from the sovereign grace of God, anti-theistic assumptions that shape a person’s world view will *inevitably* lead that person to the philosophical “destination” of hardened unbelief.
- c.) According to [Romans 1:18-32](#), people reject Christianity under the influence of *non-rational* factors. The ultimate commitments of their hearts find expression in the studious *suppression of God’s truth*. (The presuppositional apologist will “dig” below the surface to uncover the unbeliever’s irrational presuppositions)xiv[9]

II. The major elements of a world view.

A. There are certain commonalities when speaking of world views.

1. Each world view has an *ultimate reference point* (or authoritative vantage point).
2. In a world where the law of non-contradiction is universal, two contradicting statements cannot both be true. (This is most obvious to the believer, but in a culture that is increasingly relativistic, it is a needed reminder. It is of special importance when dealing with the internal inconsistencies of the natural man's world view.)xv[10]
3. In order to reason at all, every person presupposes certain things to be true without absolute proof.
4. Only one world view mirrors reality. Like a key to a complex lock, one world view fits the lock (with its unique combination of slots and tumblers). Only the Christian world view opens the locked barrier that separates experience from truth and reality.xvi[11]

B. The elements that make up a person's world view can be broken down into five categories.

1. THEOLOGY – What does the person believe about the existence of God? What is God’s relationship with nature? Is God personal? Can He be known? If so, how may He be known? What are God’s attributes?
2. METAPHYSICS – What is the nature of ultimate reality? What is God’s relation to the universe? Is the universe sustained by God or is it self-existent? Is the universe created? Is the universe co-eternal with God? Is the universe *mechanistic, solely material, non-purposeful, closed*?
3. EPISTEMOLOGY – Is knowledge about the world possible? Can man trust his senses? Does man’s abstract reason correspond with the physical universe so that meaning is possible? Is all truth relative and none absolute? What is the proper role of reason? Can God reveal Himself? Has God infallibly revealed Himself? What is the ultimate authority in the realm of knowledge? What is the source of man’s innate ideas?
4. ETHICS – Are moral laws the same for all people? Are moral laws to be discerned by investigation? Are moral laws constructed by human beings? Is there an absolute source external to humans? (Do morals transcend culture, history, and individual boundaries?) Are morals always changing?
5. ANTHROPOLOGY – Are humans “pawns” controlled by deterministic forces? Is man material only, or does he have a soul? Does man’s existence end at death or is there an afterlife? Is there a heaven and a hell where individuals are conscious and physically present?^{xvii}[12]

III. The unbeliever’s world view is like a fortress that “locks out” the truth of the Gospel.

A. In order to gain access to the heart of the unbeliever, the apologist

must “war” with the ideas that shield the heart from the truth.xviii[13]

1. The exhortation to apologists in [2 Corinthians 10:5, 6](#) reveals

our approach to blinding error. We are to “take captive” – that is to defeat it by means of exposing its falsehood. The apologist’s task is to “blow holes” in the fortress of lies so that the heart can be exposed to the light of the truth.xix[14]

2. The apologist wages an offensive against the ideas that are

raised against the knowledge of God. The apologist knows that

Satan holds people behind fortress wall by means of lies and deception. The “spirit of this age” is energized by Satan. It manifests itself in world views that give the unbeliever a “grid of understanding.” By means of the “grid” the unbeliever rejects the gospel because he does not relate to it as a true idea.xx[15]

3. The goal of the apologist is to identify “the spirit of this age” so

that he may engage in ideological warfare. The apologist,

according to [2 Corinthians 10:5, 6](#), is proactive; he challenges the confidence people have placed in their “grid of understanding.”xxi[16]

4. The apologist’s ultimate goal is not simply to “win” the

ideological argument, but to commend the Savior as the only One in whom the sinner may rest for salvation, knowledge, personal relationships and life.xxii[17]

B. The apologist uses a method of argumentation that does not grant legitimacy to the assumptions inherent in the unbeliever’s world view. (Cornelius Van Til summarizes this apologetic method in a statement known as “My Credo.” The following is a condensed

paraphrase of Van Til's own summary.)

1. Our principle of apologetics is consistent with that of theology; we affirm the self-attesting, self-explanatory Christ of Scripture.

2. We refrain from making an appeal to "common notions" upon which believer and unbeliever agree. Instead we challenge the non-Christian's principle of rational autonomy. We set the natural man's autonomous view of himself against the Christian principle that man's knowledge is dependent upon God's knowledge as revealed by the Person and by the Spirit of Christ.

3. The claim that Christianity alone is reasonable for men to hold. Any other position than that of Christianity is irrational. We argue therefore by presupposition. We contest the very principles of the opponent's position. Unless the truth of Christianity is presupposed, there is no possibility of proving anything at all. "The actual state of affairs as preached by Christianity is the necessary foundation of 'proof' itself."

4. The apologist preaches with the understanding that the sinner is alienated from God and seeks estrangement from Him. The apologist knows that the acceptance of Christ is dependent

upon the Holy Spirit who, in the presence of inescapably clear evidence, opens the eyes of the sinner so that he sees things as they truly are.

5. We present the message and evidence of the Christian position knowing that, because man is what the Scriptures say he is, the non-Christian will be able to understand, in an intellectual sense, the issues involved. Thus, we will, to a large extent, be telling the unbeliever what he “already knows” but seeks to suppress.xxiii[18]

IV. The Christian world view.

A. God is Creator. He created the universe in six days out of nothing (*ex nihilo*).

1. The universe is not self-existent, eternal, or self-explanatory.
2. There is a Creator-creature distinction. Humans are made in the image of God. The fate of every person depends upon the relationship he has with God.xxiv[19]
3. God is infallible. God is the source of all truth, knowledge and

ethics. God is self-aware, personal, holy, knowable, omnipresent, omniscient, omnipotent.

4. God is Sovereign Lord of everything that exists. He owns everything and He has absolute over all reality.xxv[20] God sustains all things, He sovereignly decrees the course of history.xxvi[21]
5. God's creation of the universe reveals His mighty attributes. The universe discloses God day by day.

B. Mankind fell into sin soon after creation.

1. Wickedness and evil are not the product of a chaotic, chance universe. Evil is present in the world because of man's fall into sin. The fall of Adam brought sin, guilt and death to the whole human race. Because of Adam's representation of the human race, everyone who is born is born with a sinful nature.xxvii[22]
2. Adam were created good. They were created in God's image. They were rational, moral beings who could communicate, love and be creative. They were commanded by God to populate the earth and conserve it for future generations. Adam and Eve's fall into sin literally happened in human history. The biblical authors, under divine inspiration, attested to the historicity of the fall.xxviii[23]

3. The greatest tragedy of the fall is separation from God. The fall produced the consequence of man's spiritual death and loss of fellowship with God. Human sin is a declaration of rebellion against God (and His law).xxix[24]

4. The loss of fellowship with God produces spiritual death which leads to physical death and ultimately eternal suffering in hell ([Rom 6:23](#); [Mark 8:12](#)).

C. In God's sight, sin is the universal condition of the human race.

1. All men are born spiritually dead. If a person dies in that unsaved state, he will be cast into outer darkness ([Matt 25:30](#)).

2. Unsaved, spiritually dead sinners are so judged because they have sinned against an infinite and holy God. Sinners are transgressors of God's law. They have enmity in their hearts toward God and His law ([Rom 8:7](#); [1 Jn 3:4-6](#)).xxx[25]

3. A person in a state of spiritual deadness is blind to the things of the Spirit of God. They are foolishness to him. He cannot know them, because they are spiritually discerned ([1 Cor 2:14](#)).

4. If a person fails to understand the doctrine of sin, Christianity will not make sense. No man comes to an understanding of his spiritual condition before God apart from God's self-revelation, the Scriptures.

D. God sent His only begotten Son to die for all those who would believe upon Jesus Christ.

1. Christ offers man eternal hope. Mankind's state is hopeless from the standpoint of human resources, for all are under ethical guilt and are enslaved to wicked behavior.xxxi[26]
2. The most important, significant and loving act in history is the life, suffering, death and resurrection of Jesus Christ. As the Messiah, promised in the Scriptures, His sinless life and atoning death is the foundation of man's salvation.xxxii[27]
3. Sinners are totally unable to propitiate God's wrath.xxxiii[28] They cannot, by religion or philosophy or good works construct a place of protection from God's wrath.
5. The righteousness of Christ's Person and work is imputed to

the believing sinner so that in God's sight he is "clothed with the righteousness of God." The favor, position, and status that the believer possesses before God is by divine donation. God's

declaration of "forgiven and righteous" concerning the believing sinner is grounded upon the righteous life and substitutionary death and resurrection of Jesus Christ.

6. Jesus Christ is the perfect Savior. He is fully God and fully man. The sins of those who would believe upon Him were laid upon Him (imputed to Him). The punishment sinners justly deserve was transferred to Jesus Christ ([Gal 3:13](#); [2 Cor 5:21](#)).
7. God who authoritatively revealed Himself in Scripture has sent His Holy Spirit to regenerate and sanctify His people.^{xxxiv}[29] The Holy Spirit brings the gift of faith enabling the sinner to understand and believe the gospel and flee to Christ for salvation.
8. The believer's ultimate joy is to be in heaven with Christ. Carl F. H. Henry sums up the crowning work of the Holy Spirit in His use of the Word of God, "Scripture itself is given so that the Holy Spirit may etch God's Word upon the hearts of His followers in ongoing sanctification that anticipates the believer's final, unerring conformity to the image of Jesus Christ, God's incarnate Word."^{xxxv}[30]

E. The Day of the Lord brings this present age to its consummation.

1. Christ's return from heaven to earth will be as the glorious, triumphant, all-powerful, King of kings and Lord of lords (Rev 19:16).

2. Jesus will sit as Judge of every person who has ever lived ([Rom 14:10-12](#)). He will pronounce the destiny of every person.

3. In order to have a proper understanding of the present, one must have a proper understanding of the future ([Phil 2:9-11](#); [Acts 17:30, 31](#)). If a person really understood the future, he would submit to Jesus Christ as Lord and Savior ([John 3:36](#)).

F. The believer's world view flows from God's ultimate authority, the

Scriptures. Our world view is not formed in a "revelational vacuum."xxxvi[31]

1. Christianity's touchstone proposition cast in one sentence is,
"Humans and the universe in which they reside are the creation
of God who has revealed Himself authoritatively in Scripture."xxxvii[32]

2. It is unfair to separate God from His self-disclosure. The Lord
speaks to man with an absolute authority. The idea of
Scriptures cannot be separated from the message of
Scripture.xxxviii[33]

3. When the apologist clearly and plainly sets forth the Christian
world view, it is incumbent upon him to stress that all other
world views are not only irrational, but logically incompatible
with Christianity.

Endnotes:

i[2] Jerry Solomon, *World Views*, (<http://www.probe.org/docs/w-views.html>), p. 1.

ii[3] Ibid.

iii[4] Ibid.

iv[5] Rick Wade, *World Views (Part II)*, (<http://www.probe.org/docs/w-view2.html>), p. 1.

v[12] Ronald H. Nash, *Faith & Reason*, 30-32.

vi[1] Ronald H. Nash, *Faith & Reason*, (Grand Rapids: Zondervan Publishing, 1988), pp. 21-25.

vii[2] Jerry Solomon, *World Views*, (<http://www.probe.org/docs/w-views.html>), p. 1.

viii[3] Ibid.

ix[4] Ibid.

x[5] Rick Wade, *World Views (Part II)*, (<http://www.probe.org/docs/w-view2.html>), p. 1.

xi[6] Ronald H. Nash, *Faith & Reason*, p. 26.

xii[7] Ibid., p. 27.

xiii[8] Ibid., p. 28.

xiv[9] Ibid., p. 29.

xv[10] Jerry Solomon, *World Views*, p. 2.-

xvi[11] Ibid., p. 2.

xvii[12] Ronald H. Nash, *Faith & Reason*, 30-32.

xviii[13] Jim Leffel, *The New Challenge in Christian Apologetics*, (From a presentation to the Faculty of Cornell University, April 1999), p. 2.

xix[14] Ibid.

xx[15] Ibid., p. 3.

xxi[16] Ibid., p. 4.

xxii[17] S. Joel Garver, *A Primer on Presuppositionalism*, (<http://www.lasalle.edu/~garver/presup.htm>), p. 4.

xxiii[18] Cornelius Van Til, "My Credo" *Jerusalem and Athens*, E. R. Geehan, ed. (Phillipsburg: P&R Publishing, 1971), p. 21.

xxiv[19] Ronald H. Nash, *Faith & Reason*, p. 35.

xxv[20] Brian Schwertley, *A Summary of the Christian Worldview*, (<http://www.reformed.com/pub/wrldview.htm>), p. 1.

xxvi[21] Greg L. Bahnsen, *A Critique of the Evidentialist Apologetical Method of John Warwick Montgomery*, p., 9.

xxvii[22] Brian Schwertley, p. 2.

xxviii[23] Ibid.

xxix[24] Ibid., p. 3.

xxx[25] Ibid.

xxxi[26] Ibid. p. 4.

xxxii[27] Ibid., p. 5.

xxxiii[28] Greg L. Bahnsen, p. 9.

xxxiv[29] Ibid.

xxxv[30] David A. Noebel, *Understanding the Times*, (Colorado Springs: Assoc. of Christian Schools and Summit Ministries, 1995), p. 49.

xxxvi[31] Ronald H. Nash, p. 47.

xxxvii[32] Ibid.

xxxviii[33] Greg L. Bahnsen, *Van Til's Apologetic*, p. 551.