

38. As spiritual growth continues, the believer becomes more oriented to grace — the expression of genuine humility to the teaching of the Word — and the disposition of teachability which results in receptive comprehension of doctrine.
39. The momentum of positive volition takes this believer into doctrinal orientation, the ability to concentrate, think, and make decisions based on divine viewpoint.
40. Orientation is a mental attitude adjustment to principles and standards within a system. As the advancing believer adapts to the biblical worldview he makes the transition from spiritual adolescence to spiritual adulthood.
41. Gratitude for the grace of God that provided a system by which infinite truth could be understood provides the momentum that takes the believer to the rarified atmosphere of the sophisticated spiritual life beginning with spiritual self-esteem.
42. Confidence in what the believer knows to be true enables him to make good decisions that those with a secular worldview consider to be foolish.
43. A worldview is the overall perspective from which one sees and interprets the world. The secular worldview is based on principles of cosmological and biological evolution.
44. The biblical worldview subscribes to the principle of *creatio ex nihilo*: creation from nothing, called creationism, which contends that matter, energy, and space were created by God out of nothing. This was the view of the majority of the Founding Fathers.

NOTE: The Authenticity of the Genesis Narrative of Human Creation:

The writer of the Hebrew historical book, 1 Chronicles, gives the line of descent from Adam to Isaac in the first chapter: 1 Chronicles 1:1.

In the New Testament there are several references to Adam, each in the context of identifying an actual person:

1. In the Lord's genealogy in Luke 3, his line is traced back to Adam: Luke 3:38.
2. Paul teaches that spiritual death reigned over the human race from Adam to Moses in Romans 5:14.
3. Paul proclaims that "in Adam all die," in 1 Corinthians 15:22.
4. He further states that "the first man was Adam" in 1 Corinthians 15:45.
5. Paul references the creation of our original parents in 1 Timothy 2:13, "It was Adam who was first created, and then Eve."
6. He goes on to point out in the next verse that, with regard to the fall in Eden, "It was not Adam who was deceived, but the woman," 1 Timothy 2:14.
7. Jude identifies Enoch the prophet as a descendent of Adam in Jude 14.

If Adam is a character in a Jewish fable then are we also to assume that every person mentioned in the line of Christ is also from a Jewish fable including Jesus?

If Adam is a Jewish fable then may we assume that there is no such thing as the sin nature or spiritual death?

When Paul references Adam and Moses as procreators of spiritual death is he doing so based on fictional characters?

Isn't Paul off his rocker when he insists that "in Adam all die" when Adam is a fictional?

What does Paul mean when he says that "Adam was the first person created and then the woman?"

If Enoch is a descendent of Adam's then is he not also fictional and therefore, unable to prophesy?

We have Moses, the writer of the Chronicles, Luke, Paul, and Jude referring to Adam as a real human being who is the catalyst for some of the most important doctrines in the Bible:

1. He was created by the Lord.
 2. He and Ishah were the prototype for the first marriage.
 3. Committed the original sin.
 4. Suffered spiritual death.
 5. Was the source of the sin nature through procreation.
 6. He committed personal sin.
 7. He and his wife were the first believers.
 8. He was the first patriarch in the line of Christ.
45. A recent study by the Barna Group discovered that only 7% of Protestants in general and only 9% of "born-again" Christians hold a biblical worldview with the likely cause of this darkness being that only 51% of Protestant pastors have a biblical worldview.¹
46. Yet it is the biblical worldview that provides maximum freedom because it recognizes that fallen man must be held to a higher system of power and authority than himself.
47. The progressive worldview on the other hand, rejects the concept of an all powerful God and insists on constructing a human system of power and authority: fallen man with arrogated power to regulate the behavior of fallen men.
48. In government, the secular worldview is first expressed by democracy, then socialism, then totalitarianism, and, finally, tyranny. The problem with democracy is discussed in great detail by Dr. Erik von Kuehnelt-Leddihn in his book *Leftism*:

"Democracy" is a Greek word [δημοκρατία, *dēmokratia*] composed of *dēmos* ([δῆμος] the people) and *krátos* (power in a strong, almost brutal sense). The milder form would be *arché* [ἀρχή] which implies leadership rather than rule. Hence "monarchy" is the fatherlike rule of a man in the interest of the common good, whereas "monocracy" is a one-man tyranny. Aristotle and the early and the late Scholastics divided the forms of government according to the table: (p. 27)

¹ "Only Half of Protestant Pastors Have a Biblical Worldview" (Ventura, CA: The Barna Group, January 12, 2004), www.barna.org.

GOOD FORMS	BAD FORMS
<i>Monarchy</i> , the rule of one man in the interest of the common good.	<i>Tyranny</i> , the rule of one man to his own advantage.
<i>Aristocracy</i> , the rule of a group in the interest of the common good.	<i>Oligarchy</i> , the rule of a group for their own benefit.
<i>Republic</i> , the rule of the better part of the people in the interest of the common good.	<i>Democracy</i> , the rule of the worst part of the people for their own benefit.

(p. 28)

The Founding Fathers, as educated men of the period, rejected democracy outright and this even more intensely when totalitarian repression became the dominating feature of the French Revolution. George Washington was anything but a democrat. And John Adams, the second President of the United States, had nothing but hatred and contempt for this form of government. (pp. 66-67)

In a letter to John Taylor, Adams insisted that democracy would inevitably evolve into oligarchy and oligarchy into despotism a notion he obviously shared with Plato and Aristotle. He flatly equated democracy with ignorance and maintained that “the moment you give knowledge to a democrat, you make him an aristocrat.”

In (Adams's) *A Defense of the Constitution of the United States* he said, “Democracy, simple democracy, never had a patron among men of letters. The people have almost always expected to be served gratis, and to be paid for the honor of serving them, and their applause and adoration are bestowed too often on artifice and tricks, on hypocrisy and superstition, on flattery, bribes, and largesses.” (p. 67)