

WORLDVIEW: AN INTEGRATED KINGDOM VISION
Course Worksheet | Part 2: Distinctiveness of the Biblical Worldview and Challenges
April 19, 2026

Instructor: Lance Cashion
Forge Room Foundation | forgeroom.org

Course Synopsis

Part 2 of Worldview: An Integrated Kingdom Vision moves from foundational definitions into the distinctive content of the biblical worldview and the serious challenges it faces — both from within the church and from forces outside it. Lance argues that the Christian worldview is not merely a belief system, but a total life system that provides coherent answers to every dimension of human existence.

Building on the fruit tree and worldview questions introduced in Part 1, Cashion unpacks four pillars of the biblical worldview: its grounding story (Creation, Fall, Redemption, Restoration), its relationship orientation (God, self, others, and creation), its answers to the universal existential questions (origin, meaning, identity, morality, destiny), and its concept of a God who is both transcendent and immanent.

He then turns to internal challenges: the privatization of faith, the alarming finding from Barna that only 37% of pastors hold a biblical worldview, and the bifurcation of the gospel into either personal-salvation-only or social-action-only camps — producing either a king without a kingdom or a kingdom without a king. Externally, Cashion examines the three dominant rival worldviews confronting Christians in America today: secularism, Marxism (and its cultural expressions), and Islam. He closes with a call for Christians to step out of their holy huddles, reclaim the public square, and unleash the transforming power of the biblical worldview in every domain of life.

Key Points & Topics Covered

1. The Biblical Worldview as a Total Life System

- Christianity is not an accessory to life — it is a comprehensive life system.
- The biblical worldview provides coherent truth about total reality with Jesus Christ at the center.
- Living out the biblical worldview — in ordinary, everyday ways — produces real change in families, communities, and culture.

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2. The Four-Chapter Story: Creation, Fall, Redemption, Restoration

- Creation (Genesis 1-2): God created the world and declared it good; he created marriage, human dignity, and order.
- Fall (Genesis 3): Sin entered through man; death and alienation from God resulted; all creation was affected.
- Redemption: The in-breaking rule and reign of Jesus Christ — his death, burial, resurrection, and ascension — provides the solution. He is presently ruling and reigning over all things.
- Restoration (Revelation 21-22): At Christ's return, all things will be restored and made new.
- This four-chapter framework is a practical tool for explaining the whole Bible to children and new believers alike.

3. The Four Relationship Orientations of the Christian Worldview

- Relationship with God: Created by God, reconciled through Christ, justified by faith.
- Relationship with Self: Redeemed and made a new creation in Christ.
- Relationship with Others: Love neighbors as fellow image-bearers; engage the lost with the gospel; shape culture and society.
- Relationship with Creation: Cultivate, steward, and enjoy God's world for his glory.
- No other worldview brings coherence to all four of these fundamental relationships simultaneously.

4. Three Concepts of God Across Worldviews

- God transcends creation (Theism/Monotheism): Judaism, Islam, Deism — God exists above and apart from creation.
- God is creation (Pantheism/Polytheism): New Age, paganism, transcendentalism — the divine is found within creation itself.
- There is no God (Atheism/Secularism): Marxism, naturalism, Buddhism — the material world is all there is.
- The Christian distinctive: God is both transcendent (outside time and space, eternal) and immanent (present and active within creation). John 1:1,14 — the Word became flesh and dwelt among us.

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5. Internal Challenges to the Biblical Worldview

- Privatization of Faith: Salvation has been reduced to a private, personal experience — but Christianity is a public truth, never meant to remain hidden.
- Pastoral Worldview Deficit (Barna, 2022): Only 37% of all pastors hold a biblical worldview. Among teaching pastors, only 13%; children/youth pastors, 12%; executive pastors, just 4%.
- Syncretism: Over 62% of pastors hold a predominantly syncretistic worldview — blending secular ideas with Christian language, producing therapeutic, moralistic, entertainment-driven churches.
- Secularization: The church is absorbing secular culture's assumptions — pragmatism, relativism, emotionalism — rather than forming culture by Scripture.
- Lack of Intercessory Prayer: Prayer is the practical reminder that we hold a supernatural worldview.

6. The Bifurcation of the Gospel

- Liberal/Social Gospel: Reduced Christianity to social action; abandoned the supernatural; produces a kingdom without a King.
- Conservative over-reaction: Reduced Christianity to personal salvation and private piety; abandoned cultural engagement; produces a King without a kingdom.
- The integrated gospel vision: Both personal salvation and social engagement are essential. Believing and acting on our faith — bringing them back together — is what a full-orbed, biblical worldview demands.

7. External Challenge: Secularism

- Secularism seeks to separate religion from all realms of public life — especially politics and education.
- Its core claim (Humanist Manifesto, 1933): Man alone is responsible for the realization of his dreams; no God is needed.
- Secularism does not create a neutral space — it actively displaces the Christian worldview from public life.

8. External Challenge: Marxism & Critical Social Theories

- Karl Marx's stated goal: to dethrone God and destroy capitalism.
- Critical social theories descend from Marxist root assumptions and operate through the oppressor/oppressed power dynamic.

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- Expressions include: Critical Race Theory, radical feminism, queer theory, gender theory, and transhumanism.
- Transhumanism is the logical endpoint: when all external oppressors are dismantled, even the biological body becomes the oppressor to be transcended.
- The method is Hegelian: identify a problem, generate a reaction, impose a revolutionary solution — always moving toward utopia.

9. External Challenge: Islam

- Islam is the world's fastest-growing religion — 2 billion adherents, growing primarily through birth rate, not conversion.
- Allah in Islam is transcendent but not immanent; Muhammad's summary: submission.
- Islam operates as a political ideology with two houses: the House of Islam (those who have submitted) and the House of War (all others).
- By 2060, Islam is projected to surpass Christianity as the world's largest religion, largely due to declining birth rates in secularized Western nations.
- The Christian response is not fear, but faithfulness — including a recovery of a biblical theology of family, marriage, and children.

10. The Call to Reclaim the Public Square

- “When those who bear the light retreat inside church walls, the world becomes a very dark place.” (Tom Price).
- The foundation of every culture, nation, and civilization is worldview — cultural disorder is rooted in false beliefs about God, man, truth, and reality.
- The biblical worldview, when lived out, brings order, human flourishing, and transformation — even non-believers benefit from societies shaped by it.
- Abraham Kuyper: “There is not a square inch in the whole domain of human existence over which Christ, who is Lord over all, does not cry: Mine!” (Ref. Colossians 1:15-19).
- Christians must attack false ideas at the root — never the person, who bears the image of God — with truth, love, and the power of the gospel.

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Discussion Questions

Use the space below each question to record your thoughts, reactions, or group discussion notes.

Q1. Cashion says the biblical worldview is not an accessory to life but a total life system. What is the difference, practically speaking? Where in your own life have you treated your faith as an accessory rather than a life system?

Notes / Response:

Q2. Walk through the four chapters of the biblical story — Creation, Fall, Redemption, Restoration. Which chapter do you find most neglected or misunderstood in your church context? Why does it matter that all four are kept together?

Notes / Response:

Q3. The Christian worldview orients us to four relationships: God, self, others, and creation. Which of these four relationships do you think the church most neglects today? What would it look like to strengthen it?

Notes / Response:

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Q4. The Barna study found that only 37% of pastors hold a biblical worldview, and only 4% of executive pastors. How does this data affect how you think about your own church? What responsibility does this place on ordinary Christians in the pew?

Notes / Response:

Q5. Cashion describes the bifurcation of the gospel — a King without a kingdom on one side, a kingdom without a King on the other. Which error do you think is more common in your church culture? What does an integrated gospel vision look like in practice?

Notes / Response:

Q6. Secularism claims that faith is a purely private matter with no place in public life. How have you personally felt pressure to keep your faith private? How should Christians respond to this pressure in a way that is both courageous and winsome?

Notes / Response:

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Q7. Marxist critical theories operate by framing reality as a conflict between oppressors and the oppressed. Where do you see this framework being applied in education, media, or your workplace? How does the biblical worldview offer a fundamentally different account of human problems and their solutions?

Notes / Response:

Q8. Islam is growing primarily through birth rate in a culture where Christians are having fewer and fewer children. What does the biblical worldview say about marriage, family, and children? How should this shape the way Christians think about family formation?

Notes / Response:

Q9. Abraham Kuyper said Christ cries 'Mine!' over every square inch of human existence. What domain of your life — work, art, politics, education, neighborhood — have you not yet surrendered to Christ's lordship? What would it look like to bring his lordship there?

Notes / Response:

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Q10. Cashion says Christians must attack false ideas at the root — never the people who hold them, since every person is made in the image of God. How does this principle change the way you engage with people who hold very different worldviews from you?

Notes / Response:

Conclusion Summary

Part 2 makes clear that the biblical worldview is not a set of abstract beliefs to be held privately — it is a total, integrated vision of reality that provides the only coherent account of where we came from, why things are broken, how they are being fixed, and where history is headed. Its four-chapter story (Creation, Fall, Redemption, Restoration), its four relationship orientations, and its distinctive understanding of a God who is both transcendent and immanent set it apart from every rival worldview.

Yet this worldview faces serious threats from within. When more than six in ten pastors hold a syncretistic worldview, and when the gospel has been split into privatized piety on one side and rootless social action on the other, the church loses its power to transform culture. The light is hidden under a bushel. Meanwhile, external forces — secularism, Marxism and its cultural expressions, and the rapid growth of Islam — are actively reshaping the institutions, laws, and social imagination of the West.

The answer is not despair or withdrawal. It is the recovery of a full-orbed, integrated gospel vision — one that is both personally transforming and publicly engaged. As Abraham Kuyper declared, there is not a square inch of human existence that does not belong to Christ. The task of the Christian is to live like it.

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Three Action Steps

Apply what you have learned this week with these three practical commitments:

Action Step 1: Audit Your Gospel

This week, honestly evaluate whether your personal faith expression leans toward the 'King without a kingdom' error (all personal piety, no cultural engagement) or the 'kingdom without a King' error (all social action, weak on doctrine and personal salvation). Write down one specific way you can move toward a more integrated gospel vision — either by engaging a social issue you have avoided, or by grounding your activism more deeply in Scripture, prayer, and the local church.

My commitment:

Action Step 2: Study One Rival Worldview

Choose one of the three external challenges — secularism, Marxism/critical social theory, or Islam — and spend 30 minutes this week learning its core claims and how they show up in everyday culture. Use a trusted resource (Colson Center, Summit Ministries, or a book like *The Rise and Triumph of the Modern Self*). Then ask: how does the biblical worldview directly address the root beliefs of this rival worldview? Be ready to share what you learn with someone else.

My commitment:

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Action Step 3: Identify Your Square Inch

Reflect on Abraham Kuyper's declaration that Christ is Lord over every square inch of human existence. Identify one domain of your life — your workplace, your neighborhood, a creative pursuit, a civic responsibility — where you have not yet thought or acted as a Christian. Write down one concrete step you will take in the next two weeks to bring your biblical worldview to bear in that domain. Small hinges swing big doors.

My commitment:

Books and Resources Mentioned:

- *Shepherds for Sale* by Megan Basham
- *The Devil and Karl Marx: Communism's Long March of Death, Deception, and Infiltration* by Paul Kengor
- Barna Study on Pastors' Worldview (2022), Arizona Christian University
- Humanist Manifesto (1933)

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"When those that bear the light retreat inside the walls of the church, the world becomes a very dark place." (Tom Price)

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