

The Attackers: Review of Principles Regarding Client Nations; Paradigm Shift Defined; Example: the Shift from Traditional to Progressive Worldview; Sources of Truth: Scripture & Man's Discovery of It; John 8:31–32; 8:40, 44–46; 16:12–13; 17:17–19

8. This phenomenon of paradigm shift is explained in this excerpt:

A paradigm is an ideal model, pattern, or clear and good example of something. Some everyday uses of the word are:

- She was a paradigm of virtue.
- Your new car is a paradigm of elegance and speed.

In an extended sense, a paradigm is a model that is used to understand the nature of the world. For example, a religious paradigm is a model of understanding that sees life as governed by God or some principle that is the ultimate cause of everything. A purely materialist paradigm is a model of understanding that sees life as the interaction of physical objects with no god principle at work.

A paradigm in this larger sense is a filter or grid through which the world is understood. It is not a theory or set of rules governing thought so much as an orientation of mind that determines how one thinks about the world. (p. 125)

The idea that change takes place through paradigm shifts has spread beyond the field of science. There are scholars who see social, artistic, and cultural changes as resulting from paradigm shifts in fields as diverse as mathematics, literature, music, philosophy, and anthropology.

There are scholars who strongly disagree with this paradigm shift theory. Some believe that change takes place slowly and cumulatively, and that what seems like a paradigm shift is actually the result of many small changes built upon each other. Others see development and change in science and society as a history of competing ideas. They believe that there are always alternate and opposing explanations vying to become the “accepted” explanation of reality. In this view, every paradigm has proponents who will gain from its acceptance, and opponents who will lose. The struggle over personal interest is as important as some supposedly “objective” scientific attempt to uncover “the truth.”<sup>1</sup> (p. 126)

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<sup>1</sup> Herbert Kohl, *From Archetype to Zeitgeist: Powerful Ideas for Powerful Thinking* (Boston: Little, Brown and Co., 1992), 125–26.

9. Several of comments in Kohl's evaluation of "paradigm" can be used to illustrate the current "paradigm shift" that has been occurring in the United States over the past century.
10. He defines a paradigm as a "filter or grid through which the world is understood." We have referred to this as one's "worldview."
11. For a client nation to advance, prosper, and endure, its worldview must consistently adhere to traditional values that are based on biblical guidelines: establishment principles for unbelievers and biblical absolutes for believers.
12. When a competing worldview challenges this paradigm, then only mature believers within the commonwealth are able to recognize and confront the problem with counter arguments from the biblical worldview.
13. When considering the biblical worldview, it must be understood that the primary source for developing and expanding that mind-set is the infinite, omniscient, eternal and perfect intellect we know as God: *Elohim* in Hebrew and *Theos* in Greek.
14. The more we understand about whom He is, what He does, how He thinks, and why He communicates to us, the closer to truth we become.

15. Pontius Pilate in his interrogation of Jesus asked Him if He were king, to which the Lord replied, “You say correctly that I am a king. For this I have been born and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.” Pilate responded to Jesus with the rhetorical question, “What is truth?”<sup>2</sup>
16. Jesus was telling the truth when He presented Himself as the Messiah which, according to prophecy, would become the king of a global theocracy headquartered in Israel.
17. Biblical prophecy is not a look *into* the future and *predicting* what *will* occur, but rather a look back *from* the future and *reporting* what *does* occur. Thus prophecy is truth.
18. So truth becomes the key word in understanding God and therefore the objective of those who wish to serve him.
19. John uses the word *alētheia* (truth) 27 times in his Gospel (22 of those by Jesus) and 21 times in his Epistles for a total of 48. Paul uses it 49 times in his 13 Epistles. So the Book of John stresses truth more than any other writer.
20. Noting a few of these passages in John will reveal the impact the Lord places on knowledge of truth and its source:

**John 8:31** - “If you [ **believers** ] continue in My word, then you are truly disciples of Mine;

**v. 32** - and you will know the truth [ ἀλήθεια (*alētheia*) ] and the truth will set you free.”

**John 8:40** - “... you [ **the Pharisees** ] are seeking to kill Me, a man who has told you the truth, which I heard from God ...”

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<sup>2</sup> John 18:37–38 (NASB).

**John 8:44** - “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is the father of lies.

**v. 45** - “But because I speak the truth, you do not believe Me.

**v. 46** - “Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?”

**John 16:12** - “I have many more things to say to you [ **the apostles** ], but you cannot bear them now.

**v. 13a** - “But when He, the Spirit of truth, comes, He will guide you into all the truth ...”

21. In the Lord’s prayer to the Father in Gethsemane, He uses the word *alētheia* three significant times:

**John 17:17** - “Sanctify them in the truth; Your Word is truth.”

**v. 18** - “As You sent Me into the world, I also have sent them into the world.

**v. 19** - “For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.”

22. To be sanctified is to be set apart. To know truth sets the believer apart from those who seek truth through the mechanics of empiricism or rationalism.