

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 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 devastating. All humans are now sinners by both nature and by choice, enslaved to sin and enthralled to dark powers. Instead of naturally being

[illegible]

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 *could* be, no human is as good as he or she *ought* 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. Her 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.