THE EQUIP INSTITUTE Theme: Christian Engagement Topic: Biblical Worldview: The Fall 4th Semester / Spring 2025 Introduction The Equip Institute exists to equip members of Taylors First Baptist Church to think rightly about God and His Word for the sake of living rightly before God in His world. The topic this week is the second component of a biblical worldview: the fall. An Important Caveat Biblical worldview thinking is similar to theological reflection, but they aren't exactly the same thing. Biblical theology either looks at theological themes in certain sections of Scripture or traces theological themes across the storyline of Scripture. Systematic theology takes a theological topic and examines everything Scripture says about that topic. The purpose of biblical worldview thinking is to reflect on the implications of a theme so that you can think Christianly about life's ultimate questions, debatable ethical matters, the questions that religious skeptics might ask, the baseline assumptions of rival worldviews, etc. Biblical worldview thinking is less comprehensive than biblical or systematic theology, and it is more practically applied to matters such as how we think, how we live, and how we defend our beliefs and practices. This is why we are studying the biblical worldview as part of our larger theme this semester of Christian Engagement. Key Themes and Texts about the Fall God's saw that his creation was good every step of the way (Gen. 10b and four other times in Genesis 1) God saw that his creation was very good after he was finished creating (Gen. 10:31b) Some of the angels rebelled against God at some point



prior to the fall of the first humans (2 Pet. 2:4; Jude 1:6)

The leader of the fallen angels (Satan) was prideful and	
desired to usurp God's authority (Isa. 14:12-15; Ezek. 28:13-19; Luke 10:18; Rev. 12:9)	
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Satan was already in the garden, in the form of a serpent, prior to the fall of the first humans (Gen. 3:1; Rev. 12:9-15)	
Satan tempted Eve by questioning God's words (Gen. 3:2, 4-5; 2 Cor. 11:3)	
The first humans disobeyed God by eating from the tree of the knowledge of good and evil (Gen. 2:17; 3:6)	
The first humans experienced shame because of their sin (Gen. 3:7, 10)	
The first sin resulted in relational separation between the first humans and God (Gen. 3:8-24)	
The first sin resulted in relational disruption between the first man and woman (Gen. 3:12, 16)	
The first sin resulted in specific earthly consequences for the first humans and their descendants (Gen. 3:16-19, 23- 24)	
God cursed Satan because of his role in tempting the first humans to sin (Gen. 3:14-15)	
God showed grace to the first humans, in spite of their sin, including the first promise of future redemption (Gen.	
3:15, 21-22)	
Sin spread from the first humans to their immediate offspring, and then continued to spread through their	
descendants (Gen. 4:1-16, 23-24)	
Sin continued to affect every aspect of human cultural development, at times resulting in severe judgment from	
God (Gen. 6-11)	
Humans increasingly chose to worship created things instead of the Creator because of their sin (Gen. 31:19; Exod. 20:3)	
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All humans are by nature enslaved to Satan and his demonic servants, even if they do not realize it (1 Cor. 4:4; Gal. 4:8-9)	

The New Testament frequently refers to "the world" in a	
negative way because of universal opposition to God and his design (John 15:18; 16:33; 18:36; Rom. 12:2; James	
4:4; 1 John 2:15-18; 5:19)	
Because of the sins of the first humans, sin became universal to all mankind (Ecc. 7:20; Rom. 1:21-23; 3:10-19,	
23; 5:12; Eph. 2:1-3; 1 John 1:8)	
Humans are sinners by nature and are naturally enslaved to sin and separated relationally from God (Psa. 51:5; Isa. 59:2; John 8:34)	
Humans are also sinners by choice, rooted in the disordered desires of our sinful natures (Jer. 17:9; Matt. 5:28; 15:17-20; James 1:14-15)	
Even our good works are tainted by the effects of sin (Isa. 64:6)	
Sin renders humans spiritually dead so that they lack a covenant relationship with God (Rom. 6:23; Eph. 2:1, 5; 1 Cor. 15:22)	
Sin is the reason for physical death (Gen. 3:22; Rom. 5:12; 1 Cor. 15:26, 56; James 1:15)	
Sin left unresolved ultimately results in eternal punishment (Matt. 10:28; Rom. 8:13; 1 Cor. 6:9; Rev. 21:8)	
Human sin is also responsible for the corruption of the created order (Gen. 3:17-19; Rom. 8:18-22)	
The Fall 101	
God created a good world according to his good	
purposes. At some point after creation was completed, but before the fall of the first humans, there was an	
angelic rebellion led by Satan. Satan was in the garden in the form of a serpent. The diabolical serpent tempted the	
first humans to distrust God's words and disobey his	
commands to not eat from the tree of the knowledge of good and evil. Because of this original sin, God cursed	
both the serpent and the first humans, though he promised redemption for the latter.	
The effects of original sin are devasting. All humans are	
now sinners by both nature and by choice, enslaved to sin and enthralled to dark powers. Instead of naturally being	

in right relationship with God, each of us naturally rebels against him and are prone to idolatry. We are spiritually dead, we will die physically, and if we are still spiritually dead at the time of our physical death, we will experience the eternal death of everlasting punishment.

Every human relationship is tainted by sin. Every human endeavor is tainted by sin. Every human culture is tainted by sin. Even the rest of the created order is tainted by sin. The bottom line is that, because of sin and its consequences, nothing is the way it was intended to be.

Worldview Analysis: A Case Study

Your cousin has always been a strong believer. She is active in her church and has even taught a women's Bible study in the past. She called you recently to tell you she has decided to divorce her husband after almost twenty years of marriage. He has not committed adultery, he has not renounced the faith and abandoned his family, and he has not been abusive toward her or their two children in any way. She simply decided she no longer loves him. They were so young when they got married, and now in middle age they are in many ways different people than they were in their early twenties. She says her therapist told her that she has spent so much time caring for other people that she has not cared for herself enough. She has also been following social media influencers who talk a lot about self-care and mental wellness, and she tells you she finds their insights to be much more relevant than the sermons and Bible studies at her church. She closes by saying that she knows God wants her to be happy, and she will never be truly happy if she remains in a marriage to a man who is no longer her soulmate.

Worldview Implications of the Fall

God's creation is good by design, but every part of creation is fallen

This fallenness is a result of both Adam's original sin and our personal sins

Fallenness has individual / personal implications

Every human is spiritually dead unless they have been regenerated (born again)

Every human will physically die unless Jesus returns	
Every human is a sinner by nature and by choice	
Every part of our lives is affected to varying degrees by sin	
Every human is prone to idolatry	
While no human is as bad as he or she <i>could</i> be, no human is as good as he or she <i>ought</i> to be	
Our fallenness corrupts our affections, our attitudes, our assumptions, and our actions	
Our fallenness corrupts our work	
Our fallenness corrupts our leisure	-
Fallenness has communal / relational implications	
Every human relationship is affected to varying degrees by sin	
Our fallenness corrupts every family	
Our fallenness corrupts every friendship	
Our fallenness corrupts every partnership	
Fallenness has structural / institutional implications	
Our fallenness corrupts institutions	-
Our fallenness corrupts particular neighborhoods and local communities	
Our fallenness corrupts regions	
Our fallenness corrupts nations	
Our fallenness corrupts cultural spheres	
Our fallenness corrupts classes, subcultures, and affinity groups	
Our fallenness corrupts laws, traditions, and customs	
Fallenness has natural / environmental implications	

Death and decay are the norm	
Sickness and suffering are the norm	
Natural phenomena become natural disasters	
Animals kill each other and kill humans	
Environments can be harsh and not conducive to life or	
flourishing	

Christian Worldview Week at North Greenville University

North Greenville University will host its annual Christian Worldview Week on March 4-6, 2025. The theme for the week is "Vocation and Human Flourishing." The speakers are Christina Crenshaw and Daniel Darling. The public, including members of Taylors First Baptist Church, are invited to the evening lectures, which will be on March 4 and 5 at 7:00pm.

"Redeeming Justice: Reclaiming God's Vision for Doing Good" Christian Crenshaw March 4 at 7:00pm

"Inside and Outside: Intentional Formation for Your Life in the World" Daniel Darling March 5 at 7:00pm

Christina Crenshaw is a speaker and author who focuses on the intersection of faith and culture. She has served in faculty or research roles at California Baptist University, Baylor University, and Dallas Theological Seminary. She is a fellow of the Land Center for Cultural Engagement at Southwestern Baptist Theological Seminary. He first book will be published this fall and focuses on how a biblical view of justice offers a better approach than secular misunderstandings of justice.

Daniel Darling is assistant professor of faith and culture at Southwestern Baptist Theological Seminary, where he also directs the Land Center for Cultural Engagement. He has pastored several churches and previously worked for the Ethics and Religious Liberty Commission and the National Religious Broadcasters. Dan has written numerous books, including the bestselling "Characters" series. He is also a columnist for WORLD Opinions and hosts The Way Home podcast.