

THE EQUIP INSTITUTE

Theme: Christian Engagement

Topic: Biblical Worldview: Redemption

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 third component of a biblical worldview: redemption.

An Important Caveat

The point of biblical worldview thinking is not to trace a theme across Scripture comprehensively nor to say everything there is about a theme topically. Rather, the purpose 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 Redemption

God's creation is good by design, but is also fallen because of sin and its consequences (Gen. 1:4b; 10:31; 3:17-19)

Though God cursed the serpent and the first humans following the latter's original sin in the garden, he also promised a future redemption through a descendant of the first humans (Gen. 3:15)

God alone is the only source of redemption (Psa. 3:8; 111:9; 130:7; Isa. 44:22; Eph. 2:8-9)

God redeemed Noah and his family from the judgment of the flood (Gen. 6-8)

God made a covenant with Abraham that redemption would come through one of his future descendants (Gen. 12:1-3; 15:1-21; 17:1-8)

God redeemed the Israelites out of Egyptian enslavement (Exod. 12)

God made a covenant with Moses that set apart Israel as his chosen people who anticipated his future redemption of all peoples (Exod. 19-24; Deut. 28-29)

The law defined the ethical priorities of God's chosen people (Exod. 20; Deuteronomy)

The sacrificial system associated with the old covenant anticipated redemption by providing temporary atonement for sin (Leviticus)

God made a covenant with David that one of his descendants would be Israel's messiah and a forever king (2 Sam. 7; 1 Chron. 17:11-14)

God's prophets promised a new covenant that would take the place of the Mosaic covenant and eliminate the need for ongoing sacrifices (Jer. 31:31-34; Ezek. 36:24-28)

Redemption is rooted in God's love for his good-but-fallen world and especially the sinful humans who inhabit it (Psalm 86:15; Jer. 31:3; John 3:16; Rom. 5:8; Eph. 2:4-5; 1 John 3:1; 4:19)

Redemption is accomplished through the perfect life, sacrificial death, and victorious resurrection of Jesus (John 1:29; Rom. 3:21-26; 2 Cor. 5:16-21; Eph. 1:7; Col. 1:21-22; Heb. 9:11-28)

There is no hope for redemption apart from Jesus (John 14:6; Acts 4:12)

Redemption includes the rescue of fallen individuals (1 Cor. 1:30; Gal. 3:13; Tit. 2:14; 1 Pet. 1:18-19)

Redemption is available to all people who trust in Jesus alone as their King and Savior (Acts 16:30-33; Rom. 10:13; 1 John 1:9)

Redemption includes the restoration of the fallen created order (Rom. 8:19-23; Col. 1:20; Isa. 60-66; Rev. 21-22)

Redeemed culture, including particular nations, will be present in eternity (Isa. 60:3-5; Rev. 21:24-26)

Redemption culminates with a new Jerusalem, in the midst of a new earth, populated by individuals who have been made new (Rev. 21-22)

Redemption 101

God created a good world according to his good purposes. Unfortunately, that world is now also fallen as a result of original sin. Humans are estranged from God relationally and under God's judgement, while the created order is broken and chaotic. Nothing is the way it is supposed to be, and nothing can change without God's divine intervention.

As soon as the first humans sinned, God promised future redemption for humanity through a male descendant. Much later, God promises Abraham that his descendants will comprise a chosen people who belong to God and are a witness to the rest of the world. The man of redemption promised to Adam and Eve will be one of Abraham's descendants. That man never appears in the Old Testament. However, his redemptive work is anticipated in a variety of ways through the exodus, the law, the sacrificial system, and the messianic prophecies.

In the New Testament, the man of redemption is revealed to be Jesus. He accomplishes redemption through his perfectly obedient life, sacrificial death, and victorious resurrection. That redemption is applied to humans individually when they turn from their sin and submit personally to the rule of Jesus. Redemption works itself out gradually in the lives of humans, from initial justification to ongoing sanctification to final glorification. Redemption is applied to the created order in the future, following the return of Jesus and the events that return set in motion. Redemption culminates in a new creation, which is really a restoration of the current created order to its original design and the fulfillment of God's original purposes for creation. Fully redeemed humans will inhabit a fully redeemed earth that is ruled by the Redeemer for all of eternity.

Worldview Analysis: A Case Study

A family-owned fast food company that began in the 1960s is well known for having invented the first turkey

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Death and decay do not have the last word—creation will be fully redeemed

Sickness and suffering do not have the last word—creation will be fully redeemed

Natural disasters will one day cease to be disastrous—creation will be fully redeemed

Humans and animals will one day live in harmony—creation will be fully redeemed

Human actions will never totally destroy the environment or result in the end of the world—creation will be fully redeemed

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.