

*The Christian World View of
Science and Technology*

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What is the Coalition on Revival?

The Coalition on Revival is a network of evangelical leaders from every major denominational and theological perspective who share a vision for and a commitment to revival, renewal, and reformation in Church and society in America.

People of Anabaptist, Arminian, Lutheran, Calvinist, and Wesleyan denominational backgrounds are all represented among COR's leaders. Pre-, a-, and post-millennialists are cooperating with each other, sharing the exciting task of getting God's will to be done on earth as it is in heaven insofar as that is possible between now and whenever Christ comes back to Earth. Charismatics and non-charismatics, covenant and dispensationalist theologians, have joined arm in arm in prayer and hard work to see revival, renewal, and reformation in the Christian Church and the American culture.

COR's vision is to see Christians everywhere doing all they can in the power of the Holy Spirit to take every thought captive to the obedience of Christ (2 Cor. 10:5), in every aspect of life. Toward that end, we have developed a series of worldview documents that set forth what we believe are the fundamental and essential points of the total Christian world and life view. The COR worldview documents state what we believe are the biblical principles for all spheres of human life including theology, evangelism, discipleship, law, civil governments, economics, education, family, medicine, psychology and counseling, arts and media, business and professions, and science and technology. We believe that the COR worldview documents state where the entire Church must stand and what action it must take to accomplish its task in the remaining years of the Twentieth Century and on into the next century.

COR steering committee members from all walks of life were joined by many hundreds of other interested Christian scholars, pastors, and laymen in developing the COR documents during many series of workshops and conventions. Each document therefore, reflects input from theologians, philosophers, professionals in their respective fields, pastors, and lay Christians. We have sought to avoid denominational and theological bias in the documents; our aim has been to focus on principles so fundamental that we are convinced no Bible-believing Christian who studied the major questions related to each sphere of life would come to a contradictory conclusion.

COR views itself as a "Bible obedience, holiness movement" that crosses denominational and theological lines. The next step on its agenda, now that its basic documents are complete, is to disseminate them widely and to educate hundreds of thousands of Christians on how to make Christ Lord of absolutely every aspect of life. We plan to do that through publications, and through seminars, and training workshops in the major cities of America and Canada. COR will also work in cooperation with other Christian networking groups to help unify the pastors in major population centers around the vision of mobilizing their people to "Get God's will done in their city as it is in heaven" to whatever degree that is possible before the return of Christ. We believe America can be turned around and once again function as a Christian nation as it did in its earlier years. We believe that wherever the pastors of any city in the world join together in unity to make Christ Lord of every sphere of life, and, with Spirit led strategy, mobilize their people into a unified spiritual army; that city can and will become "a city set upon a hill" and be "a place where righteousness dwells."

About the 17 World View (Sphere) Documents

COR developed the 17 World View Documents, which set forth what we believe are fundamental and essential Biblical principles governing 17 major areas or *spheres* of human life and activity: law, government, economics, business and professions, education, art and media, medicine, science and technology, psychology and counseling, Christian unity, local and world evangelism, discipleship, helping the hurting, educating Christians about social and political moral issues, revitalizing Christian colleges and seminaries, marriage and the family, and pastoral renewal. These documents offer Christian leaders concise and comprehensive Biblical principles of how to apply the Truth of the Bible to all spheres of life and ministry. Each document includes short, creed-like statements of affirmation and denial that we believe state non-negotiable Biblical truths for that sphere of reality.

The 17 World View Documents were developed within 17 different committees made up of leaders with experience and expertise in the 17 different fields over an intensive three-year period of dialogue, critique, editing, and finally, a consensus conviction. Sixty of COR's National Steering Committee members with over 300 other theologians, pastors, lawyers, doctors, businessmen, and Christian workers made up the 17 committees. COR sends forth these documents to the Church at large with the prayer that they may be used by God's Spirit to get God's will done on earth, as it is in heaven—to whatever degree that is possible prior to the Return of Christ.

Preface

The world and its inhabitants were created supernaturally in a state of perfection by a transcendent and personal Creator God (Genesis 1,2). Because of the willful sin of the first man, Adam, mankind fell and the creation was subsequently cursed by God (Genesis 3). Hence, both man and the universe exist to this day under a law of death and decay (Romans 8:20,21). Nevertheless, God providentially and lovingly sustains both.

In response to God's commands to subdue the earth and to exercise dominion over creation (Genesis 1:28), man has developed science and technology. *Science* is man's attempt to observe, understand, and explain the operation of the universe and its inhabitants. *Technology* is the use of the knowledge gained by scientific research for mankind's practical benefit, bringing portions of the universe under his control.

In order to understand the created universe truly and to use the knowledge gained from scientific research properly, man must pursue science and technology in the light of the Word of God. Because of the Fall, and because most men are either ignorant of or choose to be disobedient to the revelation God gave in the Bible, fallen men inevitably arrive at divergent views of the origin and operation of the universe. Only by a diligent study of the Bible can man come to a true understanding of the origin, purpose, nature, and behavior of himself and the universe.

Statements of Affirmation and Denial

Philosophical Foundations

1. We affirm that Christians must obey a Biblically centered world and life view in their understanding, development, and application of science and technology (Colossians 2:3).

We deny that the understanding and application of science and technology are morally neutral and thus unaffected by one's world and life view (Genesis 6:5; 1 Timothy 6:20-21).

2. We affirm that there is a single truth, God's truth, revealed both in His written revelation, the Bible, and in nature, His created universe (Psalm 19:1-11).

We deny that there are any real conflicts or contradictions between God's Word—the Bible—and the truths revealed in nature (John 3:12).

3. We affirm that God has empowered and commanded man to study, to understand, and to exercise dominion over His creation (Genesis 1:28; Titus 1:7).

We deny that there is anything inherently evil in the nature of the physical universe or in science and technology (Genesis 1:31).

4. We affirm that man is a steward of all of God's creation and as such is responsible to Him for both the preservation and the productive use of all the world's resources to the benefit of man and the glory of God (Genesis 1:28).

We deny that pollution and mismanagement of resources are necessary results of man's attempt to obey God's command to subdue the earth and rule over it (Revelation 11:18).

5. We affirm that Jesus Christ alone is the Savior of the world (John 14:6).

We deny that we can save ourselves through science or technology or through any other human endeavor (Acts 4:12; Titus 3:5; 2 Peter 3:10).

6. We affirm that God is transcendent beyond, immanent in, and sustaining of, His creation (Colossians 1:15-17; Hebrews 1:3).

We deny that God is in any way synonymous with nature, and that nature is self-sustaining (Hebrews 11:3; Psalm 33:6).

Creation and Natural Laws

7. We affirm that the natural laws and processes now operable in the universe were created by God and are discoverable by man (Jeremiah 27:5; Nehemiah 9:6).

We deny that God is bound by the natural laws He created, and that miracles do not or cannot occur (Jeremiah 32:17,27; Matthew 19:26).

8. We affirm that many attributes of God are clearly discernible in the things He has created, so that those who deny or doubt His existence, His power, or His creation are without excuse (Romans 1:18-20).

We deny that the origin and operation of the universe are results solely of properties inherent in matter and energy (Acts 17:28; 2 Peter 3:7).

9. We affirm that the physical universe of space, time, matter, and energy has not always existed but was brought into existence by a transcendent, personal Creator God through an act of creation using special processes not now in operation (Genesis 2:1-3; Hebrews 4:4).

We deny that matter and energy have always existed, and that the universe was brought into existence by some natural evolutionary process, whether by the so-called Big Bang or by any other mechanism hypothesized by the human mind (Genesis 1:14-19; Jeremiah 10:12).

Origin of Life

10. We affirm that each biological life form was specially and supernaturally created by God as a definite kind, and that all natural variations in life forms have been and are limited to variations within that kind (Genesis 1:11,12,21,24,25; 1 Corinthians 15:38,39).

We deny that life arose from non-life through any evolutionary process, and that the various basic types of plants and animals have arisen from a common ancestor (Psalm 104:30; Acts 17:25).

11. We affirm that Adam and Eve were specially created by God and were the first human beings, from whom all other humans are directly descended (Genesis 1:27; 2:7,22; Acts 17:26; 1 Corinthians 15:45).

We deny that mankind arose from apelike ancestors through any evolutionary process, and that Adam and Eve were figurative and thus merely symbolic of a human species that had evolved from lower animal forms (Mark 10:6; 1 Corinthians 15:47).

Science and Biblical History

12. We affirm that the Biblical record of history in Genesis 1-11 (including the creation of the universe and its inhabitants in the six days of the Creation Week, the Fall of man, the worldwide flood of Noah's time, and the origin of languages and the dispersal of mankind from the Tower of Babel) is an accurate and historical account (John 3:12; Acts 17:26).

We deny that the contents of Genesis 1-11 were recorded merely to give a spiritual message and are devoid of historical content.

The Flood, Geology, and the Age of the Earth

13. We affirm that the Genesis flood was a worldwide aqueous catastrophe that overflowed the entire world that then existed and destroyed all land-dwelling, air-breathing creatures except those on the ark of Noah (Genesis 7:22; Luke 17:26).

We deny that the Genesis flood was a local catastrophe of limited extent and effect (Genesis 7:18-20).

14. We affirm that most sedimentary rocks and the fossils in them may have been deposited during and, to a lesser degree, after the flood of Noah's time (2 Peter 3:6; Genesis 7:11).

We deny that sedimentary rocks and the fossils in them demonstrate evolutionary development through eons of time.

15. We affirm that the genealogical histories recorded in the Bible, as well as many physical time clocks, indicate that the earth is young.

We deny that Biblical history and empirically verifiable physical processes establish an age of either the earth or the universe on the order of billions of years (Luke 3:23-38).

Curse, Decay, and Redemption

16. We affirm that both the universe and life have been impaired such that disease, death, extinctions, imperfections in structure, and other such phenomena are the results of changes in properties and processes decreed by God upon an originally perfect universe because of the sin and Fall of man (Genesis 3:14-19; 1 Peter 1:24-25; Hebrews 1:10-12).

We deny that the universe and biological systems are becoming more ordered or improved through time as a result of natural processes (Isaiah 40:7,8; Psalm 102:25-27).

17. We affirm that God controls the destiny of man and the universe and has provided for their redemption and restoration to a state of perfection (Ephesians 1:10; Revelation 22:3).

We deny that the universe is proceeding inexorably toward a final state in which all activity and life will cease due to irreversible natural processes (Romans 8:21; Revelation 21:4).

Significance and Teleology

18. We affirm that ultimate meaning and purpose exist for both man and the universe and are revealed in the Bible, and, hence, that teleological considerations are appropriate to scientific studies (Psalm 19:1; Romans 8:28).

We deny that man and the universe are without meaning or purpose, and that man may establish or declare for himself his own significance, meaning, or purpose (Romans 9:20; 11:33).

Science, Technology, and National Defense

19. We affirm that, because at any time we may be required to resort to military defense to preserve our lives and liberty, it is acceptable and proper for a Christian to use science and technology to develop weapon systems essential to the defense of his country.

We deny that it is sinful for a Christian to use his talent and efforts in the development of systems for his country's defense.

A Call to Action in Science and Technology

General Actions

Because of the preceding convictions, we call upon all men and women who name Christ as their personal Savior and Lord to join us in:

1. examining earnestly these affirmations and denials in the light of God's Word to see if they are true, and informing us directly of those points in which they believe we have departed from Scripture or logic;
2. re-examining our own scientific and technological theories and practices and asking God to show us where we are falling short;
3. repenting of all known sins, confessing and forsaking them, asking forgiveness both of God Himself and of all those who have been offended, and then making all possible restitution;
4. praying for God to fill all of His people with the enabling power of the Holy Spirit in order that we may bring our personal lives and our scientific and technological theories and practice into closer conformity to His revealed will on a permanent and consistent basis;
5. seeking guidance from our brethren and local church authorities as to how we can mutually support and influence one another to make our scientific and technological practices glorifying to God.

Having dealt with our own personal sins and failures, and placing ourselves accountable to the Bible and to the brethren, we now commit ourselves to:

1. influencing any known Christians or Christian associations with whom we work to consider seriously our affirmations and denials with the goal of enlisting their responses;
2. influencing those in the field of science and technology who agree with our affirmations and denials to implement these proposals in their work;
3. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside COR, to see public perception and awareness of science and technology and the behavior of the Body of Christ, the scientific and technological communities, and our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures.

Specific Actions

To these ends, we commit ourselves to:

1. influencing those in the fields of science and technology to consider seriously the claims of Scripture for their own good and success;

2. mounting a specific effort within public education to conform the science curriculum to truth (Scripture) and to reject humanism, evolution, and atheism in science;
3. mounting a similar effort among Evangelical day schools and colleges in an effort to exorcise from their science curriculae overt and subtle humanistic, evolutionary, and atheistic thought forms and presuppositions;
4. conducting our professional activities, including research, publication, and public addresses, consistently with and supportive of the Word of God;
5. taking advantage of all opportunities to present the Christian world view to our colleagues in both Christian and secular settings;
6. offering training seminars for science teachers in which they may be updated and retrained, if necessary, in a more consistently Biblical and scientific world view of origins, and offering these seminars for graduate and undergraduate credit.