



The Good Shepherd Foundation[®]

FOUNDING & GUIDING DOCUMENTS

The Good Shepherd Foundation[®]



Vision:

We strive to advance Christ's name, character, and influence amongst all peoples by networking, organizing, aiming, & mobilizing His people for His glory.



Mission:

The Good Shepherd Foundation strives to bring about the obedience of faith among all peoples for the sake of Christ's name. Good Shepherd will accomplish this by submitting to the authority of scripture, seeking to expand the influence of Godliness in every sphere of His rule by communicating His righteousness in the hearing & sight of the all, as well as empowering individuals and organizations to live a life totally & joyfully in the obedience of faith, steadfastly, according to His grace.

Core Values:



Faith, Love, Justice, Charity, & Sacrifice – as biblically defined and depicted.

Methodology:



1. Network – Initiate strategic relationships amongst professing believers.
2. Organize – Gather with saints on mission.
3. Target – Specify greatest opportunities to advance biblical teachings, charity, & love.
4. Strategize – Prioritize opportunities & develop execution plans.
5. Execute – Mobilize to carry out program strategy.
6. Reorganize – Reassemble for fellowship and focused discussion.
7. Reflect – Evaluate results for progress and completion towards goal.
8. Replicate – Multiply impact, influence, collaboration, and process.



Spheres of Contact:

Individuals, Voluntary associations, Families, The Church, The state, Law, Government, Economics, Business, Occupations, Education, Sports, Science, Technology, Arts, Medicine, Military, Media

Address Opportunities In Community Using a Biblical Lens

- Evaluate current events and challenges at the county, state, national, and international levels through the lens of scripture, using scripture to determine standards of law(i.e.):
 - Justice & Policy Reform:
 - Crime:
 - Theft, drug abuse, violent crime, sex-trafficking, prostitution.
 - Increase the penalty for all categories.
 - Education:
 - End “woke” humanist ideology training – all gender, LGBTQ+ studies.
 - Promote School Choice & allow money to follow the children.
 - Lift accreditation limitations placed on religious organizations.
 - Energy
 - Modernize, develop, and lower costs, safely.
 - Economics
 - Reevaluate government spending.
 - Identify illegitimate boards
 - Welfare
 - Healthcare
 - Tax reform
 - Green energy bills
 - Genocide & Mass Killing
 - End It Now.
 - Etc... Gather relevant prompts from competent specialist.
 - What else?
 - The list above is clearly not comprehensive.
 - Look to voter guide organizations like American Council for localized issues & guidance.
 - Needs will vary by locale.



First Steps:

- Host Major Events: Set the Stage

- a. Connect believers with believers (John 17:20).
 - i. Host several events at Capitol Annually (refer to The Feast event material)
 - ii. Host annual Conference with organizational leaders and influencers.
 - iii. Build leadership teams and organizational hierarchy (county, state, national, international) to guide the efforts and productivity of The GSF.
 - iv. Select communication platform for individuals and organizations to use collaboratively.
 - v. Utilize communication tools to address local, state, national, and international opportunities.
 - vi. Host community meals with worship, message, groups talk/prayer, and games.
 - vii. Kick-off legacy events (The Feasts) with a Gala to garner effortful support.

- Outreach & Evangelism: Make Him Known (Matthew 16:15)

- a. Host local community events.
 - Include food, music, speakers, and opportunities for organizations to promote their work/ministry at the events.
- b. Charity
 - Identify organizations serving an array of needs, categorize them, and promote them via media, on websites, and amongst community at events.
- c. Door-to-door
 - Invite the neighborhood into community works and activities.
 - Match volunteers to roles & partnership as an opportunity to evangelize.

- Education

- Educate
 - Encourage volunteers, supporters, and organizations to consider wisdom of scripture relating to real-world problems by sharing relevant resources.
 - Provide biblical perspectives on current events.

- Media

- a. Build The Good Shepherd Foundation web platform.
 - Act as resource page and conduit for users to identify biblical justice issues and provide educational content, material support, and actionable directives for all seeking to advance the Kingdom at home and abroad.
 - Multiply, and create a host platform for all states.

- The State

- Hold conference for Christian/Conservative voter guide organizations and encourage collaboration in areas of shared interest through marketing.
- Encourage officials/politicians to recognize their divine, and God-given responsibility to faithfully promote biblical justice in:
 - Every branch of government
 - In all legislative activity

- Businesses
 - Call for all Christian businessmen and laborers to support one another and promote one another amongst their communities (Pr. 5:15)
 - Leverage opportunity to support Christian organizations/businesspersons' by increasing visibility among Christian Community.
- Continue to set aim and take ground in each sphere of life.. one step at a time.. using GSF methodology in collaboration with partners.



THE Feast

LET'S COME TOGETHER!



I have sent them into the world.

John 17:18

The Feast

GATHERING TOGETHER

A moment for community leaders to draw close and bring people together for a time of celebration, encouragement, discussion, direction, and legacy.

BEARING FRUIT

Draw in the community to touch the culture through worship, dialogue, and a time of breaking bread together.

SET THE TABLE

For one day in **March-April, May, and September** put the various gifts, talents, accomplishments, and splendor of His prized possessions will be on display for all to see at the **State Capitol**



City On A Hilltop

PEOPLE, GROUPS, AND OFFERINGS AT THIS FEAST

Stage:

Athletes

Musicians

Business Executives

Preachers

Influencers

"You are the light of the world."

Booths:

Food Venues

Artists

Campus Clubs

Christian Politicians

Church Booths

Christian Non-Profits

Christian Law Groups

Christian Home-school Groups

Christian Doctors & Nurses

Christian Schools

Christian Voter Guide Organizations

Christian Biker Associations

Police Groups

Firefighter Groups

Ambulance Groups

Christian Military Groups

Christian Dating Organizations



"This is the day that the LORD has made;

let us rejoice and be glad in it."



The Backdrop

"I am the light of the world."

"Whoever follows me will not walk in darkness, but will have the light of life."

The backdrop of Christianity is Judaism. The beauty of the Lord's Feasts rest in God's sovereignty & our privilege to take part in His plans, to the Glory of God.

Seven times a year the people of God were commanded by the Lord to hold His feasts, as He said, "They are my appointed feasts". During Pesach, Shavuot, & Sukkot His people would gather for them. They pointed to the promise of Peace, Power, and Rest found in Christ.

In the Feast of Unleavened Bread, we remember His sinless body was broken and buried after His blood was poured out, to make Peace, so our sins could be Passed Over. Yet, He rose again, therefore He is the Firstfruits of our salvation. After ascending to heaven, He sent His Spirit and Power, so through Him we have Atonement. At the Trumpet sound, dead and alive will be raised, Israel will be restored, and we, having found Rest in Him, will dwell in His Eternal Kingdom forevermore.

The Feast celebrations are a picture of God's sovereign plan. In Christ we now rest and die to our works, looking ahead to the day the Lord calls us home, even as He is with us now. As we look forward to His imminent return, let us redeem the time through the power of His Holy Spirit, as we celebrate His Feasts.

"They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth."

*I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so **that the world may know that you sent me and loved them even as you loved me.**"*

John 17:16-23

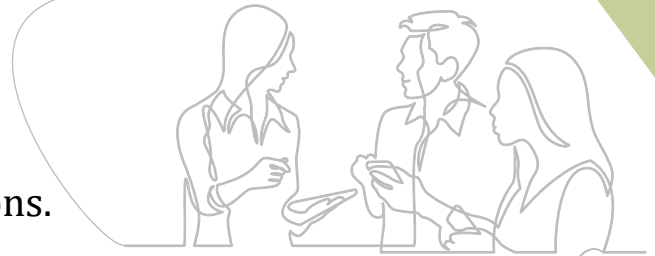


*Jesus
Prayed...*



The Draw

- Build into community.
- Showcase God's precious possessions.
- Develop relationships within the community.
- Multiply the impact of ministry for Christ's name's sake.
- Pull the body together through an entourage of influencers.
- Impact society by loving our neighbor.
- Win the world to Christ.
- Store up heavenly treasures.
- Capture strategic and decisive strongholds.
- Win.



*“The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the year of the Lord's favor.”*

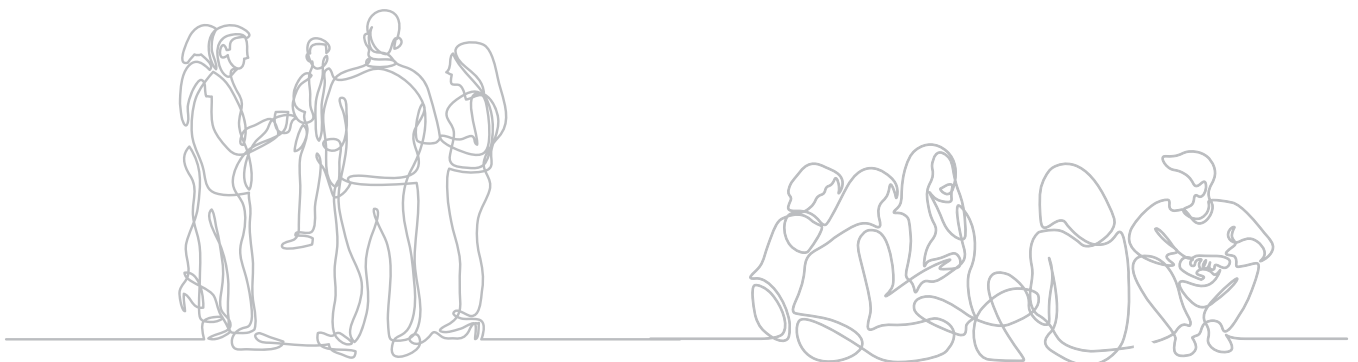


Build-Needs

- Blueprint for each event
- Schedule of Performances
- Capitol Grounds Layout
- Insurance & Authorization
- Event Planners & Organizers
- Event Partners (Stage & Booth)
- Marketing
- Promotions (Stage, Booth, & Participants)
- Event & Messaging Themes for next 3-5 years

And Jesus came and said to them, *"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*

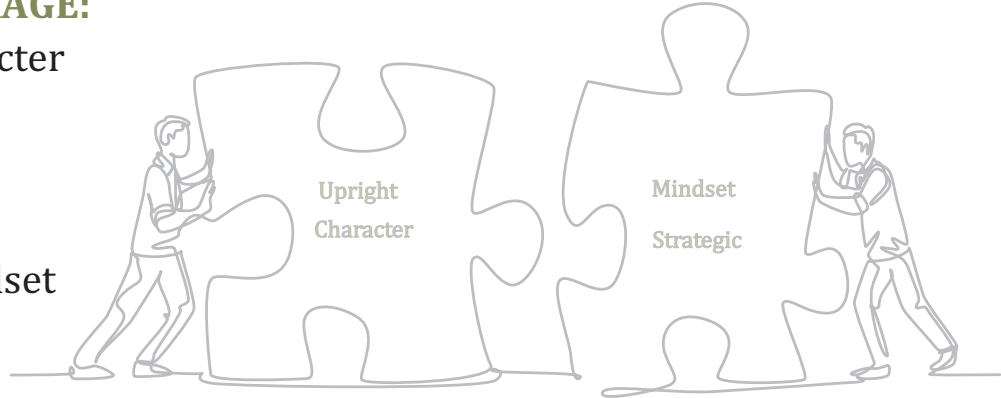
Matthew 28:18-20



Hopeful Outcomes

NURTURE MINDSETS, ATTITUDES, AND OPINIONS. FOR THAT ENCOURAGE:

- Upright Character
- Strategic Mindset
- Moral Courage
- Charitable & Faithfully Obedient hearts.



ENCOURAGE UNIFIED BEHAVIORS & HABITS THAT BRING ABOUT BIBLICAL JUSTICE.

- Utilize GSF methodology (in founding document).
- Develop goals that are globally minded.
- Identify incentives for joint operations.
- Jointly develop unbranded, goal specific marketing content.
- Promote organizations that are the best in character.
- Create extensive goods & service listings for audiences.
- Increase support base as goals are achieved.



“After the death of Moses the servant of the Lord, the Lord said to Joshua...

“Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel.

Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses... all the land... shall be your territory. No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. **Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you.** Do not turn from it to the right hand or to the left, that you may have good success wherever you go. **This Book of the**

*Be
Strong
&
Courageous*

Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and courageous. **Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.**”

Joshua 1:2-9

**Let's Build Into His Legacy,
Be the Salt & Light, & Love the World
In Deed and Truth**

The Christian World View of Government

**Mr. Gary DeMar, Chairman
Mr. Colonel Doner, Co-Chairman**

**With contributions by members of the
Government Committee of
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The Christian World View of Government

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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 voice of a god and not of a man!” (Acts 12:22). Herod believed the words of his subjects. He fell for the grand delusion — the belief that those who rule are gods, independent rulers, walking on earth. It did not take God long to remind King Herod and the people that God rules in Heaven *and* earth and that all rulers are subject to His sovereignty and Law. Herod became a diet for worms: “And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died” (Acts 12:23).

God is not against rulers. He is not opposed to government. Indeed, He ordained it! All authority is “established by God” (Romans 13:1).

What God works against is man’s assuming the role of God. God clearly says, “I will not give My glory to another” (Isaiah 42:8). God does not tolerate competition: “Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: ‘I am the first and I am the last, and there is no God besides Me. And who is like Me? Let him proclaim and declare it; yes, let him recount it to Me in order, from the time that I established the ancient nation. And let them declare to them the things that are coming and the events that are going to take place’” (Isaiah 44:6,7). The First Commandment reminds us, “You shall have no other gods before Me” (Exodus 20:3). William Penn once wrote, “Men must be governed by God or else they will be ruled by tyrants.”

We are not to make ourselves gods. Our parents are not to take God’s place and rule in the family independently of Him. Our teachers are not to take God’s place and teach as if there were no authority that gives all the facts in the universe meaning. Civil government is not to take God’s place and rule independently of His one government (Isaiah 9:6,7; cf. Romans 13:1-7). Whenever any government oversteps its proper magisterium, “We must obey God rather than men” (Acts 5:29; cf. Daniel 3:16-18; 6:10ff).

But don’t we act as if someone else is god? We want the state to educate our children, to nurse us when we get sick, to establish homes for us when we get old, to protect us from ourselves, to care for the poor, and to support us when we are out of work. Man often makes the state — civil government — into an idol. We might not say that we worship the state, but the Bible says that we know what people believe “by their fruits” (Matthew 7:20).

God is the ultimate and only independent authority. This must be our starting point as we discuss the role God takes in the affairs of men, especially as His sovereignty relates to civil government. “By Me kings reign, and rulers decree justice” (Proverbs 8:15). When a ruler decrees either by words or by deeds that he is independent of God’s government or that justice is defined according to his self-made laws, then God acts in judgment. We might not see His judgment in the same way Nebuchadnezzar or Herod did, but time brings all things to light. Choosing man as the sovereign ruler, independent of God, inevitably leads a nation into slavery. The self-made god will rule with an iron fist. As Samuel Rutherford said, we have either *Rex lex* or *lex Rex*.¹

With these thoughts in mind, we offer the following affirmations and denials to enlighten the Church and the world about the principles of government set forth by God in His inerrant Word, the Bible.

¹ I.e., either the king is law, or law is the king.

Statements of Affirmation and Denial

The Foundation of Governments

1. We affirm that the Lord God is the universal Governor of all individuals and nations because He is the Creator and Sustainer of all things (Daniel 4:17; 5:21; Isaiah 9:6,7; 1 Corinthians 15:25; Colossians 1:17).

We deny that finite, fallible, fallen men and women have within themselves the ability to govern in a thoroughly just and consistent manner without inerrant Scripture as their governing authority.

2. We affirm that “the government” in the singular, used of ultimate government, must refer to the Triune God, who alone has unlimited and independent authority (right to govern), power (ability to govern), and jurisdiction (sphere of government) (Isaiah 9:6,7).

We deny that any individual, group, or human institution ought to claim to be *the* government with the attendant implication of independent and unlimited authority, power, and jurisdiction.

3. We affirm that the Bible is the authoritative and inerrant standard by which all aspects of civil government are to be conducted and that God holds man accountable to govern himself by that standard.

We deny that any final authority outside the Bible (*e.g.*, reason, experience, majority opinion, elite opinion, nature, etc.) ought to be accepted as the standard of government for any individual, group, or jurisdiction.

4. We affirm that God is the Originator, Sustainer, and Judge of the government of man by man.

We deny that true government is established by man or sustained by any of his activities except obedience to Biblical Laws and laws soundly deduced therefrom.

5. We affirm that Jesus Christ is King of kings and Lord of lords; that He has all authority in Heaven and on earth; and that all governments everywhere function by His permission and are obligated to follow His Laws.

We deny that any form of government that exalts the individual, the Church, or the state above Jesus Christ is consistent with God’s Biblical standards for government.

Jurisdictions of Governments

6. We affirm that God's government is independent and unlimited and that all human governments are established or allowed within His sovereignty (Deuteronomy 4:17).

We deny that man's government is independent and unlimited, and that any government can claim independence from God on the basis that governments arise out of "social contracts."

7. We affirm that God has established many governments; that He has given each its own jurisdiction; that all are accountable to God; and that among these are self government (which undergirds all institutional governments), family government, ecclesiastical (church) government, and civil governments (*e.g.*, national, state, and local). We deny that any human government has ultimate jurisdiction over all or over any other individual, group, or government (family, church, or civil).
8. We affirm that the various governments (including self, family, church, and state) have different God-ordained jurisdictions that exist at the same time and place, affecting the same people, and that God desires that they respect each other's separate God-ordained jurisdictions. We deny that it is possible to separate totally the jurisdictions of these God-ordained institutions, since they constantly function at the same time and place and affect the same people.
9. We affirm that without self government all other governments are destined to fail. We deny that civil government can be used to make evil men good, *i.e.*, to develop godly self government in sinful men and women.
10. We affirm that there is a jurisdictional separation between Church and state. We deny that there is an *absolute* separation of Church and state, if by this it is meant that God and His Word should be separated from civil government.
11. We affirm that Jesus Christ, supporting the jurisdictional separation between Church and state set forth in the Old Testament, acknowledged and supported the legitimate but divinely limited jurisdiction of civil government when He commanded us to "....render to Caesar the things that are Caesar's; and to God the things that are God's" (Matthew 22:22). We deny that the Church ought to reject civil government and advocate a church-controlled state (ecclesiocracy) in which the church rules over the state.
12. We affirm that ecclesiastical government, the church (as an institution with rulers), has legitimate court powers within its jurisdiction (1 Corinthians 6; Matthew 18), and that Christians should settle their disputes within the Body of Christ, following the procedures of reconciliation set forth in Scripture. We deny that Christians should take fellow Christians to civil courts, and that the state ought to usurp the legitimate and God-ordained jurisdiction of ecclesiastical courts.

The Nature and Duties of Civil Government

13. We affirm that there is a vital distinction between state (*i.e.*, civil government) and society, and that society encompasses all governing institutions, of which civil government is one.

We deny that the realm of the state (civil government) is to be considered co-extensive with society.

14. We affirm that God holds civil governments everywhere responsible to protect the God-ordained rights to life, liberty, and private property, and to keep the peace by their legitimate powers.

We deny that life, liberty, and private property are rights defined by man or granted by the state.

15. We affirm that civil government has the God-ordained power of the sword to punish evildoers and to promote the good, and that this power includes capital punishment.

We deny that civil government is given absolute power or flexible jurisdiction for the use of the sword to further its power and influence, and that it may rightly refrain from use of the sword in capital cases as described in Scripture.

16. We affirm that civil government has the responsibility of administering justice, which includes and is limited to the commendation of those who do right, the punishment of evildoers by restitution and retribution, and the preservation of peace against domestic and foreign oppressors, and that the fulfillment of this responsibility allows for the spreading of the Gospel of Jesus Christ and the application of the Word of God to every area of life.

We deny that civil government by its very nature is unjust and an enemy of individual freedom.

17. We affirm that nations have a right to maintain national sovereignty.

We deny that it is right or wise to work toward a one-world government under which all nations would be asked to give up their national sovereignty.

18. We affirm that civil governments have the God-given authority and responsibility to build up and maintain a strong military preparedness to protect their citizens from foreign threats, and that it is right and wise for them to do so.

We deny that absolute pacifism, which would resist arming local policemen with guns or maintaining a national standing army equipped with the best weaponry available resources can provide, is Biblical.

19. We affirm that civil governments everywhere ought to follow a Biblical moral order so that citizens can work out their callings under God, and that they should treat all citizens as juridically equal, *i.e.*, equal in the eyes of the law.

We deny that civil governments should use any method to coerce or aim for an “egalitarian society” to make all functionally, positionally, or economically equal.

20. We affirm that civil government has the God-ordained authority to collect personal taxes (not property taxes) to support its Biblically stated jurisdictional duties.

We deny that taxes should be collected to fund programs outside civil government’s Biblically delineated purpose.

21. We affirm that individuals, families, churches, and voluntary associations should care financially for widows, orphans, aliens, and the truly needy through the tithe and offerings.

We deny that civil government has a duty to care financially for widows, orphans, aliens, and the truly needy through a coercive tax system, unless the primary providers totally fail to fulfill their responsibility to do so.

22. We affirm that civil governments must maintain just weights and measures.

We deny that any civil government ought to overturn its obligation to maintain just weights and measures by issuing any type of fiat currency.

23. We affirm that it is the duty of civil government to protect the Church of our Lord Jesus Christ.

We deny that civil government should always be neutral toward Christianity and treat it as equal with all other so-called religions.

Christians’ Relations with Civil Government

24. We affirm that Christians everywhere ought to pray for their civil leaders and to honor the offices they hold.

We deny that citizens should show disrespect toward those who hold political office.

25. We affirm that all citizens have a duty to pay a tax because of the services rendered by civil government, and that the Church, the Bride of our Lord Jesus Christ, is tax-immune and not merely tax-exempt (the latter of which might imply authority in the state to grant or withhold the status, making the state sovereign over the Church).

We deny that the state has any right or authority to tax the Church, and that the state

should tax citizens to perform tasks that are unbiblical in nature or unwarranted by our Constitution.

26. We affirm that it is the responsibility of Christians to seek godly influence on the many civil governments, confronting all of them with the Gospel and Law of Christ, and that for Christians to “stay out of politics” or the political process is to disregard our duty to be salt and light to the world (Matthew 5:13-16) and dooms society to corruption and judgment, at least in the political sphere.

We deny that Christians ought to “stay out of politics” or the political process.

27. We affirm that it is the duty of Christian citizens to keep informed of issues, candidates, and trends in their civil governments at all levels.

We deny that local churches are fulfilling their responsibility to be salt and light in their society if they are not systematically keeping their members apprised of the threats to their people and to the continuance of their churches’ ministry that come from such evils as encroaching stat-ism, moral decay, media manipulation, and communism.

28. We affirm that Christians in general and church leaders in particular, like the prophets of old, have a mandate from God to declare society’s accountability to God through and according to His Word in every sphere of a nation’s activities.

We deny that God is concerned only with private morality.

29. We affirm that the people of God, no matter what their national ties, constitute a “holy nation” (1 Peter 2:9).

Limitations on Governments

30. We affirm that those who govern, whether in the family, the Church, or the civil realm, are *ministers* of God and are thus subject to God’s Laws.

We deny that it is moral for earthly governments to establish laws that run counter to God’s Biblical principles, and that it is moral for earthly governors to govern independently of those principles.

31. We affirm that, wherever citizens are capable of self government, the power and bureaucracy of civil government should be kept as small and localized as possible.

We deny that it is wise or beneficial to citizens for governmental powers to become increasingly centralized.

32. We affirm that, because man is created in the image of God and therefore has God-given worth and dignity, civil governments exist for the benefit of their citizens, not *vice versa*.

We deny that individuals exist for the sake of the state.

33. We affirm that civil government is established in part to protect the freedoms granted to people by God.

We deny that civil government has legitimate power to subordinate the individual to the ultimate wishes of the state.

34. We affirm that systematic and deliberate attempts to tyrannize people, such as occur in Communism, ought to be opposed by all Biblical Christians through prayer, speaking out, and taking whatever action God directs one to take.

We deny that Christians whose thinking is controlled by Biblical categories can have a neutral or positive stance toward communism, Nazism, or any other human tyranny.

35. We affirm that God defines justice, and that the ultimate, authoritative understanding of justice is to be found in Biblical revelation alone, to which the understanding of justice found in general revelation must always conform.

We deny that justice is to be redefined by the state, and that the state may rightly force ever-evolving and increasingly arbitrary definitions of justice on society.

36. We affirm that civil servants should be held accountable for their sins, and that there is a relationship between righteousness in one's personal life and one's ability to rule (1 Timothy 3).

We deny that anyone's personal life should not be taken into account when he seeks or occupies public office.

37. We affirm that the Triune God is the ultimate Governor for all institutions in all societies, and that all forms of government that exalt either the individual (anarchy) or the state (socialism and communism) as ultimate are contrary to Biblical revelation.

We deny that either the individual or the state is ultimate.

A Call to Action in Government

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 theories and practices of government 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 theories and practice of government 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 practices of government 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 government 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 the behavior of the Body of Christ 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 the following specific actions:

1. The Coalition on Revival's Government Committee recommends that the action steps be taken that are listed in the document *Educating Christians on Social, Political, and Moral Issues*.
2. The Coalition on Revival highly recommends that every Bible-believing church in America put into the hands of all members Bill Bright's little booklet *The Five Duties of a Christian Citizen*, which encourages Christians to pray, register to vote, become informed, help godly candidates get elected, and vote.
3. The Coalition on Revival recommends that each local church develop a clear, concise, **written policy on church discipline and excommunication**, based on Matthew 18:15-20; that it distribute copies of that policy to all members and non-members attending the congregation for their information, comment, and understanding; that it officially adopt that policy through whatever policy-making means are appropriate to its form of church government; and that it then develop, in consultation with a Christian attorney committed to the principle of church discipline, a legally binding document for all members, old and new, to sign, declaring their voluntary submission to that policy of church discipline and disavowing any real or alleged right of litigation against the church or its leaders when they or their family members become the objects of church discipline exercised in accord with that official, written policy.
4. The Coalition on Revival encourages all Christians who have a burden for reclaiming our civil governments at all levels for God and justice to participate actively in one of the many fine Christian political action groups now in existence or to get involved in their local political party. Those interested may contact The Coalition on Revival, 89 Pioneer Way, Mountain View, California, 94041, for names, addresses, and telephone numbers of such organizations.
5. The Coalition on Revival urges pastors to encourage all heads of households to take their children through systematic studies of some of the excellent books and studies on early American Christian history now available. A list of such materials is available from our office.
6. Since no man knows the day or the hour of Christ's return, The Coalition on Revival recommends that every family take an evening to discuss, pray about, and then write out its plans in broad outline for the next 25 years regarding training of children and grandchildren, ministry plans, job possibilities, projects, vacations, and how to make their church and city into what they would like them to be. We recommend this to counter the very unhealthy mind set that has captured much of Christianity, claiming that in a few years the world will be largely destroyed or Christ will return and so

focuses attention on escaping rather than on storming the gates of hell. We must move the Christian Church from a “victim” mentality to a “conqueror” mentality. This kind of productive family evening can be staged with theological integrity whether one is a pre-, post-, or a-millennialist.

7. A national network of prayer for the “key 16” governmental officials over each citizen should be mounted for the sake of bringing the power of God to bear on every governmental official in America who has a direct effect on the citizens of every city and congressional district. A game plan is in place for such a network of prayer. Interested persons may contact our office for details.

*The Christian World View of
Helping the Hurting*

Mrs. Gladys Dickelman, Chairman
Mr. Robert Martin, Co-Chairman

With contributions by members of the
Helping the Hurting Committee of
The Coalition on Revival

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The Christian World View of Helping the Hurting

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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

Suffering came to this world through Adam's and Eve's disobedience to God and the resulting Fall of man and nature from their original state of perfection as created by God. As a consequences, man is out of harmony with his Creator, with himself, with other men, and with nature. Since then the earth has been plagued with violence, sickness, disasters, death, and the suffering they bring.

Many suffer as a result of their own sinful choices in disobedience to and rejection of God and His commands. Their sinful choices have far-reaching, hurtful effects on the whole of their lives. They abuse their bodies and minds with drugs, alcohol, sexual immorality, or neglect of good health practices, and so suffer both physically and emotionally. Likewise, suffering can come from broken relationships, stressful environments, internal strife not dealt with properly, or even demonic attacks. Many in prison reap the consequences of their criminal behavior, while others are captives of destructive addictions springing from their choices. Poverty can even result from rebellion against authority, sloth, lack of discipline and self control, or ignorance.

But others suffer without contributing directly to the causes of their suffering. They are victims of outside forces like birth defects, accidents, diseases, or sudden catastrophies (flood, earthquake, fire, drought, etc.). Some suffer with the death of a family member or loved one. Others are victims of human violence either in its institutional forms of governmental tyranny, war, and cultural prejudice, or in its individual forms of crime, domestic and personal violence, or the "sins of the fathers."

Governmental agencies have come to assume more and more of the responsibility that once was in the hands of individuals, private organizations, and churches for dealing with the hurting. The prevailing political philosophy leads us to believe that the hurting are the government's responsibility.

The civil government does have some judicial, legal responsibility, but as Dr. John Perkins says, "It is foolish to expect our government to lead the way in providing creative, constructive, and nurturing social services." The government's poor track record shows it to be ineffective, often perpetuating the evils it seeks to resolve.

In contrast, the Bible gives primary responsibility for helping the hurting to individual Christians and the Church. We have a mandate from our Lord, and His promise to channel His great resources of love, wisdom, and energy through us to carry out our task. This is not an option, but a duty. We cannot abdicate our role as Jesus' hands, heart, and feet to our government or anyone else. "If a brother or sister is without clothing and in need of daily food, and one of you says to them, 'Go in peace, be warmed and be filled,' and yet you do not give them what is necessary for their body, what use is that?" (James 2:15,16)

The driving motives and primary goals behind every helping act must be to obey and glorify God, to bring sinners to a saving knowledge of Christ, and to present every believer a mature person in Christ. The Body of Christ should be recognized as people who hear the cries of those in need and come to their

aid. There should therefore be no division between evangelism and ministry to hurting people. There must be a witness of works of compassion if there is to be a true witness of the message of Jesus Christ. For Jesus said He came “to preach the gospel to the poor . . . to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord” (Luke 4:18,19). We must do likewise as His people, drawing on His power and His Word.

Our goal is to help the hurting to become able to help others, not to build our own egos by making ourselves indispensable. Our task is humbly and obediently to help others reach their potential of helping the hurting. We must not seek short term solutions that perpetuate dependence and damage the dignity of those we “help”. According to Perkins, to correct economic injustice, we must pursue development, empowering people to become self-sufficient through the power of the gospel. Victims of famine and war depend on our relief efforts, and we dare not neglect their needs. But the greater need is for development to break the cycle of poverty, so that today’s receivers become tomorrow’s givers.

This strategy should extend to many areas of hurt. The Bible teaches that it is more blessed to give than to receive; therefore we need to motivate and equip others to give so that they too may reap God’s blessing.

Although each Christian has personal responsibility for those who are suffering, individual action is not enough. The Church must be a haven, a minister of compassion, and a voice for justice. In addition to organizing united efforts to help the hurting, the Church must conform social, economic, legal, educational, medical, and governmental structures to Biblical order. Doing this would not only eliminate much suffering, but also enhance justice, righteousness, and compassion, increasing the effectiveness of the message of salvation. This requires that Christians in all walks of life cooperate in and through their local churches, and that local churches also work together.

Jesus said that the Law could be summed up in the commandments to love God and to love one’s neighbor. We must not close our hearts to someone in need when we have the means to help. We cannot hope to eliminate all suffering in the world, or even in one person’s life; attempting it will engender only frustration and despair. The world is still fallen and the choice to sin is ever present. But we are called to significant, sacrificial acts of love, compassion, and obedience to God. “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world’s goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth” (1 John 3:16-18).

With these thoughts in mind, we present the following affirmations and denials in the hope that they will help lead the Body of Christ to more effective action in helping the hurting.

Statements of Affirmation and Denial

Causes of Suffering

1. We affirm that the root cause of suffering is the Fall of man recorded in Genesis 3.

We deny that God or nature was the initial cause of suffering in the world, and that man and nature are in their normal state.

2. We affirm that the causes of suffering—sin and separation from God, the works of the Adversary, personal and ancestral choice, individual and corporate oppression—must always be addressed.

We deny that any aid to the hurting will effect long term, positive change if only the symptoms are alleviated or eliminated.

3. We affirm that there are hurting people who are innocent victims of natural or human causes in this fallen world.

We deny that all suffering results from personal sin or choice.

4. We affirm that the Bible prescribes the pattern for family structure; that the breakdown of that defined structure is the cause of much pain; and that such breakdown results from turning away from Biblical standards set by God.

We deny that the breakdown of the family is caused by lack of employment, lack of education, or racism.

5. We affirm that some people suffer as a direct result of personal choice, reaping the consequences of their own actions.

We deny that all those who suffer from destructive habits, poverty, homosexuality, or illness are simply the victims of change, society, oppression, or heredity.

6. We affirm that all non-Christians suffer spiritually, emotionally, and often physically because they do not know or obey God; that they need to accept Jesus Christ as Savior and Lord to enjoy the fruit of the Spirit here and now and to escape eternal suffering; and that Christians must minister the gospel of salvation to them.

We deny that any non-Christian is not suffering and in need of salvation.

The Necessity of Biblical Response

7. We affirm that there are multitudes of hurting people in the world and that we cannot, before God, remain isolated from them.

We deny that suffering is non-existent or unimportant merely because we are blind to it, and that we are unaffected by the suffering of others.

8. We affirm that God expects all Christians to respond with love and compassion to those who are hurting, whether as innocent victims or as a result of personal choice.

We deny that compassion shown to those in need is an option, and that the need to confront sin in someone's life frees us from the need to love and help him.

9. We affirm that meeting the needs of those who are hurting is an integral part of Christ's commission to preach the gospel and to make disciples of all nations.

We deny that the gospel can be preached with indifference to temporal needs.

10. We affirm that direct involvement in the lives and communities of those who suffer is essential to effective help.

We deny that Christ-centered ministry to the suffering is possible without intimate personal contact with those who hurt and first-hand knowledge of their environment.

11. We affirm that help for the hurting must affirm the value and dignity of each person; that it must address the whole person in body, soul, and spirit in the context of a social and natural environment; that we must respectfully help to develop abilities and skills, teaching the hurting to help others.

We deny that any help given to the suffering will effect long term, positive change if it devalues the individual, fails to involve the whole person in the helping process, or increases unbiblical dependence on other persons or institutions.

12. We affirm that only programs operating on Biblical principles are capable of addressing the root cause of suffering and involving the whole person in the helping process, thereby effecting long term, positive change, and that the Church, therefore, is uniquely designed and equipped to be the most effective institution for helping the hurting.

We deny that any non-Christian or secular program can adequately address the root problems of suffering, involving the whole temporal and spiritual person, and, therefore, that any such programs can achieve long term, positive change from suffering.

13. We affirm that Christians, churches, and Christian organizations should—when they may do so without compromising Biblical principles—work with and influence existing governmental agencies, businesses, and local social outreach institutions to help the hurting, and that this should be the responsibility of all citizens, especially Christians, as participants in government.

We deny that it is wrong for Christians to cooperate with good governmental and secular programs that help those in need, and that it is inappropriate to do so as a Christian witness of love and concern and as an opportunity to share the gospel.

1. Not wishing to be repetitive, we implicitly endorse the teaching of *The Christian World View of Economics* (also published by The Coalition on Revival) on helping the poor.

14. We affirm that Christians and the Church must humbly, diligently, and continually seek God's wisdom through the Holy Spirit and the Holy Scriptures, in order to understand how best to help the hurting.

We deny that Christians or the Church can minister effectively without God's guidance.

Helping the Poor¹

15. We affirm that the ever-expanding role of civil government in helping the hurting has been overwhelmingly ineffective; that many governmental agencies, institutions, and programs are extremely wasteful, diverting funds to bureaucrats and bureaucratic functions rather than passing them on to the needy; and that increasing demands for tax dollars for human service rob the private sector of the opportunity to give direct help and thus extend personal concern, love, and a Christian witness.

We deny that the primary responsibility for helping the suffering lies with civil government; that governmental programs are effective in producing long term benefits; that governmental programs have proven to be cost effective; that most of their money actually goes to the needy; and that governmental programs encourage a personal witness of love and spiritual help.

16. We affirm that welfare has rewarded and encouraged immorality; that it has contributed significantly to the destruction of the black family in America; and that it has crippled intended beneficiaries by causing a cycle of dependence.

We deny that the dole is an effective means of combatting poverty either for the present or for the long term.

17. We affirm that there are those who suffer from willful poverty; that they need to be challenged educationally, spiritually, and culturally to be more responsible and industrious so that their children and grandchildren will not repeat their slovenly lifestyle; and that while the Church should not condone or underwrite sloth it should provide substantial help to victims of others' sloth, such as children or wives of lazy heads of households.

We deny that anyone, but especially those suffering willful poverty, should be provided for by forcibly taking money from others.

Helping the Captives

18. We affirm that alcoholism and drug addictions result from personal choices.

We deny that alcoholism and drug addition result solely from inheritance or cultural background.

19. We affirm that restitution, fines, and capital punishment are more effective than imprisonment in establishing justice and deterring crime.

We deny that God intended societies to use imprisonment as a long term and prevalent punishment.

20. We affirm that prisoners suffer from neglect, inadequate facilities, and lack of compassionate, humane, and corrective treatment, and that Christians should establish life-changing helps for the incarcerated.

We deny that the incarcerated should be neglected or devalued, and that they have no potential for dramatic change — especially if they are regenerated in Christ.

21. We affirm that judicial and legal structures must provide for equitable and just sentencing in making punishment proportional to the crime, and that current structures are, in many cases, either too lenient, too harsh, or totally ineffective in giving legitimate, corrective help to offenders and protecting the community from recidivism.

We deny that the cost of the penal system is producing satisfactory results.

Helping the Disabled

22. We affirm that all people ought to honor and respect the elderly; that we should give them opportunities to contribute significantly to family, church, and society; and that we should draw on the richness of their experience, gifts, and abilities.

We deny that anyone should ignore or disrespect the elderly, and that the elderly should be treated as obstacles to personal, familial, or social fulfillment.

23. We affirm that the physically and mentally disabled are created by God with the same dignity and worth given to all human beings, and that they should be integrated into the mainstream of family, church, and society as contributing members, with appropriate considerations to assist them with their unique needs.

We deny that physical and mental handicaps are necessarily punishments from God; that the handicapped have less dignity or worth than others or make no vital contributions; and that the disabilities discovered in the unborn justify killing them in the womb.

24. We affirm that God heals supernaturally; that He gives man the ability to combat disease and alleviate physical suffering through medical science and practice; that He has provided knowledge to prevent some illnesses through proper nutrition and physical fitness; and that proper nutrition and physical and mental fitness are essential for good health.

We deny that God always or never heals supernaturally, and that the use of medicine, medical technology, or surgery is incompatible with faith in God.

25. We affirm that those who suffer mentally and physically need personal friendship, spiritual counsel, and respect, as well as appropriate professional help, and that emotional and psychological confusion and stress may also be caused by demonic influence.

We deny that Christians should shun the mentally and physically needy.

Helping the Oppressed

Responding to Domestic Oppression

26. We affirm that domestic violence, whether physical, sexual, or emotional, and whether marital or incestual, is an abomination and ought to be a criminal offense, and that it must be dealt with by churches, communities, and civil authorities.

We deny that domestic violence can be confused with Biblical methods of discipline properly imposed by responsible family members; that domestic violence can be condoned for any reason; that local governing authorities have no right to intervene appropriately in domestic violence; and that the churches have no obligation to counsel and teach against such sinful practices.

27. We affirm that within the family structure (particularly the American black family) the male has abdicated his role as the spiritual and natural head of the household, and that the disorientation of the family is the man's ultimate responsibility.

We deny that the man is inadequate to fulfill the role of spiritual and physical provider for his family, and that there is no hope—as popular statistics suggest—for the black family.

28. We affirm that the victims of abortion and infanticide are human beings who are subjected to excruciating pain.

We deny that the infant victims of abortion and infanticide are inhuman or incapable of feeling pain.

29. We affirm that women who have abortions are in many cases exploited by misinformation, coercive influence, fear, and lack of options, and that they are thus emotionally and physically damaged, abused, and exploited, and often suffer prolonged psychological and emotional injury.

We deny that all women who have abortions are adequately informed of the true nature of their unborn babies, the dangers to their own physical and emotional health, and the consequences of taking the innocent life of their unborn babies.

30. We affirm that abortion as a means of birth control has devastating effects on our nation and the world, and that it encourages libertinism that can cause epidemics of sexual diseases, devalue the sanctity of marriage and the family, and — worst of all — destroy respect for human life.

We deny that the use of abortion as a means of birth control has benefited our nation.

31. We affirm that children are a heritage of the Lord; that parents are responsible for them; and that children's primary duty is obedience to their parents.

We deny that the government has primary responsibility over children; that the race of any youth makes him inherently rebellious, immoral, or violent; and that premarital sexual activity, experimentation with drugs, and other strong, ungodly peer and societal pressures that lead to suffering are right.

32. We affirm that only faith in Jesus Christ can save, redeem, and restore the family.

We deny that any government assistance program can save the family.

Responding to Criminal Oppression

33. We affirm that victims of crime must be protected and compensated for their losses by offenders whenever possible, and that offenders must be brought to quick trial and appropriate punishment.

We deny that victims are being adequately protected or compensated by offenders.

34. We affirm that pornography, like a demonic plague, damages everyone directly or indirectly, causing mental and physical abuse, violence, and decadence beyond description, and destroying offenders and victims of all ages.

We deny that pornography has any redeeming or artistic value; that it is neutral, or deserves protection under the First Amendment to the United States Constitution; that it is worthy of preservation; and that it is harmless to its producers, consumers, and the whole community in which it exists.

Responding to Racial Oppression

35. We affirm that all humanity is created in the image of God and must be treated accordingly; that God will fulfill His purposes through people of different races and cultures; that racial favoritism and prejudice are sinful and abhorrent to God, causing great human deprivation and suffering; and that the Church has a special responsibility to teach and support the Biblical principle of impartiality and to take the initiative to eliminate racial favoritism, including existing laws and traditions.

We deny that the Bible condones any form of racial prejudice or teaches that any race was or is of less worth or dignity than any other race.

36. We affirm that racial prejudice should be openly admitted and renounced, and that vicarious repentance and restitution should be made by all Christians for present sins and the sins of their forefathers.

We deny that racial prejudice will disappear of its own accord, and that it can be dealt with behind closed doors.

37. We affirm that racial prejudice exists within systems of employment, housing, financial and lending practices, government, education, and business.

We deny that the Church has exerted unified, consistent, or effective assistance to those suffering from prejudices, and that most of society's leaders have initiated significant efforts to alleviate social iniquities.

38. We affirm that in Christ there is only one Church, and that God desires Christians to take the gospel to people of different races, cultures, and heritages, uniting them in Christ.

We deny that there is any justification or excuse for the existence of racism in the Body of Christ.

39. We affirm that black Christians, as well as white Christians, have a responsibility to reconcile the division between blacks and whites and among black Christian families and nations, and that Jesus Christ can bridge the gap between races in the Body of Christ.

We deny that the white Church bears total responsibility for bridging racial gaps.

40. We affirm that Christian media leaders must repent of and make restitution for racist policies, and that they must make a serious effort to reach the minority communities and to seek minority ministers and leaders to stir up their communities with the gospel.

We deny that restitution, particularly in the form of providing reduced rates, time, program development, television equipment, and jobs in all media, has been made, and that minorities are unable to produce quality programming and write substantial material to stir up their communities to revival.

41. We affirm that present leaders in minority communities who put politics first renege on their spiritual and primary responsibility to lead their communities to a saving knowledge of Jesus Christ and to make disciples of their communities under His Lordship.

We deny that political action alone can bring justice and peace to minority and racial relations.

Responding to Sexist Oppression

42. We affirm that both sexes were created in the image of God as unique and different, but with the same worth, dignity, and significance in society, and that their roles and limits differ so that they can fulfill and complement each other in family, church, and society.

We deny that man and woman were created at the same time and in the same manner; that they have the same roles or limits; and that women may be regarded as inferior intellectually, physically, or spiritually, or may be denied equal respect and opportunity in educational, economic, social, or personal pursuits.

Responding to Political and Economic Oppression

43. We affirm that governmental and political systems such as totalitarian rule that impose unbiblical, atheistic values and deny religious freedom (*e.g.*, communism, fascism, socialism, Nazism, and Liberation Theology) are always oppressive and must be vigorously opposed, especially in their arbitrary and aggressive expansion and control of people, individually and collectively.

We deny that atheistic governments or teachings are morally or religiously neutral; that they can be condoned, ignored, or accepted; and that such systems can survive without violence and massive oppression of people and nations.

44. We affirm that the Bible supports a just policy on immigration combined with respect for and protection of residents' rights and properties.

We deny that there is Biblical or economic rationale for prohibiting or sharply limiting immigration, and that immigration laws should ever cause abuse or mistreatment of aliens.

45. We affirm that affirmative action creates dependence, erodes initiative, diligence, and responsibility, and therefore damages the sense of worth of those who “benefit” from it.

We deny that affirmative action should be used as a crutch; that it is an end in itself; and that it should ever be used at the expense of compliance with the Biblical principle of impartiality.

A Call to Action in Helping the Hurting

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 theories and practices of helping the hurting 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 theories and practices of helping the hurting 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 practices of helping the hurting 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 helping the hurting who agree with our affirmations and denials to implement these proposals in their work;
3. realizing that no program that we invent will substitute for redemption and regeneration that only God can give, and that until the hurting submit to Christ’s lordship we are only treating surface problems;
4. recognizing that in this fallen world the truest source of healing and comfort for the hurting is the Great Physician, Jesus Christ, who must have free reign to work in people’s lives;

5. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside COR, to see the behavior of the Body of Christ and our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures.

Specific Actions

Toward these ends, we commit ourselves to the following specific actions:

1. dealing with the whole person in all our efforts to help the hurting, drawing them to an understanding of the reality of God;
2. striving to return to the individual, the family, private associations, and the Church much of the responsibility for the hurting that civil government now exercises, by voting, writing to those in authority, and simply doing what needs to be done instead of waiting for someone else to do it;
3. making all relief aid as direct as possible, thus preventing the absorption and waste of resources in administrative overhead and so, as ambassadors of Christ, exemplifying proper help for the hurting;
4. seeking ways to make the help we offer result in long term benefit, *i.e.*, enabling those who are hurting to begin helping others as they learn to meet their own needs in obedience to God, thus enabling our assistance to build and sustain the dignity of recipients;
5. working for the salvation of the hurting, knowing that only that provides eternal resolution of their problems and eternal blessing in this life and the next;
6. leading the way, as the Body of Christ, in dropping all prejudices against persons, by:
 - 6.1. promoting open, honest discussion across all artificial barriers;
 - 6.2. resolving conflicts of race and cultural differences;
 - 6.3. seeing disabled people as valuable and able to contribute significantly to the life of family, church, and community;
 - 6.4. examining ourselves closely in prayer and meditation on the Word of God to see our prejudices, and asking God and our fellow believers to correct us;
 - 6.5. giving the world no cause to accuse us of devaluing any human being on the false scale of prejudice;
 - 6.6. rooting out racial prejudice in the Body of Christ through repentance, love, and discipline;
7. crying out for justice for those to whom the world has turned a deaf ear: minorities, the elderly, children born and unborn, and all others who carry insufficient political weight to be heard in an ungodly world should find their voice heard by the Church of Jesus Christ;
8. examining past wrongs and making restitution whenever possible;

9. influencing society to uphold the concept of restitution for those who suffer as victims of crime;
10. examining how we spend our money, time, and energy, and ascertaining that we are actively involved in helping the hurting as the Holy Spirit leads us and through various Christian ministries;
11. educating congregations about and helping them to participate in opportunities for helping the hurting;
12. helping churches to establish in-house systems to provide for the poor among them;
13. opposing the establishment of false “human rights” issues such as “homosexual rights”;
14. focusing our own and others’ attention and energies on real human rights issues such as those of the unborn, the disabled, and the elderly;
15. training or helping to train pastors and Christian social workers and health care professionals in identifying, binding, and casting out demons from the demonized;
16. rescuing people from chemical dependency;
17. urging and helping suburban, middle-class churches to establish active, intimate links with inner-city, poor churches so as to pour their resources of money, love, people, connections, and skills into helping those sister churches turn their parishes into gardens, family by family and block by block, and so as to learn from them the real needs and aspirations and frustrations of the poor.

The Christian World View of Law

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The Christian World View of Law

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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

Centuries before the birth of Christ, the prophet Habakkuk, pondering the decadence and debauchery so rampant among his people, lamented, "...the law is ignored and justice is never upheld. For the wicked surround the righteous; therefore, justice comes out perverted" (Habakkuk 1:4). The echo of Habakkuk's cry might well be heard across America today, as informed and concerned Americans view the massive deterioration so obvious in American society in general and American law in particular.

The evidence of this deterioration is everywhere. In the same year that the U.S. Supreme Court declared that nude dancing for commercial purposes is constitutionally protected, a federal court of appeals intoned that voluntary, before-school prayer gatherings by public school children are not only not constitutionally protected, but are actually unconstitutional — are a practice "too dangerous to permit." Since the U.S. Supreme Court's 1973 pro-abortion decision in *Roe v. Wade*, federal judges have nullified state abortion regulations to the extent that now the number of unborn children killed in the nation's abortion chambers exceeds the number of American servicemen and women killed while serving their country between 1775 and 1975. Many of the educational and penal systems of the nation have been revolutionized by federal judges; and state government powers in many other areas, such as the regulation of commerce, have been emasculated.

Concurrently, the courts have been besieged by litigation that would once have been thought so ludicrous that no self-respecting attorney or judge would even have considered them. For example, after a runaway horse crashed through the roof of a Ford Pinto, killing the driver, the driver's estate filed suit in Oregon against the Ford Motor Company — and won. And in New York City a man mutilated when he attempted suicide by jumping in front of a subway train later claimed that the train driver was partially responsible because he did not stop sooner — and the would-be suicide victim won over half a million dollars from the city in an out-of-court settlement. Such suits are one reason that the nation's courts have become increasingly swamped with litigation. Between 1960 and 1980, for example, the number of civil cases in federal district courts rose by 185 percent, and the number of cases in federal appellate courts rose a staggering 495 percent.¹

Clearly, the courts of the land have become far more powerful than ever envisioned by our Constitutional Framers such as Alexander Hamilton, who referred to the judiciary as "the least dangerous branch of government." Indeed, the entire judicial system might be described accurately in the words of Cornell Law School Dean William Forrester in reference to the U.S. Supreme Court: the courts "have evolved into new institutions," no longer courts "in the customary sense," but "governing bodies" making the "basic policy decisions of the nation," and performing a "primary function not judicial but legislative." In the process, judges have departed drastically from the views and values of the people. A 1981 poll showed that 77.3 percent of the people believe that the national judiciary does not reflect their views, and additional polls of both public and judicial opinions substantiate this belief. Surely such a concentration of power in the hands of a judicial/legal elite should precipitate the greatest concern in a

1. For comparison, total population growth during the same period was only 23 percent.

society where limited government, the consent of the governed, and separation of powers are cardinal principles of law and government.

American law has not always been in this sad state. Whatever may have been the personal and spiritual condition of the great statesmen who launched and first governed our nation, there was a consensus among both America's leaders and her people that certain legal/constitutional/political principles were unarguably true. These principles — Judeo-Christian in nature — included the following: the existence of a God who is transcendent yet definitely involved in the affairs of men; the existence of absolute standards authored by this God to guide the nation's political and legal life; the belief that nations are obligated to seek and obey God's standards and will suffer for their disobedience; and the reliance upon Scripture as the clearest expression of those standards.

Also in earlier America, judges and jurists were viewed with high regard. But their role was that of *interpreting* law according to the text of the law and its authors' intent — not *creating* law according to the personal values of the judge or some other purely human agency. Furthermore, jurists were given authority only to settle individual disputes arising in concrete situations or "cases" — not to act as "governing bodies" of a "legislative nature" making the "basic policy decisions of the nation."

America's early jurists were not, however, mere technicians, for they considered the study of legal theory or philosophy — "jurisprudence" — as of the greatest importance and value. More recent American legal elites, however, relegated the open and deliberate study of jurisprudence to a position of little or no importance, so that contemporary legal scholar John W. Brabner-Smith could lament, "Jurisprudence is deserted."² The desertion of jurisprudence was only partial, however, for the legal elite in more recent American law has endeavored subtly, yet vigorously, to replace the Judeo-Christian jurisprudence of earlier America with an anti-Judeo-Christian philosophy and system of law. And in this "replacement process" lies the key to understanding the transformation of American law from what it was originally into what it is today.

This replacement process could have been predicted if, as Shakespeare asserted, "What's past is prologue" (*The Tempest*, II.1). Well before American law began to abandon its Judeo-Christian foundations, Western Europe was embracing such anti-Judeo-Christian philosophies as historical jurisprudence and analytical jurisprudence. And anti-orthodox movements in such vital law-related disciplines as theology and general philosophy only reinforced the developments in jurisprudence.

These changes constituted the background against which we understand the shift in American law, which dates to the Civil War. As philosopher James Hayden Tufts says of the generation born at that time, "My generation has seen the passing of systems of thought which had reigned since Augustus. The conception of a world ruled by God and subject to his laws...has dissolved."³ This dissolution was apparent when Dean Christopher Columbus Langdell brought his "case method" of legal education, involving far more than just pedagogical procedures, to the Harvard Law School in 1870. Also in the post-Civil War period, such strongly anti-Judeo-Christian legal theories as legal realism and sociological jurisprudence emerged. And the ardent promotion of these positions by some of the nation's most powerful judges and legal educators, such as Oliver Wendell Holmes, Jr., virtually assured at least some success for those bitterly and aggressively opposed to Judeo-Christian law.

2. John W. Brabner-Smith, *Who Will Study Justice?* (Oak Park, Illinois: Christian Legal Society, 1975), p. 6.

3. James Hayden Tufts, cited in Henry S. Commager, "1878: The World of the Mind," *American Bar Assoc. Journal*, 64 (July, 1978):1006.

In more recent times the attack on the Judeo-Christian foundations of American law has assumed a variety of forms, such as the “moral evolution” approach of Michael Perry, the “legal constructivism” theories of Bruce Ackerman, and the especially controversial Critical Legal Studies Movement of such men as Duncan Kennedy. (It is extremely important to note that these three members of the legal elite are professors in leading American law schools.) Common to virtually all forms of anti-Judeo-Christian legal theory in America today is a “noninterpretivist” assertion that the text of legal documents, the intent of their authors, and other traditionally-accepted guides to legal interpretation are of little or no value. Language is so “uncertain,” times “do change,” argue the non-interpretivists; and absolutes in law of the Judeo-Christian type are something that no intelligent, educated, and respectable legal scholar of late Twentieth-Century America would believe in anyway!

American law thus arrives at the point described above. Under the guise of various rhetorical devices, American jurists are more and more openly taking power into their hands. Federal Court of Appeals Judge Robert H. Bork describes the situation well when he says of constitutional interpretation, “What we get then is neither constitutional law or moral philosophy but simplistic and idiosyncratic legislation by judges that claims the finality accorded to constitutional law.” The “net effect” of this, says Judge Bork, is “simply to free judges from restraints many of them would otherwise feel bound to honor” and to produce a malaise of “unguided and expanding judicial power.”

In the face of these lethal trends, it is essential that jurisprudence again be openly and vigorously discussed in America and that the Judeo-Christian system of jurisprudence be reasserted and re-established as the foundation of American law. As a necessary first step in that direction, this paper searches out and restates major features of Judeo-Christian legal theory. This philosophy can guide lawyers, judges, other government officials, and laymen alike in transforming American law from its present ravaged condition, described by Habakkuk, to a condition in which “the law is strong, justice does go forth, and judgment goes forth pure and unperturbed.” With that in mind, we have prayerfully and diligently prepared this document, fervently hoping that it will educate and motivate its adherents and challenge — if not convince — its opponents.

Statements of Affirmation and Denial

World Views and Law

1. We affirm that a society’s legal system and jurisprudence (views of the nature of law, purposes of law, basic principles of law, etc.) are inevitably and closely related to a society’s world view foundations (views of theology and philosophy), and that the interrelationship between the world view and views of law is interactive: views in one area of thought reflect, but also shape and reinforce, views in other areas.

We deny that a society’s jurisprudence and legal system can be totally divorced from its world view foundations, and that the interrelationship between world view and views of law is merely one-way with either set of views simply reflecting and being determined by the other.

2. We affirm that there is a distinctive and identifiable Christian world view that includes a distinctive and identifiable Christian view of law, and that at the heart of these Christian views stands the

Almighty Sovereign God of the Universe, who reveals Himself most clearly and completely in the Bible.

We deny that there is no distinctive, identifiable Christian world view or view of law, and that any views are authentically Christian if they center on anything other than the Almighty Sovereign God of the Universe revealed in the Bible.

3. We affirm that a society inevitably must choose between conflicting legal foundations and views of law and should choose Christian views and a Christian foundation because the Christian system is vastly superior to all alternatives: it is empirically defensible, internally logical, comprehensive in scope, etc.

We deny that a society may avoid choosing between conflicting legal foundations and views of law and that any non-Christian system is superior or equal to the Christian system.

4. We affirm that while there is an integral relationship between a society's world view foundations and its views of law, basing jurisprudence and a legal system on Christian foundations is not an "establishment of the Christian religion," because Christian theology and philosophy are, among other things, *sources* of law; that theology and philosophy are *not* "the law;" and that the mere expression of Biblical values in man-made law does not force anyone in society to express a belief in the God of the Bible or to worship Him against his will.

We deny that basing a society's jurisprudence and legal system on Christian foundations constitutes an "establishment of the Christian religion," and that the mere expression of Biblical values in man-made law forces anyone in society to express a belief in the God of the Bible or to worship Him against his will.

5. We affirm that it is the vital and unavoidable responsibility of the true Christian community in every society to seek in every Biblically consistent way to hold its society's views of law true to Biblical principles, and that when societies choose non-Christian views of law they can expect little long-term blessing from God and many severely adverse consequences.

We deny that the Christian community properly fulfills its calling to make disciples of every nation and to be salt and light to the world when it fails to do all in its power to hold society's views of law true to Biblical principles.

6. We affirm that the sovereign God providentially directs the course of human history, including civil law, which is a vital part of that history; that with the consummation of history, including legal history, will come the final, eternal triumph of God's Law, when eternal, universal, and perfect justice will prevail; and that this assurance gives Christians today ultimate hope even in the midst of the rampant violations of God's Law in today's world and imparts real meaning and eternal significance to man's response to God's Law in this present life.

We deny that history, including legal history, is a merely purposeless sequence of events; that the pattern and purposes of history deviate from what the Sovereign God has ordained; that there will be no final, eternal triumph of God's Law; and that eternal, universal, and perfect justice will never prevail.

Types, Sources, and Nature of Law

7. We affirm that two types of law, classified according to source, are: (a) higher Law (“God’s Law,” “transcendent Law”), whose immediate (as well as ultimate) source is God; (b) positive law (“man-made law,” “civil law”), whose immediate source is human authority.
8. We affirm that because only one true and living God revealed in the Bible is transcendent and infinite, yet personal, only He is the sufficient ultimate source of civil law, which is temporal and personal.

We deny that any source other than the one true and living God can be sufficient as the ultimate source of law.

9. We affirm that God alone is the ultimate source of civil law in that the very concept of civil law originated in Him; that civil law is intended to express His character and reflect the basic values that He has created and obligated man to observe; that He reveals His higher Law to guide civil law; and that no civil law endures apart from His will.

We deny that civil law has its ultimate source in anything other than the Creator-God, and that any civil law endures apart from His will.

10. We affirm that God instituted civil law and government for mankind at the time described in Genesis 9, when He provided for the collective, societal protection of human life in the postdiluvian world in order to avoid a recurrence of the rampant violence of antediluvian society (described in such scriptures as Genesis 6).

We deny that civil law and government originated merely through a human “contract,” through the action of a universal “force,” or at any time or under any circumstances other than what are described in Genesis 6, Genesis 9, and related scriptures.

11. We affirm that while God is the ultimate source of law, He has created His Law in all its perfection and attributes as an entity separate from Himself and possessing a reality of its own; that His Law is thus an expression of His perfect standards of righteousness, reason, justice, will, mercy, and love; but that God is not to be regarded as equivalent to, or coterminous with, His Law.

We deny and reject any and every view (such as pantheism or any form thereof) that asserts that perfect and transcendent “reason,” “justice,” etc., *are* God or that such values are merely “universal forces” to which civil law should conform.

12. We affirm that, among men, the standards of God’s of law were met fully, but only, by the perfect temporal life of Jesus Christ, whose life therefore stands as the perfect model of law-obedience and as the Biblically described, perfect revelation of God’s Law.

4. “Natural law” is also “revealed” to man by God, but in a different manner and to a different degree than “revealed Law.” “Natural law” may be designated “natural” because it is revealed in nature and the hearts of all men — “natural men” as well as Christians. “Revealed Law” is revealed only in the Bible, God’s written revelation. For a more extensive discussion of these points, see ##20ff below.

We deny that Jesus Christ failed to meet perfectly the standards of God's Law; that any man other than He ever has met, or ever will meet, those standards; and that Jesus Christ was in any respect an imperfect model of obedience to the Law or a less than perfect revelation of the meaning of God's Law for responsible living.

13. We affirm that God's standards of truth, morality, and justice, and other transcendent legal standards by which civil law is to be promulgated, enforced, and evaluated, are absolute.

We deny that the legal standards by which civil law ought to be promulgated and enforced are relative, allowing for subjective, cultural, or other factors contrary to Scripture.

14. We affirm that two forms of higher Law through which God has communicated to man are: a) natural law (expressed in general revelation) and revealed Law (expressed in special revelation).⁴
15. We affirm that the standards of God's higher Law are determined by God and merely discovered by man as he promulgates and enforces civil law.

We deny that it is possible or legitimate for man to create by and for himself any ultimate legal standards.

16. We affirm that two main sub-types of human law, classified according to the nature of their relationship to God's will, are: a) *prescribed civil law*, whose standards conform to higher Law and, therefore, to that which God has prescribed; b) *permitted civil law*, whose standards may not conform to higher Law, but which civil authorities nevertheless enact and which God permits to function at His sufferance and for His ultimate purpose of justice, reason, and good (hidden as those purposes may be from the understanding of finite men).

We deny that all permitted civil law conforms to higher Law.

17. We affirm that prescribed civil law, by its nature, is more fully valid than, and superior to, permitted civil law and should, therefore, always be that which society seeks to promulgate; that God will always hold society responsible for the extent to which its civil law is prescribed rather than permitted; and that, therefore, while a minimum level of temporary obedience to permitted civil law may be appropriate even for Christians, in order to accomplish such God-ordained purposes as protecting human life, society should always seek to replace permitted with prescribed civil law.

We deny that permitted civil law is as fully valid as, or equal to, prescribed civil law; that a society should ever be content with permitted civil law; and that a society will indefinitely escape God's judgment if its civil law is merely permitted and not prescribed.

18. We affirm that in a complete and mature system of civil law, different categories of human law are appropriate means of promulgating and enforcing higher Law (*e.g.*, public law/private law, fundamental law/secondary law, etc.); that these categories overlap; and that each category may include standards of prescribed civil law, permitted civil law, or both.
19. We affirm that civil law, which is a system of standards enacted by that type of human government commonly known as the "state" or the "political system," is separate from (though often related to)

the standards enacted by other God-ordained human institutions of government, such as the family and the Church.

We deny that civil law is the only valid set of standards that may be enacted by human institutions of government, and that civil law bears no relationship to the standards set by other human authorities.

The Revelation of God's Law

20. We affirm that God has communicated to man the truths of His higher Law in natural law (general revelation — the natural universe and the consciences of men) and in revealed Law (special revelation — the Bible), even though man, in his depravity, often suppresses these truths.
21. We affirm that the truths expressed by God in natural law (in general revelation) are also expressed in revealed Law (in special revelation); that revealed Law is a more complete, precise, objective, and reliable statement of higher Law than is natural law; and that God's special revelation concerning law is to be found in the Bible and the Bible alone.

We deny that revealed Law and natural law ever conflict with each other; that natural law alone is an adequate basis for civil law; and that God's special revelation concerning law is to be found anywhere outside of Scripture.

22. We affirm that the fact that the Bible expresses fundamental spiritual/religious truth in no way diminishes its usefulness, or undermines its validity, as a proper guide to civil law; that the Bible is therefore a guidebook both for man's spiritual/religious life and for society's legal life; and that it is therefore to be followed by civil law as it sets standards for societal conduct.

We deny that the fundamental spiritual/religious truths set forth in Scripture detract from the Bible's usefulness or validity as a guide for civil law, and that founding civil law on Biblically expressed standards amounts to an "establishment of the Christian or Jewish religion."

23. We affirm that proper interpretation and application of Biblical truth regarding civil law require adherence to definite, established standards of interpretation such as those spelled out in and derived from *The Chicago Statement on Biblical Hermeneutics*, 1982.

We deny that any individual or group may rightly interpret or apply Biblical truth regarding civil law according to any unbiblical standard(s) that the individual or group may choose, and that efforts to interpret or apply Biblical truth according to standard(s) of unscriptural origin lead to valid or beneficial results.

24. We affirm that Biblical standards relevant to civil law today must often be understood and applied as underlying "principles" (*i.e.*, norms having one essential interpretation or meaning but multiple applications and means of enforcement).

We deny that all Biblical standards of civil law are formal "laws" (*i.e.*, rigid norms having only a single valid interpretation or meaning with an unvarying application or means of enforcement).

25. We affirm that standards and principles set forth in the Old Testament apply to civil law today, provided that they are repeated in the New Testament in such a way as to be applicable to civil law today.

We deny that principles set forth in the Old Testament are irrelevant to civil law today.

26. We affirm that principles expressed in the Old Testament, whether or not repeated in the New Testament, apply to civil law today unless those principles are limited by their immediate context or by other scriptures to circumstances not existing today, or unless those principles are abrogated by subsequent scripture (*e.g.*, many Old Testament laws were designed for Old Testament theocratic Israel and are therefore not applicable to the nontheocratic civil law of today).
27. We affirm that the term “law” as used in Scripture carries several different meanings, and that the greatest care should be taken in distinguishing its various meanings as they bear upon the civil law.

We deny that the term “law” is used in only one sense throughout Scripture, and that accurate and legitimate interpretation and application of the standards of revealed Law to civil law can be achieved by superficial, careless, or biased exegesis of those scriptural passages employing the term.

28. We affirm that human legal systems that are consistent with Biblical principles will employ a basic human reasoning process that is deductive in nature, and that several logical processes may be proper in applying universal Biblical principles to specific human situations.

We deny that human reason plays no role in legal systems consistent with Biblical principles, and that Biblically consistent reasoning processes can follow any basic pattern other than deduction.

29. We affirm that man’s understanding of God’s Law and its application to civil law can be enlightened and enlivened constantly by the work of the Holy Spirit in the world today, even though man may, in his depravity, refuse to accept the guidance provided by the Holy Spirit.

We deny that non-Christians, in that the requirements of God’s Law are written in their hearts, are utterly incapable of influencing civil law to conform with God’s Law.

30. We affirm that because Christians have unique access to the deepest knowledge of God and His truth they have a special capacity and responsibility before God and man to influence civil law to conform to God’s standards, and that the Christian’s responsibility regarding civil law is compatible with, and closely related to, his responsibilities in evangelism, discipleship, and similar activities.
31. We affirm that Christians today and in the past have failed to apprehend and apply in civil law the clearer truths of God’s Law as they should.

We deny that the Holy Spirit will likely enlighten Christians about less clear areas of God’s Law unless and until they vigorously promote, in civil law, those truths of higher Law that they do apprehend.

The Purposes and Effects of Law

32. We affirm that the fullest possible obedience to God's Law and to civil law based on it is the result of, not the basis for, salvation.

We deny that even the fullest possible obedience to God's Law or civil law based on its standards is sufficient for salvation.

33. We affirm that obedience to God's Law or to civil law conformed to God's standards produces lives that at least outwardly reflect God's standards, and when individuals and societies conform their outward actions to God's Law and civil law based on it, conditions ensue that promote individual conversion to Jesus Christ and societal revival.

We deny that mere outward conformity to God's Law or civil law makes a person righteous in God's sight.

34. We affirm that, because of his limitations and rebellion against God, man is perverted and imperfect; that man therefore needs direction and control external to himself; and that civil law is therefore one necessary means of external direction and control (even though it, too, is imperfect because it is promulgated and enforced by imperfect men).

We deny that civil law is simply an "appropriate" or "proper" means of externally controlling and directing man, and that civil law is necessitated only by man's "innate social structure and needs" or by the mere inconvenience society would experience without it.

35. We affirm that God not only has ordained civil law as an institution but also has assigned it specific functions in His overall purposes for man and society, and that God has delegated authority to man in relation to civil law and will hold men who exercise civil authority account-able to Himself.

We deny that human society and governors have the right to arrogate to civil law or civil authorities purposes other than those prescribed by God, and that human society and human governors can abdicate or escape with impunity their God-ordained responsibility to direct civil law according to God's purposes.

36. We affirm that one purpose of civil law is to establish and maintain peace and order according to the principles and standards prescribed in revealed Law.

We deny that keeping peace and order is outside the purpose of civil law, and that revealed Law prescribes few or no principles and standards by which civil law should regulate peace and order.

37. We affirm that a second purpose of civil law is to specify, punish, and restrain wrongdoing according to the principles and standards prescribed in revealed Law.

We deny that the restraint of wrongdoing is outside the purpose of civil law, and that revealed Law prescribes few or no principles and standards by which civil law should restrain wrongdoing.

38. We affirm that the revealed Law of the New Testament sets forth purposes for the punishment associated with civil law today, including retribution, deterrence, and the vindication of God's Law.

We deny that God has failed to specify the purposes of retribution, deterrence, and the vindication of His Law for the punishment He has authorized civil law to impose; that these purposes are not set forth in revealed Law; and that revealed Law prescribes few or no principles and standards by which civil law should exercise punitive justice.

39. We affirm that a third purpose of civil law is to recognize and encourage that which is right according to the principles and standards prescribed in revealed Law.

We deny that encouraging what is right is outside the purpose of civil law, and that revealed Law prescribes few or no principles and standards by which civil law should encourage the right.

40. We affirm that, whatever purposes human authorities may *intend* civil law to fulfill, civil law by its very nature will inevitably have the three purposes listed above.
41. We affirm that when civil law exceeds the purposes or limits assigned to it by God, or executes its purposes in violation of the standards of God's Law, tyranny may result; that when civil law fails to fulfill purposes assigned to it by God, disorder and even anarchy may result; and that the improper functioning of civil law may produce both tyranny and anarchy in the same society at the same time.
42. We affirm that as civil law fulfills its purposes, it inevitably gives formal and authoritative sanction to some moral values in opposition to others; that society views what is "legal" as "right" and what is "illegal" as "wrong;" and that this is true because legal and moral rules are inevitably and symbiotically related.

We deny that civil laws can avoid sanctioning some moral values in opposition to others; that legal and moral rules bear little or no relationship to each other; that what is legal is always morally right; and that what is morally right is always legal.

43. We affirm that when civil law must uphold some moral values over others, it should uphold Christian values because of their superiority as demonstrated by history, logic, empirical data, and other means.

We deny that the Christian system of moral values should be rejected when civil law must discriminate among competing systems, and that any non-Christian systems of values are equal or superior to the Christian system.

44. We affirm that civil law may properly intervene in problem areas despite allegations that the matter is "private" (not "public") in nature or that only consenting adults are involved or that only a "victimless crime" is involved.

We deny that civil law is *ipso facto* prohibited from intervening in situations simply because of charges that the matters are "private" or that only consenting adults are involved or that the crime is "victimless."

45. We affirm that civil law may properly intervene in problem areas despite allegations that civil law is acting in a "paternalistic" manner or that society is so "pluralistic" that the legislation of a particular moral value in opposition to another value is invalid.

We deny that civil law is *ipso facto* prohibited from intervening in situations simply because such action is branded as “paternalistic” or as an invalid “legislating of morality.”

46. We affirm that revealed Law designates many areas of life as truly “private” — under the control of private individuals and groups and beyond the intervention of civil law; that the object of civil laws should be actions or deeds, not mere thought or opinions; and yet that civil laws sometimes have the inevitable practical effect of influencing thought.
47. We affirm that when civil law reflects Christian moral values, the purpose and effect are (and can only be) to make “virtue easier and vice harder,” *not* to *force* anyone to “be virtuous.”
48. We affirm that when civil law reflects Christian moral values, the most it can achieve is to eliminate the *predominance*, but not the mere *presence*, of sin (particularly sinful conduct) in society, and yet that restraining sin is a vital contribution that civil law makes to society.

We deny that basing civil law on Christian moral values is sufficient to eliminate the *presence* of sin in society, and yet that eliminating sin’s *predominance* through civil law is of little or no value.

49. We affirm that the more religiously fragmented a society becomes, the more civil laws must uphold some religious views in preference to others, and that in such cases civil law should reflect Christian values.

We deny both that it is the God-ordained purpose of civil law to establish or prohibit religious beliefs, worship, or other religious activities, and simultaneously that civil laws can always be totally neutral toward different religious views, especially when those views conflict and compete.

50. We affirm that when other societal institutions — *e.g.*, family and church — grow weaker and less effective, the power, both symbolically and instrumentally, of civil law and government increases significantly.

We deny that when other societal institutions become weaker there is no impact on civil law’s importance or that the impact is an inevitable weakening of civil law.

Principles of Law

51. We affirm that revealed Law and, to a significant extent, natural law set forth basic principles that civil law ought to observe as it fulfills its purposes, and that these basic principles may be subsumed under two omnibus principles: *jurisdiction* and *justice*.

1. The Omnibus Principle of Justice

52. We affirm that revealed Law defines justice in general as “that which is right in a moral sense” and as “that which is equitable.”
53. We affirm that two forms (or “primary principles”) of justice prescribed by God’s Law as standards to be followed by civil law are: (a) substantive justice, which is concerned with the content of civil law; (b) procedural justice, which is concerned with the processes by which civil law is enacted or enforced.

1.a. *The primary principle of substantive justice*

54. We affirm that the primary principle of substantive justice includes several cardinal component principles that are set forth in God's Law and to which civil law ought to conform.

We deny that the omnibus principle of substantive justice has no clearly designated component principles set forth in God's Law.

55. We affirm that one cardinal component of substantive justice is the principle of liberty of worship — the freedom of individuals and groups to choose what will be supreme in their lives and to relate to that without undue interference by civil law.

We deny that civil law ought to establish officially any specific denomination or religion, to recognize a deity (or group of deities) whose worship or support it requires of the state's citizens, or to interfere capriciously with religious belief, worship, or practices (*i.e.*, civil law may certainly outlaw "worship" that involves such acts as child sacrifice, drug use, etc.).

56. We affirm that a second cardinal component of substantive justice is the principle of liberty of expression and association; that man is capable of expressing himself and associating with others who are likewise created in God's image, and has a right to do so; that man is responsible to God and his fellow man for the manner in which he exercises these capabilities and rights; and that civil law should restrain such forms of expression as perjury, obscenity, public profanity and blasphemy, and associations or assemblies that imperil others.

We deny that civil law ought to limit responsible expression and association.

57. We affirm that a third cardinal component of substantive justice is the principle of the sanctity of the family as one of the fundamental institutions established and empowered by God as a vital base of human society, and that revealed Law specifies roles, responsibilities, and an authority system for the family that civil law must recognize and respect.

We deny that the family is only an unimportant phenomenon in society; that its roles, responsibilities, and authority are not specified by revealed Law; and that incestuous, homosexual, polygamous, adulterous, promiscuous, and other non-monogamous or unnatural liaisons ought to be recognized or treated by civil law as families.

58. We affirm that a fourth cardinal component of substantive justice is the principle of sanctity of human life (including the protection of innocent human life) as that which God has created in His image and for His purposes, and that civil law should not only outlaw the illegitimate taking of human life, but also curb practices that endanger human life (*e.g.*, improper drug use and media incitement to violence and crime).

We deny that the protection of human life is not a special responsibility assigned by God to civil law and government, and that civil law and government can properly discharge this vital responsibility if they allow to go unchecked such illegitimate deprivations of life as murder, abortion, suicide, infanticide, and euthanasia. Likewise, we deny that genetic engineering properly respects the sanctity of human life unless it is conducted according to the principles set forth in the relevant point of *The Christian World View of Medicine*, also published by The Coalition on Revival.

59. We affirm that a fifth cardinal component of substantive justice is the principle of the value and dignity of the individual; that this value and dignity derive from his being created in God's image and, perverted as he is, loved by God so much that God sacrificed His Son Jesus Christ to redeem man; that the principle of human dignity requires an individual to assume all the responsibilities assigned him by God (*e.g.*, caring for his own needs if he is able-bodied); and that civil law ought therefore to accord the individual the greatest respect and to intervene in his life and responsibilities only in manners and for reasons prescribed by higher Law.

We deny that a proliferation of civil laws regulating men and generating massive government welfare programs is compatible with individual dignity and value; that civil law properly respects human dignity when it either fails to hold individuals responsible for wrongful conduct or neglects the truly helpless or needy when others fail to care for them as God requires.

60. We affirm that a sixth cardinal component of substantive justice is the principle of sexual morality; that sexual intimacy ought to occur only in marriage ("marriage" being defined by revealed Law as a formal, heterosexual, monogamous relationship); that civil law ought to respect this principle and protect marriage from both illicit sexual acts and other acts that encourage illicit sexual relationships (*e.g.*, obscenity, "palimony suits," pornography, etc.).

We deny that civil law may validly define marriage in a manner other than that specified by revealed Law, and that it may legitimately allow such practices as prostitution, incest, polygamy, sodomy, bestiality, and sexual abuse.

61. We affirm that a seventh cardinal component of substantive justice is the principle of honesty and integrity; that this principle prohibits such practices as lying, cheating, other deceit, fraud, and broken commitments; that civil law should therefore protect against such offenses as libel, slander, perjury, and impairment of contracts; and that civil law and government also ought to refrain from such practices in their own operations and to encourage honesty and integrity in every way possible.

We deny that civil law ought to legalize or encourage such attacks on the principle of honesty and integrity as perjury, libel, slander, contract violations, and tax evasion.

62. We affirm that an eighth cardinal component of substantive justice is the principle of human stewardship, which requires that property and wealth be under the ownership and control of private parties (individuals, partnerships, corporations, etc.) rather than civil government; that these private parties ought to be good stewards of their property and wealth, administering their assets with the interests of God and their fellow men in mind; and that civil law and government ought to respect and protect private property and free enterprise systems and conduct their own affairs in an economically responsible manner.

We deny that civil law and government have a right to condone, foster, or engage in collectivism, debt, inflation, covetousness, chronic overspending, or unjust impairment of property rights, and that civil law should be used to generate massive government welfare programs (particularly at the national level), conduct, promote, or maintain state lotteries, or contribute to deficit budgeting, inflation, or excessive public or private debt.

63. We affirm that the aforementioned eight cardinal components of substantive justice are so closely interrelated that the extent to which one principle is observed will have significant consequences for the observance of the other principles as well (*e.g.*, abortion *destroys* human life; homosexuality,

evolutionism, pornography, and obscenity *debase* human life), and that civil law therefore must be properly concerned for all eight cardinal components if any one particular component is to be adequately safeguarded.

We deny that the cardinal components of substantive justice bear little if any relationship to one another, and that one component can be adequately protected if any others are not.

1.b. *The primary principle of procedural justice*

64. We affirm that a second form of the omnibus principle of justice is the primary principle of procedural justice, which is concerned with the processes by which civil laws are (a) enacted and (b) enforced, and that each of these cardinal components of procedural justice — enactment and enforcement — subsumes several standards set forth in transcendent Law.

We deny that procedural justice does not include the cardinal components of civil law enactment and enforcement, and that transcendent Law sets forth no standards to which procedural justice must conform.

1.b.1. *Procedural justice and enactment of civil laws*

65. We affirm that the procedures for *enactment* of civil law respect the principle of the dignity and value of man when they give due regard to such norms as “consent of the governed,” “majority rule with minority rights,” and “equality before the law,” and that implementation of these norms is most beneficial in a system where the citizens are enlightened and self-disciplined and observe the constraints of higher Law.
66. We affirm that the Christian community in a society bears a special responsibility to be involved in the enactment of civil laws and to serve as a model of godly political participation, and that the failure of the Christian community properly to assume this responsibility will harm both it and society.

We deny that the Christian community bears little or no special responsibility to be involved in and serve as a model of proper political participation, and that the abdication of this responsibility by Christians will have little or no harmful effect on either society or the Christian community.

1.b.2. *Procedural justice and enforcement of civil laws*

67. We affirm that *enforcement* of civil laws should conform to norms guiding the processes by which violations of law are: (a) proven and (b) redressed, and that revealed Law sets forth standards to guide civil law relative to both proof and redress.

We deny that revealed Law sets forth no standards to guide civil law relative to proof and redress.

68. We affirm that revealed Law sets forth several norms to which civil law should conform in order to prove violations of law, including the following: (a) equality before the law; (b) public trials; (c) strict rules of evidence (testimony under oath, multiple witnesses, stringent standards to encourage witnesses’ veracity, etc.); and (d) honesty and impartiality on the part of judges and other judicial officers.

69. We affirm that two major means set forth in revealed Law of both redressing violations of law and otherwise imposing justice are punishment and restitution, and that civil law should recognize both different degrees of offenses and, consequently, different grades of punishment or other redress.

We deny that punishment of criminals is necessarily cruel or inhuman, and that punishment may legitimately fail to reflect the degree of offense.

70. We affirm that in His Death, the perfect Law-Obeyer, Jesus Christ, fully and eternally paid the ultimate penalty for law-breaking, accepting the punishment required by God's Law for each and every violation of that Law committed by all men throughout history, and that this work of Christ demonstrates the necessity and inevitability of punishment for disobedience to God's Law.

We deny that Christ's Death only displayed God's love for man without also displaying God's punishment for sin.

71. We affirm that as violators of God's Law, all men ultimately must stand before Christ, who will finally, eternally, and supremely judge nonbelievers for their violations of God's Law, pronouncing and executing their just and eternal punishment, and that punishment for law-breaking is here seen as a valid and necessary principle.

We deny that, as violators of God's Law, nonbelievers can escape the final, eternal, supreme pronouncement and execution of their just punishment by the Judge Jesus Christ, and that the principle of punishment for law-breaking is either invalid or unnecessary.

72. We affirm that one form of punishment prescribed by revealed Law for use in civil law is capital punishment; that this form of punishment is ordained by God in recognition of the value and dignity of the individual; and that it should continue to be imposed in this New Testament period for such offenses as murder.

We deny that capital punishment is not prescribed by God; that it is unjust or unmerciful; and that it has been abrogated by the New Testament for such crimes as murder.

73. We affirm that only speedy punishment that holds the wrongdoer responsible for his offenses and conforms to the standards cited above will consistently accomplish the purposes specified by God for civil law in this New Testament period, and that civil law's failure to enact and enforce law properly and promptly will lead ultimately to great harm to, and judgment of, society.

74. We affirm that a second means of redressing violations of law and otherwise imposing justice prescribed by revealed Law for use in civil law today is restitution, and that the principle of restitution should be followed in dealing with both crimes against property and non-capital crimes against persons.

75. We affirm that because procedural justice includes a number and variety of specific standards, civil law must properly balance the various standards of procedural justice and the rights of the individual against the rights of society, and that if civil law fails to strike the proper balances between competing values, injustice will result.

5. For a more detailed discussion of jurisdiction, see ##80ff below.

We deny that civil law can with impunity abdicate its responsibility to balance properly the various standards of procedural justice or the rights of the individual against the rights of society, and that true justice will prevail if civil law fails in this responsibility.

76. We affirm that a civil law system that accurately reflects God's Law will strike a proper balance between substantive justice and procedural justice; that while procedural justice must be observed by civil law in countering violations of substantive justice, excessive emphasis on procedural standards (*e.g.*, in criminal cases) will create — not reduce — violations of substantive justice; and that under such conditions there is, practically, little or no justice at all.

We deny that a civil law system that accurately reflects God's Law can be overbalanced in favor of either substantive or procedural justice, and that true justice can be done in a society where either form of justice is sacrificed to the other.

2. *The Omnibus Principle of Jurisdiction*

77. We affirm that a second omnibus principle that civil law is required to observe is the principle of *jurisdiction*, which specifies the sphere of authority within which civil law may properly operate as it observes the first omnibus principle, justice, and fulfills its purposes.

We deny that civil law has unlimited jurisdiction within society.

78. We affirm that the principle of jurisdiction requires civil law to respect the spheres of authority and responsibility assigned by God to other human agents — *e.g.*, family, church, and individual. We further affirm, therefore, that the responsibilities borne by civil law relative to the principle of justice are in some ways similar to, and in other ways different from, the responsibilities of other human agents relative to the principle of justice.⁵

We deny that civil law may intrude at will upon the spheres of responsibility assigned by God to other human agents, and that civil law's responsibilities relative to the principle of justice are either identical to or totally different from the responsibilities of other human agents in regard to justice.

Law and Other Agents in Society

79. We affirm that of the God-ordained agents of government in society (*e.g.*, individual, family, church, and civil law and government) only civil law and civil government are authorized by God to represent society in general and exercise governing jurisdiction over society for the common good, and that civil law must therefore be concerned particularly with promoting the *common good*, protecting peace and order throughout society, and effectively and efficiently (though fairly) punishing those who disrupt the common good, peace, and order.

We deny that civil law and government exist primarily to promote the interests of minority groups or individuals at the expense of society, and that civil law may legitimately abdicate its special responsibilities of promoting the common good, protecting societal peace and order, and punishing wrongdoers, without causing serious harm to society.

80. We affirm that civil law has been granted specific primary jurisdiction by God in accord with His directive will, which jurisdiction conforms to higher Law; that God may from time to time grant

civil law secondary or “back-up” jurisdiction when other human agents fail to perform as God intends; and that such secondary jurisdiction is within God’s permissive will and should thus be as limited in extent and duration as possible.

We deny both that such secondary jurisdiction may never exist and that it is to be accepted as a permanent or extensive addition to civil law’s primary jurisdiction.

81. We affirm that civil law should respect the God-ordained institution of the Church and the sphere of responsibility God has assigned to it, and that this sphere of responsibility includes evangelism, church discipline, settling disputes among believers, and determining church organization, structure, doctrine, etc.

We deny that it is within the jurisdiction of civil law to tax the Church in performing its God-ordained functions, to determine which beliefs of a church or other religious organization are “unacceptable” and *ipso facto* subject to civil law penalties, and to interfere in church discipline that conforms to Scripture.

82. We affirm that civil law should respect the God-ordained institution of the family and the sphere of responsibility God has assigned to it, and that this sphere of responsibility includes the conception, birth, physical care, spiritual nurture, education, discipline, and supervision of children, and providing for man’s material needs.

We deny that civil law ought to control the education of children; to interfere in the spiritual nurture, discipline, and supervision of children except when necessary to prevent child neglect, child beating, etc.; to make it difficult or impossible for each family member to assume his proper role in the family; or to make it difficult or impossible for families to provide for members’ material needs.

83. We affirm that the usurpation by civil law of the responsibilities of family or Church and the interference by civil law with properly functioning churches and families are errors of the gravest nature, and that such errors will have definite, harmful consequences for civil law, Church, family, and society.
84. We affirm that because God has created man in His image, sacrificed Jesus Christ for his redemption, and established definite standards of justice and righteousness, men possess God-given human rights antecedent and superior to the power of civil law, and that these human rights attach to men both individually and in groups (*e.g.*, a “society” possesses certain rights, as do individuals in it).

We deny that human rights have any source other than the Judeo-Christian God; that civil law may “create” any true human rights; and that human rights attach only to men as individuals or as “minority groups” and never to a society as a whole.

6. For a more detailed discussion of civil laws that legitimately restrict men, see ##55-62 above.

7. The Coalition on Revival as an organization neither promotes nor condemns civil disobedience as a means of advancing the positions expressed in this document.

85. We affirm that at the heart of our understanding of God-ordained human rights is the concept that men are created with equal freedoms derived from God's omnibus principles of justice and jurisdiction, and that among God-ordained human rights are: (a) the right to life itself; (b) the right to security — to be unharmed and reasonably free from fear of harm; (c) the right to freedom of worship; (d) the right to freedom of association and expression in its various forms; (e) the right to marry, beget and rear children, and otherwise carry on family life; (f) the right to possess one's own person; (g) the right to freedom of movement; (h) the right to participate in public life (including civil law and government); (i) the right to honest, fair, and equal treatment by civil law and government, by other agencies in society, and by other individuals; (j) the right to the fruits of one's labor; (k) the right to private property; (l) the right to freedom from defamation of one's character and person; (m) the right to a moral life.
86. We affirm that it is a vital responsibility of civil law to recognize and protect human freedom, and yet that civil law contributes most directly to "external freedom" — to protecting men from illegitimate restraints on the exercise of their God-given freedoms by human sources outside those restricted (*e.g.*, a government agency).
87. We affirm that much of the "freedom" to which the Bible refers is "internal" (*e.g.*, freedom from sin in one's life) and is attainable only through submission to Jesus Christ; and that civil law contributes to this type of freedom mainly in an indirect way, *e.g.*, through providing for the free and unrestricted dissemination of the gospel.
88. We affirm that no person or group has the unlimited freedom to do as he desires, without any consideration for the rights of others, for God's moral code, etc.,⁶ and that the greatest external freedom is attainable in a society where internal freedom also exists on a widespread basis.
89. We affirm that civil law should respect and protect true equality (*i.e.*, men are created equal before God, equally possess God-given rights, are entitled to equality before the law); that revealed Law strongly denounces discrimination — illegitimate distinctions among human beings — and requires that civil law do likewise; and that if civil law is used as an instrument of discrimination (*e.g.*, against the poor, the helpless minority, etc.), both those oppressed and society in general will suffer.
90. We affirm that civil law must recognize that there are some inherent differences between human beings (*e.g.*, capabilities); that additional differences result from God's assignment of different roles to different human beings (as within marriage and the family); that individuals, by their own actions, may create inequalities (*e.g.*, economic inequalities may result from the diligence of some and the sloth of others); that civil law should recognize these differences as legitimate and not attempt to minimize them; and that efforts to impose total equality ("identicalness," "leveling," or "egalitarianism") through civil law will cause great harm to both society and individuals.

We deny that true equality implies that all human beings are identical.

91. We affirm that the Christian system of law, far from being inimical to freedom and equality, is far more protective of these God-given human rights than is any other, and that in those areas of the

8. For a more detailed discussion of other principles related to the effectuation of civil law, see ##64-66, above.

world where Christian values have prevailed, true liberty and equality have spread, to the benefit of both society and individuals.

We deny that non-Christian legal cultures promote true freedom and true human equality to the fullest extent possible on earth.

92. We affirm that, while civil law must respect all persons within its jurisdiction, respect for and obedience to civil law are clear, definite, vital, Biblically-ordained responsibilities of every Christian, and that the Christian should make every reasonable effort not to resort to civil disobedience.

We deny that it is Biblically acceptable for a Christian to regard civil ordinances lightly or to engage in civil disobedience in a cavalier, capricious, eager, or taunting manner.⁷

93. We affirm that disobedience to civil law on the part of the Christian may be Biblically proper or even necessary under certain circumstances (*e.g.*, when civil law commands the Christian to render to the civil authority what belongs to God [such as worship], or when civil law commands the Christian to violate God's Law [for instance, to murder]).
94. We affirm that the Bible recognizes several responses a citizen may make to ungodly civil laws, including some not involving civil disobedience (*e.g.*, minimizing conflict, appealing to civil authorities for remedial action, and leaving the jurisdiction of the oppressive civil authority) and some involving civil disobedience.

Law and Other Christian Values

95. We affirm that godly love and mercy are complementary to God's justice and Law, and that when God's justice and Law prevail the fullest measure of godly love and mercy is also likely to prevail.

We deny that godly love and mercy, on the one hand, and God's Law and justice, on the other, are mutually contradictory.

96. We affirm that man is created in God's image and designed to function most properly only when he obeys God's Law, and that informing mankind of God's Law and even compelling man to obey that law are therefore acts of love and mercy in that they direct man toward the most joyful and blessed way of living.

We deny that requiring men to observe God's Law is unloving, unmerciful, repressive, or detrimental to man's best interests.

97. We affirm that God's Law requires men at least to treat one another equitably and to "give to each man his due," and, therefore, that conforming man's law to God's Law is both merciful and loving because it promotes the most equitable social relationships.

We deny that conforming man's law to God's standards of justice is unloving, unmerciful, repressive, or detrimental to man's best interests.

The Effectuation of Civil Law

98. We affirm that because a philosophy of civil law cannot be totally separated from the structures and processes that enact and enforce it, those structures and processes should conform to Biblical standards that provide for a civil government that is simultaneously effective and limited.
99. We affirm that *federalism* (in which as much power as possible resides in lower levels of government) and *separation of powers* (in which separate branches of government check and balance each other's power to prevent usurpation of inordinate power by any one branch) contribute to just and efficient civil government.⁸

A Call to Action in Law

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 theories and practices of law 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 theories and practices of law 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 practices of law 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 law 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 the behavior of the Body of Christ and

our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures.

Specific Actions

Just as faith without works is dead, so are words without action. In the light of these affirmations and denials, therefore, we urge our Christian brothers and sisters across America to join us in resurrecting the open and diligent study of jurisprudence and reinstating America's Judeo-Christian legal foundations through:

1. *Supplication:* We urge that Christians involved in the articulation, application, and defense of Christian jurisprudential principles in America fervently and continually bow before the Lord and beseech Him that both individual Christians and the American Christian community might be cleansed, renewed, and matured to be mighty spiritual warriors in the battle over American law.
2. *Participation:* We urge that both Christian attorneys and non-attorneys (church leaders, philosophers, generalist scholars, and others) participate much more than they presently do in the search for a better understanding of God's Law and the implementation of its standards in America's system of law and jurisprudence.
3. *Investigation:* We urge that American legal scholars (both attorneys and non-attorneys) undertake a continuing program of Biblical and jurisprudential investigation and study in order to understand more fully God's Law and the manner in which American jurisprudence and law can be conformed to its standards.
4. *Education:* We urge that a massive program of education be designed and implemented in order to improve the American Christian public's understanding of law and jurisprudence and to help it become more active in the realm of law and jurisprudence.
5. *Legislation:* We urge that American Christians vigorously promote policy-making (legislation) to help reinstate the Judeo-Christian system of jurisprudence and law on which the nation was founded.
6. *Litigation:* We urge that American Christians vigorously pursue judicial action to help reinstate the Judeo-Christian system of jurisprudence and law on which the nation was founded. Christian attorneys should pursue cases that will provide landmark, precedent-setting decisions and that will keep those opposed to God's righteous Laws on the defensive.

We further urge that these six general goals above be pursued in conjunction with the following more specific goals:

1. Promoting a societal return to a limited jurisdictional view of civil law and government, wherein civil law must respect other God-ordained institutions such as the church and the family and their God-given jurisdictions, but must also function effectively within its own God-ordained sphere of authority.
2. Promoting a societal return to the following principles of substantive justice:

2.1 *Liberty of Worship*

- 2.1.1. Protecting and promoting the ability of individuals, families, and other groups to associate corporately for religious activities without interference from zoning and other regulatory laws beyond what is necessary for protection of health and safety;
- 2.1.2. Opposing the use of the civil tort system to restrict the ability of churches to exercise Biblical discipline upon their own members;
- 2.1.3. Affirming the right of churches to hold and practice Biblical doctrines even if they oppose the stated “public policy” of this particular time — *e.g.*, church policies of exclusively male leadership in the church should be free from charges of sex discrimination, and church policies requiring exclusively heterosexual leadership and/or membership should be free from charges of discrimination on the basis of sexual preference;
- 2.1.4. Recognizing in law that the church, as the steward of God’s resources, should not be subject to taxation as are other entities;
- 2.1.5. Recognizing in law that internal church policies and disputes regarding church policy, doctrine, and property should be handled according to internal church documents without an imposition of civil law that contradicts these internal standards.

2.2 *Liberty of Expression and Association*

- 2.2.1. Opposing obscenity and pornography in any form, because it degrades women in particular and society in general;
- 2.2.2. Opposing laws that make offenses of libel and slander impossible to redress responsibly;
- 2.2.3. Affirming the rights of Christians to speak and proclaim the Gospel freely in the public marketplace, by: (a) supporting the placing of religious symbols in public places in accommodation of the people’s religious beliefs; (b) affirming the right of individuals to pray vocally and speak about religion in public places, including public schools and other government buildings.

2.3 *The Sanctity of the Family*

- 2.3.1. Preserving the monogamous, heterosexual relationship as the only legal form of marriage, and opposing all other alleged forms of “marriage,” *e.g.*, homosexual or lesbian relationships, “palimony” arrangements, “living together” arrangements, etc., by denying them any legal recognition or benefits of “marriage”;
- 2.3.2. Opposing liberal or no-fault divorce laws, which are extremely destabilizing to the family, with children their principal victims and women — who are consequently disadvantaged — their secondary victims;

- 2.3.3. Opposing the widespread, popular, and destabilizing married lifestyle of two parents working full-time outside the home — and creating “day-care children” — except when such an arrangement is essential to the physical survival of the family;
- 2.3.4. Upholding and strengthening the family as the fundamental unit of society by opposing interference by the civil law in parental decisions regarding child-rearing, including reasonable physical discipline.

2.4. *The Sanctity of Human Life*

- 2.4.1. Affirming in law the sanctity of human life from the moment of conception, regardless of place of residence, handicap, or age, and rejecting the Humanistic view of man as merely a higher animal;
- 2.4.2. Opposing the teaching of evolutionary theory as fact and/or as the only “scientific” explanation of origins;
- 2.4.3. Opposing the dangerous and unbiblical “quality of life ethic” for humanity, which prefers to solve man’s problems through such practices as abortion, infanticide, and the so-called “mercy-killing” of the handicapped and aged;
- 2.4.4. Recognizing in law that man’s worth is not based upon his contribution to society or his state of dependency;
- 2.4.5. Affirming in law that the central issue in the sanctity of life versus quality of life controversy is the worth of man and the nature of his origin, and that practices such as abortion and euthanasia attack God’s position as Creator and man’s position as created in God’s image;
- 2.4.6. Affirming in law that the sanctity of life concept does not preclude capital punishment or acts of self-defense.

2.5. *The Value and Dignity of the Individual*

- 2.5.1. Recognizing in law that the dignity of the individual derives from his inherent worth as a being created in the image of God and for whom Jesus Christ died;
- 2.5.2. Affirming in law that the dignity of the individual requires that civil law protect freedom of expression and of thought, which precludes civil law’s punishing purely mental sin — which is solely within God’s jurisdiction;
- 2.5.3. Recognizing in law that individuals’ exercise of their freedoms of expression is not absolute, but that they must consider the effects of such expression on others and on society in general;
- 2.5.4. Affirming in law that equality of individuals is not synonymous with identicalness of individuals, by: (a) affirming the positional equality of men and women before God and the law, but rejecting in law a concept that the sexes are totally equal in purpose or function, and opposing laws that seek to create sexual “sameness” where

such does not naturally exist; (b) supporting governmental policies and laws that seek to promote a “color-blind” society, but opposing laws that, in effect, discriminate against any race, ethnic group, etc., under the guise of correcting past wrongs — *e.g.*, affirmative action quotas and reverse discrimination in general.

2.6. *Sexual Morality*

- 2.6.1. Recognizing in law that monogamous, heterosexual marriage is the only legitimate place for sexual expression and pleasure;
- 2.6.2. Opposing by law all other forms of sexual relationship and expression — *e.g.*, homosexual and lesbian relationships, bestiality, incest, etc.
- 2.6.3. Using both legal and extra-legal means to oppose pornography in all its forms, especially child pornography, and to punish economically businesses that sell pornography and reward economically those that do not.

2.7. *Honesty and Integrity*

- 2.7.1. Strengthening the nation’s criminal codes against white collar crime, and rejecting the double standard presently existing in many areas under which white collar crime and blue collar crime are treated differently, constituting hypocritical and discriminatory action;
- 2.7.2. Resurrecting, through both legal and extra-legal means, the “handshake” standard of integrity in business; rejecting the “success at all cost” mentality that condones breaching valid agreements for monetary self-gain or other selfish reasons; and rejecting the rationale of economic “societal benefit” to justify willful and wanton breaching of agreements;
- 2.7.3. Upholding in law a standard of competence and equity in both business and government that will counteract incompetence and greed, which are the present norms in much of business and government;
- 2.7.4. Extending the principle of honesty and integrity to cover the American judicial system, whose recent usurpations of power have so often been disguised and misrepresented as merely new applications of traditionally-accepted legal principles, and promoting the exposure of such deceit and the re-establishment of a properly functioning judiciary through a variety of possible actions, including the following:
 - 2.7.4.1. altering the selection process for federal judges;
 - 2.7.4.2. requiring periodic reconfirmation of federal judges;
 - 2.7.4.3. requiring a substantial majority vote (2/3, 3/4, etc.) on a court before it can rule a law unconstitutional;
 - 2.7.4.4. allowing Congress, by a substantial majority vote, to overturn a court ruling of unconstitutionality;

2.7.4.5. withdrawing certain issues from the jurisdiction of the federal courts;

2.7.5. Opposing through these and other possible actions the functioning of the U.S. Supreme Court as a “legiscourt,” and promoting in law a concept of judicial review that respects such vital American principles as limited government, consent of the governed, and separation of powers.

2.8. *Human Stewardship*

2.8.1. Affirming in law the Biblical standard that “the earth is the Lord’s and the fullness thereof,” and that property and wealth are to be privately owned and controlled, and opposing in law attacks on these concepts in such forms as collectivism, unfair and/or excessive taxation, inflation, excessive debt (public and private), welfarism, excessive government economic regulation, etc.;

2.8.2. Promoting in law conditions conducive to wise and unselfish use of material resources by private parties that own and/or control them, and encouraging them to act in the interest of other individuals and of society in general;

2.8.3. Opposing in law the willful and wanton destruction of our environment, but balancing concerns about nature and the environment against other needs of humanity, which will often be more important;

2.8.4. Promoting in law the standard of accountability, recognizing that man, as a true steward, is responsible for his actions and the manner in which he, as a free agent, carries out his responsibilities.

*The Christian World View of
Local and World Evangelism*

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The Christian World View of Local and World Evangelism

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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

When Jesus began His ministry, He said, "...the kingdom of God is at hand." God and man reconciled! Good news indeed! He went on, "...repent and believe the gospel [the good news]" (Mark 1:15).

In this first proclamation Jesus affirmed that the reign of God has invaded a humanity disordered by sin and that the only way to enjoy the Messiah is to repent and receive His kingly reign, both personally and in community. The kingly reign of the Lord Jesus Christ is ushered in and culminated by the saving events of His birth, life, death, resurrection, exaltation, reign, and coming again (1 Corinthians 15:1-4, 20-28). This gospel is at the same time a message of absolute authority ("the utterances of God"—1 Peter 4:11) and of infinite compassion (Romans 5:8) presented in glorious power (Matthew 28:18,19; Luke 24:49; Acts 1:8).

To His representatives, the bearers of the gospel, Jesus said, "...you shall receive power when the Holy Spirit has come upon you..." (Acts 1:8), for only thus would they become the incarnation of what they preached. It was when they were "filled with the Holy Spirit" (Acts 4:31) that they proclaimed the gospel with authority and compassion in the power of God.

Paul speaks on the one hand of evangelists as "ambassadors for Christ" (2 Corinthians 5:20), and on the other hand of his posture as that of pleading with great compassion that men be reconciled to God, warning them day and night with tears (Acts 20:31). Thus both the gospel message and the messenger are marked by authority, compassionate application, and power from on high (1 Corinthians 2:7; 2 Corinthians 5:14).

These are the missing elements in much modern evangelism. This is why the world feels it can ignore us. Yet God is raising up a growing army of people burdened by the Holy Spirit, equipped with the Word for witness, and clothed in the power of God. True revival within the Church cannot fail to produce evangelism through the Church to the whole world.

Statements of Affirmation and Denial

The Nature of the Gospel

1. We affirm that the background against which we must understand and proclaim the gospel is the utter, universal lostness of mankind, Jew and Gentile, through inexcusable guilt and the corruption of human nature by sin and the subsequent "wrath of God ...revealed ...against all ungodliness and unrighteousness of men" (Romans 1:18).

We deny that man is not a sinner by nature, and that man can perfect himself morally, improve himself spiritually, or come to God apart from faith in the divine application of the blood and righteousness of Jesus Christ.

2. We affirm that the gospel that reconciles God and man must be understood in light of five basic elements: (1) God created and reigns over all things; (2) Jesus Christ, at once God and man, actually lived among us a perfect life under God's law; (3) Sin has alienated man from God, bringing judgment and hell; (4) Christ died for our sins, was buried, was raised from the dead, was given lordship over all creation, and is coming again to deliver "the kingdom to the God and Father" (1 Corinthians 15:24) and judge all mankind (Acts 17:31); (5) God calls us to respond in repentance and faith to Christ's atonement and lordship.

We deny that these elements of the gospel are mythological, and that the historicity of the saving acts of Christ is unimportant.

3. We affirm that the law of God is designed to convict of sin and direct the sinner to Christ, while for the saved person the righteousness of the law is fulfilled in him as he walks not "according to the flesh, but according to the Spirit" (Romans 8:4).

We deny that man can appreciate fully the riches of God's grace and salvation without first seeing himself as a defenseless transgressor in rebellion against God's law.

4. We affirm that the only proper attitude by which sinful man may appropriate to himself the saving benefits of the gospel is a Holy Spirit-wrought, humble repentance, which casts itself in total dependence upon the mercy of God in Christ alone for salvation.

We deny that a right proclamation of the gospel ever leaves man with any grounds for self-righteousness or self-justification based on anything he can do to secure his salvation or make himself acceptable to God.

5. We affirm that, insofar as the final reconciliation and submission of all things to the reign of God is intrinsic to and the culmination of the gospel (1 Corinthians 15:23-28), affirming Jesus Christ as absolute Lord cannot be separated from proclaiming His saving role in the gospel (Romans 14:9).

We deny that the lordship of Christ is merely optional for the believer (Luke 6:46-49; Matthew 7:21), as if He could ever be one's Savior without also being one's Lord.

6. We affirm that this gospel is anticipated and foreshadowed throughout the Old Testament and is fully executed and defined by our Lord Jesus Christ and the apostles in the New Testament as the revealed will, word, and work of God.

We deny that the saving gospel of Christ is only one of many ways to God.

7. We affirm that the gospel of Christ is exclusive of all man-devised systems of salvation or understanding God, and that it is the only possible means of salvation and of establishing a right relationship with God (Acts 4:12).

We deny that we can consistently hold to the gospel of Christ and simultaneously adhere to any philosophy that exalts man, his ideas, or his possessions to the supreme place of importance, which belongs to God alone—whether it be humanism, socialism, communism, materialism, existentialism, or any other system.

Definition of Evangelism

8. We affirm that evangelism is that activity whereby the Church, corporately and individually, locally and universally proclaims the gospel with its promises and demands, and calls upon people to repent of their sins, receive Jesus Christ as both Lord and Savior, identify with His saving purposes and His program of redemption and sanctification, and bear the fruit of the Spirit.

We deny that evangelism is adequately conducted when it does not have in view, along with saving individual sinners, strengthening the established local church by ingrafting new converts or else planting new churches as local expressions of the Body of Christ.

9. We affirm that evangelism includes the plowing and seed-sowing aspects of witnessing that may not immediately lead to repentance and conversion, but may eventually do so.

We deny that the success of evangelism necessarily depends on or is measured by immediate visible results.

10. We affirm that the mandate given by Jesus Christ to His Church to “make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” (Matthew 28:19-20) is as binding on the membership of the whole Church today as it ever was in the first century.

We deny that evangelizing the world is the sole responsibility of departments of the organized Church, special mission agencies, or specially called individuals.

11. We affirm that no one should claim exclusivity for any method of gospel presentation; that no one should say that evangelism is the sole prerogative of any one person; and that, in contrast, evangelism involves personal sharing in daily life, exercising influence in institutional structures, evangelistic preaching, group witness, and service in Christ’s name through any and all means by which Jesus Christ may be made known as Lord and Savior.

We deny that methods of evangelism and evangelistic movements ought to be critically compared, except in terms of their fidelity to the nature of the gospel itself; that there is any right standard for such judgment apart from Scripture alone; and that such judgments ought to be made for the purpose of condemnation rather than in edifying love.

12. We affirm that any group dedicated to evangelism needs a high level of commitment, particularly when it attempts to reach highly resistant groups, and we deeply appreciate the contribution of churches and bodies that undertake such commitments.

We deny that such a high level of commitment by those called to such a ministry, assuming the absence of doctrinal error, can in itself justly be regarded as inappropriate or dangerous to their spiritual lives.

13. We affirm that leaders of each local church must understand and fulfill their God-given duty to train all its members to present the gospel clearly and simply to the unsaved (1 Peter 3:15).

We deny that local churches that fail to provide personal evangelism training for all their people can fulfill the Great Commission of Christ.

14. We affirm that, while the whole Church is called to evangelize, God has called and bestowed on the Church men specially anointed and empowered by the Holy Spirit to preach the gospel as evangelists with the two-fold function of bringing lost people to the Savior (Acts 8:12; 21:8) and, together with pastor/teachers, equipping saints for the work of service and edification (Ephesians 4:11,12).

We deny that the call to be a vocational evangelist is no longer valid, as some church groups of our day seem to assume, fully recognizing the pastor/teacher as a gift to the Church but showing little or no recognition of the evangelist as a special gift to the Church.

15. We affirm that leaders in every church should lead it into local evangelistic action, should recognize that the Lord gives some of His servants various ministry gifts to build up the Body, and, therefore, should welcome the ministry of those servants of God who have the special calling or endowment of an evangelist (Ephesians 4:11,12).

We deny that any attitude of self-sufficiency or jealousy that withholds from the congregation the ministry of specially qualified evangelists is proper.

Evangelism and Social Service

16. We affirm that, whereas the Church, motivated by the compassion of Christ, may and should seek to meet all kinds of human needs and minister healing to the sick, such activities do not constitute the communication of the intrinsic elements of the gospel as defined in 1 Corinthians 15 but rather demonstrate Christian love and so help create a climate for evangelistic soul-winning.

We deny that fruits of the gospel, such as preservation of the Church as a loving community under the lordship of Christ or the social care and compassion that flow from such a community, can of themselves fully communicate the gospel to the unsaved. Furthermore, we deny that any Christian or church that engages in these legitimate and God-honoring relationships and services to humanity, without at the same time verbally, clearly, and pointedly communicating the basic elements of the saving gospel in the enabling power of the Holy Spirit, is obeying the Lord in His clear command to "preach the gospel" (Mark 16:15).

The World Scope of Evangelism

17. We affirm that Acts 1:8 does not indicate simply a geographically sequential activity but a global responsibility that engages the obedient Church to evangelize and establish bodies of reproducing disciples among every people, who in turn will directly influence society to establish itself on Christian principles.

We deny that any church that does not make local and world evangelism a major priority in its thinking, praying, planning, and acting can enter or abide in that fullness of spiritual life bestowed by a glorified Lord in the midst of His obedient people.

18. We affirm that it is the responsibility of every local church to inform and encourage its members about world missions, and that this will result in recruiting, commending, and sending them out in the name of Christ as extensions of the local body, thus assuring the missionary of faithful prayer and financial support to enable him to proclaim the saving power of Christ effectively both at home and abroad.

We deny that the local church may give a lower priority to missions than to matters of local concern without detriment to the spiritual growth of its members.

19. We affirm that, if the Lord delays His return to earth and the population of the world continues concentrating increasingly in cities, churches and mission agencies should continually deploy evangelizing forces into the cities and population centers of the world and should back up their efforts with the necessary funds.

We deny that the masses of the great cities may not be reached successfully by the modern Church, and that reaching them with the gospel is either irrelevant or impossible in the context of city ghettos. Further, we deplore any policy of completely removing evangelical churches from inner city locations in the interests of preserving culturally homogeneous congregations.

20. We heartily affirm and commend the renewed evangelistic concern expressed in many segments of the Church today to make a persistent and sustained effort to reach and plant churches in every identifiable ethnic group or hitherto neglected sub-culture in the world. At the same time, we are fully aware of the urgent importance of bringing Christ to the nearly three billion people among whom there is not a single indigenous witnessing church.

We reject the pessimism of many in the Christian Church toward unreached people groups, such as the 900 million Muslims, as if such people cannot be reached successfully for the Lord.

21. We affirm that the ultimate goal of missions, while generally beginning with evangelism and church planting, goes far beyond this to making disciples of all the nations, and that the message of the missionary must be the totality of the gospel and the necessity of Christ's lordship in all of its fullness for all the life of individuals, families, churches, states, and other aspects of society.

We deny that the missionary task is confined to merely converting and discipling individuals and families and establishing local churches without training the people of God to apply the whole counsel of God to every aspect of life and society.

22. We strongly affirm that the many thousands of international students in major universities in our land present to Christ's Church an unprecedented opportunity for world evangelization with great potential for such students to be won to Christ, discipled for His service, and sent back as living witnesses to their own people.

We deny and, therefore, deplore and oppose any policy of merely supporting our own missionaries while failing to invite into our churches and homes these student representatives of the very nations we seek to reach and evangelize.

Revival and Evangelism

23. We affirm that history shows that great awakenings and mighty revivals consistently lead to a renewed concern for evangelistic outreach both at home and abroad; that we must therefore earnestly pray for a mighty revival in our own day so that a new spiritual vitality may be seen in Bible-believing churches with a consequent outpouring of life, commitment, and financial resources to reach those masses of people on earth who are still "separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world" (Ephesians 2:12);

and that to this end we must continue in prayer and active concern for the perennial revival of the Church, until all the true churches of Christendom are on the move to reach the whole world.

We deny and deplore as unbiblical any tendency to adopt evangelistic priorities on the basis of “cost efficiency” alone, and, on the basis of Acts 8:26-40, that considerations of finance, methodology, modern technology, psychology, or any other standard are more significant than the initiative of God Himself in directing the missionary outreach of His Church (cf. Acts 16:6-10).

A Call to Action in Local and World Evangelism

General Actions

Because of the preceding convictions, we call on all men and women committed to Christ as their personal Lord and Savior 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 local and world evangelistic 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 local and world evangelistic 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 local and world evangelistic practices glorifying to God.

Having dealt with our 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 Biblical responses;
2. influencing those in the field of local and world evangelism 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 the behavior of the Body of Christ and our nation changed to approximate more closely the view reality and morality presented to us in the Holy Scriptures;
4. bringing about conferences and coalitions designed to study and promote true revival.

Specific Actions

To these ends, we make the following commitments:

1. We must systematically emphasize Biblical guidelines for evangelism as outlined above in order to encourage our evangelical churches to see the importance of such principles of healthy and proper evangelism as the following:
 - 1.1. With every evangelistic appeal to any person to trust in Christ and believe on Him, we must make clear that he must receive Him as Lord of his life, as well as his Savior. We must never make non-Christians think they can have Christ as Savior without having Him as Lord.
 - 1.2. Christ's blood atonement for sin is the only way for sinful man to be reconciled to a holy God. No other Savior exists, no other methods, philosophies, or actions prevail with God to save a sinner. Man cannot be saved by any works of his own, by any self-improvement in character or moral behavior, or by his own initiative, but only by the substitutionary atonement of Christ and a Holy Spirit-worked rebirth. The good works that mark the Christian life are the fruit of union with Christ but cannot earn or contribute to salvation.
 - 1.3. The gospel is not merely benevolent social action, even though it should and will produce significant social action.
 - 1.4. Evangelism is not to be relegated solely to any special department of a church or denomination, but should be understood as the responsibility of all Christians everywhere to the extent of their gifting and calling by God's Spirit.
 - 1.5. Evangelism is not the chief end of man, important as it may be. The chief end of man is to glorify God and enjoy Him forever. Yet God is glorified by godly, thankful living, which in turn eventuates in soul-winning and evangelism.]
2. Every local church should have, or be part of, an ongoing evangelism training program for its members.
3. Whenever possible, it is highly commendable for churches within local geographic areas to mount united evangelistic campaigns together.
4. Urban areas and large population centers may not rightfully be neglected in our evangelistic outreach. Therefore, we should maintain systematic efforts to evangelize large cities within our reach, however much it might cost in effort and sacrifice. We should recognize that urban evangelism necessarily involves us in some difficult areas of social action and social reform.
5. We should conduct our evangelism as much as possible by personal involvement rather than impersonally. We should remember that God Himself in His missionary outreach to earth actually became one of us through the Incarnation and became involved in the humiliations and trials of our human life.
6. It is incumbent upon those who evangelize to be ready to welcome into local church fellowships and to nurture and train with pastoral care all who respond to the gospel without regard to the artificial and temporary distinctions of racial, social, or educational background.

*The Christian World View of
Medicine*

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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 usual training of health care workers and the practice of medicine virtually ignore the spiritual side of man, the reality of God and supernatural revelation, and the historical role of the healer as a kind of priest. This situation in medicine reflects the dominant view of Western society that man is only an evolved animal. Medical ethics are relative and can give no concrete answers to the complex dilemmas of today's advanced bio-technology. Man believes that he is the master of his own fate and is able to "improve" his physical and mental abilities through drugs, artificial reproduction, and genetic engineering. Health care costs continue to rise above the resources of individuals and society.

Unfortunately, most Christian health care workers have not been able to discern the difference between Biblical and naturalistic values and ethics. They have been taught to maintain a "neutral" and "non-judgmental" attitude. The Bible, in contrast, speaks of light and darkness, a contrast that is readily apparent and that does not allow a Christian to be neutral. If Christians believe that all Scripture is able to "thoroughly furnish" and "adequately equip for every good work" (2 Timothy 3:16,17), then the starting-point must be a thorough understanding of God's Word and a consistent practice conditioned by that understanding.

In an age of widespread specialization and heavy patient demands, it is extremely difficult to resist the pressure simply to work hard in one's field, to try to be moral, and to go home exhausted. The prevalence of abortion, however, has awakened us to the implications of the modern medical ethic. We must ask ourselves this question: If abortion is so readily accepted as "good" medical practice, are there other common medical practices equally wrong from God's perspective? This document is an initial attempt to discern Biblical concepts for health and the practice of medicine.

Statements of Affirmation and Denial

Epistemology

1. Revelation and Science

We affirm that the health care worker must have a thorough knowledge of the Bible practically applied to his personal and professional life (2 Timothy 3:16,17; 2 Peter 3:1).

We deny that the Bible conflicts with medical science when both are correctly understood (Genesis 1:1-2:25; Colossians 2:3).

2. Authority

We affirm that the Bible is the final authority for health, medical care, and medical ethics (2 Timothy 3:16; 2 Peter 3:1).

We deny that medical ethics should be determined by the desires of the patient, the ethics of a medical organization, current medical practice, technical feasibility, or governmental legislation (2 Timothy 3:16,17; 2 Pet. 3:1).

3. Anthropology

We affirm that God created man distinct from the animals as a unity of non-material (non-physical) and material (physical) components that both affect the presence or absence of health (Genesis 1:26-28; 2:7).

We deny that man can be treated medically as simply a bio-chemical entity that has evolved (Genesis 2:7).

4. Human Worth

We affirm that the worth of an individual person is determined by his creation in the image of God (Genesis 1:27).

We deny that the worth of a person can ever be determined by his quality of life or his usefulness to society, and that the health of collective humanity necessarily supersedes the health of the individual (Genesis 1:27).

Health

5. Health

We affirm that perfect health is a Biblical concept that has been experienced only by Adam and Eve prior to their sin (Genesis 2:17b; Romans 5:12; 1 Corinthians 15:21,22).

We deny that perfect health is possible except for the state of believers in Heaven (Hebrews 9:27; 1 Corinthians 15:42-58; 2 Corinthians 5:1-4).

6. We affirm that optimal health is achieved through spiritual regeneration, Biblical obedience, and current medical knowledge, the latter always under the authority of the Bible (Nehemiah 8:10b; Psalm 90:10; 2 Corinthians 5:17; Exodus 15:26; 1 Kings 3:14; Psalm 38; Proverbs 3:7,8; 2 Timothy 3:16,17).

We deny that optimal health may be achieved through medical knowledge alone (Exodus 15:26; 1 Kings 3:14; Psalm 38; Proverbs 3:7,8).

7. The Family's Responsibility

We affirm that the primary responsibility for health maintenance, disease prevention, and medical care resides with the family, as it is defined Biblically (Genesis 2:24; Exodus 20:12,14; Ephesians 5:22-6:4).

We deny that optimal health can be achieved without the assumption of this primary responsibility, and that minor children should ever be treated for any medical problem, except in an emergency that is clearly life-threatening, without the consent of one or both parents (Genesis 2:24; Exodus 20:12,14; Ephesians 5:22-6:4).

8. Mental Health

We affirm that spiritual regeneration and Biblical obedience are absolutely essential to a Biblical concept of mental health (Ephesians 4:9-16; 2 Timothy 1:7; James 1:6-8).

We deny that psychiatrists can promote mental health without evangelism of their unsaved patients and a thorough application of Biblical principles for their Christian patients (Nehemiah 8:10b; Psalm 90:10; 1 Corinthians 15:1-19; 2 Corinthians 5:17).

9. Longevity

We affirm that increased longevity generally results from obedience to specific Biblical commands (Psalm 90:10; Proverbs 3:7,8; Ephesians 6:2,3).

We deny that long life may generally be achieved without obedience to these specific commands (Deuteronomy 28; Romans 6:23a).

Disease and Death

10. Sin and Disease

We affirm that the ultimate cause of all disease, deformity, disability, and death is the sin of Adam and Eve (Genesis 2:17b; Romans 5:12; 1 Corinthians 15:21,22).

We deny that any true understanding of these conditions is possible on a purely natural or physical basis (Genesis 2:17b; Romans 5:12; 1 Corinthians 15:21,22).

11. Death

We affirm that spiritual death is immeasurably worse than physical death (Matthew 10:28b; Revelation 20:14,15).

We deny that treatment of the physical body is the highest priority for the health care worker (Matthew 10:28b; 1 Timothy 4:8b).

12. Sins and Disease

We affirm that medical problems are very frequently caused by personal sins (Proverbs 23:19-21,29-34; 1 Corinthians 3:17; 1 Corinthians 6:9,10).

We deny that the presence of disease, deformity, and disability necessarily implies God's temporal judgment on the person afflicted (Job 2:4-8; John 9:1-3; Acts 3:2).

Health Care Workers and the Practice of Medicine

13. Priestly Calling

We affirm that the health care worker has a priestly calling because health involves the whole person (Luke 4:18; Hebrews 12:13; 1 Peter 2:9).

We deny that this high calling allows the health care worker to neglect other callings of God, such as his spouse and family, worship and work with his local church, and personal Bible study and prayer (Ephesians 5:22-33; Hebrews 10:25; Ephesians 4:11-13; Psalm 1:2; Matthew 6:9-13).

14. Role Model

We affirm that the health care worker should maintain a lifestyle that is an example of spiritual and physical health (Philippians 3:17; 1 Timothy 3:1-13).

We deny that the health care worker is able to fulfill his priestly role without this lifestyle (Philippians 3:17; 1 Timothy 3:1-13).

15. Sabbath

We affirm that the physician must regularly rest and worship on one day in seven (Exodus 20:8-11).

We deny that all medical care supersedes the observance of a weekly sabbath rest by health care workers (Exodus 20:8-11).

16. Wholistic Medicine

We affirm that health care workers should provide resources for disease prevention and health maintenance, as well as therapeutic and rehabilitative measures, and demonstrate the interrelatedness of these areas (Luke 10:30-37; 1 Corinthians 6:19,20; 1 Timothy 4:8).

We deny that health care can be primarily concerned with therapy and rehabilitation (Luke 10:30-37; 1 Timothy 4:8).

17. Malpractice

We affirm that untoward effects diagnostic procedures and of medical treatments should be carefully weighed against their benefits (1 Corinthians 3:16,17; 10:31).

We deny that the current prevalence of malpractice suits results from a Biblical concept of liability (Exodus 21:23-25).

18. Competence

We affirm that Christian health care workers should achieve and maintain high levels of professional competence (Matthew 5:48; Romans 12:1,2; 2 Thessalonians 3:11,12).

We deny that a health care worker's status as a Christian excuses inferior standards of medical care (Matthew 25:14-30; Romans 12:1,2; 2 Thessalonians 3:11,12).

19. Health Care Team

We affirm that physicians ought to consult nurses, therapists, and other allied health care workers for information related to patient care decisions (1 Corinthians 12:12-31).

We deny that final decisions can be made by anyone other than the patients and their physicians (Romans 12:4-8; James 5:14-16).

20. Broad Care

We affirm that Christians should provide loving care across the entire spectrum of health care, especially where gaps exist in the current system — *e.g.*, terminally ill patients and unwed mothers (Matthew 18:1-6; Luke 4:18; James 1:27).

We deny that the current health and medical care system, even with an increase in government programs, is able to meet these needs (Matthew 26:11; Romans 13:4).

21. Spiritual Dimensions of Illness

We affirm that the treatment of the spiritual dimension of illness by health care workers is ethical (Matthew 5:29,30; 6:25-34; 10:28; 1 Corinthians 13:3).

We deny that any agencies of the civil government or of any other institution have the authority to prevent this dimension of treatment (Matthew 22:21; Acts 6:29; Romans 13:7).

22. Economics

We affirm that the cost of health and medical care should be borne primarily by the family with supplementation by private voluntary insurance, contributions, and the Church according to Biblical design (2 Thessalonians 3:10-14; 1 Timothy 5:8).

We deny that medical care should be provided by civil government except for disease, disabilities, and injuries directly caused by governmental service (Romans 13:1-5).

23. Motivation and Remuneration

We affirm that the health care worker should receive payment for his services as determined by the free market (Matthew 10:10b; Luke 10:7; 2 Thessalonians 3:10; 1 Timothy 4:18b).

We deny that the primary motivation of the health care worker should be financial gain (Titus 1:7; 1 Peter 5:2).

24. Sexuality

We affirm that according to Biblical design sexual stimulation and fulfillment should only take place between a man and a woman who are legally married to each other (Genesis 2:24,25; Exodus 20:14; 1 Timothy 3:12).

We deny that adultery, fornication, homosexuality, or lesbianism constitutes moral behavior in any situation, and that the prescription of birth control methods to unmarried men or women is Biblical (Exodus 20:14; Matthew 5:27,28; 1 Corinthians 6:9,10; 1 Timothy 1:8-11). We further deny that homosexuals qualify as a specially-protected legal minority and that homosexuality is a civil rights issue.

25. Responsibility for Health Education

We affirm that the primary responsibility for health education resides in the family, the Church, and the health care community.

We deny that health education should be provided by civil government, because governmental involvement in health education has generally proved pernicious, immoral, and anti-Biblical.

26. Quarantine of Communicable Diseases

We affirm that AIDS (Acquired Immuno-Deficiency Syndrome) should be quarantined in a manner similar to other communicable diseases like tuberculosis and typhoid fever.

We deny that AIDS qualifies as a handicap that should be given special status and remuneration.

27. Community

We affirm that Christians should have other Christians for their physicians (when they are available) because medicine is a priestly calling (1 Corinthians 6:1-8; James 5:14-16).

We deny that medicine and the Church are unrelated fields of service (1 Corinthians 6:1-8; James 5:14-16).

28. Priority

We affirm that health and medical care should be available to all people within the capacities of a free market to provide them and the consumer to pay for them (Matthew 25:32-46; Luke 4:18,19).

We deny that such care is an unlimited right that may be promoted to the detriment of other social responsibilities (Matthew 4:4; 1 Timothy 4:8; 2 Thessalonians 3:10).

Healing

29. Healing Process

We affirm that healing may occur through the body's natural processes, God's supernatural act, or demonic forces, concurrent with or entirely separate from standard medical intervention (Matthew 7:21-23; Luke 10:34; 1 Thessalonians 2:9,10; 1 Timothy 5:23; James 5:14-16).

We deny that miraculous healing is limited to any particular time of history (James 5:14-16).

30. Presence of Disease

We affirm that God allows some Christians to experience acute and chronic disease, disability, or deformity (Job 2:4-8; John 9:1-3; Hebrews 12:5-11; 1 Peter 1:6,7).

We deny that any absence of healing is necessarily due to a personal sin or a lack of prayer, faith, or spiritual maturity (2 Corinthians 12:8,9; Philippians 2:27; 1 Timothy 5:23).

Methodology for Ethical Decisions

31. The Situation

We affirm that within the world view structured by Biblical principles, the patient's situation points to those principles that govern the actions of health care workers (Matthew 18:15-17; John 8:10,11; 9:1-3).

We deny that the situation without this Biblical structure, that is, "situation ethics," determines the ethical decision (Matthew 5:17-20; John 14:15,21; Romans 13:10; 1 Corinthians 13:1-3).

32. Motives

We affirm that personal motive, in addition to behavior, determines whether an act is ethical or unethical (1 Samuel 16:7; Psalm 139:23,24; Matthew 5:27,28; Hebrews 4:12).

We deny that Biblical ethics can be determined only on the basis of either motive or behavior alone (Psalm 139:23,24; Matthew 5:27,28; Hebrews 4:12).

33. Truth-telling

We affirm that the Ninth Commandment requires a physician always to tell the truth to his patients (Exodus 20:16).

We deny that lying promotes the health of patients and necessary relationships within their families (Exodus 20:16).

34. Confidentiality

We affirm that Biblical authority within the family and the welfare of others in society may supersede the confidentiality of the physician's relations with individual patients, and that confidentiality should be strictly guarded when it does not conflict with other Biblical principles (Genesis 2:24,25; Ephesians 6:1-3; 1 Peter 3:7; Matthew 18:15-17; 1 Corinthians 5:1-13).

We deny that confidentiality of individual patients is an absolute requirement for health care workers (Matthew 18:15-17; 1 Corinthians 5:1-13).

Issues at the Beginning of Life

35. Beginning of Human Life

We affirm that individual human life begins with the fertilization of the human egg with the human sperm (Genesis 4:1; Numbers 11:12; Psalm 51:5).

We deny that the embryo conceived by this process must meet any other criteria to attain the full ethical and legal status of a person (Psalm 51:5; Matthew 18:8-10).

36. Abortion

We affirm that induced abortion is murder except to save the physical life of the mother, and that participation at any level is sin (Exodus 20:13; 23:22-25; Psalm 51:5; 139:13-15; Jeremiah 1:5).

We deny that the choice of the mother takes precedence over the life of the unborn child, and that detection of abnormalities or defects in the unborn child is ground for induced abortion (Exodus 20:13; Psalm 139: 13-15).

37. Infanticide

We affirm that infanticide, either by deliberate action or by inaction, is murder (Exodus 20:13).

We deny that the best interests of the family in particular or society in general are improved by infanticide (Matthew 18:1-10).

38. Intrauterine Intervention

We affirm that intervention with an unborn child at any stage after conception should be permitted only to correct clearly defined physical disease or deformity when sufficient evidence exists that the potential benefit to the child clearly outweighs any harmful effects or the possibility of death (Psalm 139:13-16; 1 Corinthians 6:19,20).

We deny that the unborn child should receive medical treatment that is any less careful or necessary than that provided to any human being (Genesis 4:1; Psalm 51:5).

39. Genetic Engineering

We affirm that alterations of human genes before or after birth should be strictly limited to the correction of clearly defined disease or deformity when sufficient evidence exists that the potential benefit to the person clearly outweighs any harmful effects or the possibility of death (Genesis 4:1; Psalm 51:5).

We deny that man has the wisdom to change human genes except to correct clearly defined physical disease or deformity (Psalm 139:13-16; Luke 4:40; James 5:14-16).

40. Fertilization

We affirm that fertilization of the wife's egg by her husband's sperm is the Biblical pattern of reproduction (Genesis 2:24; Matthew 19:4-6).

We deny that the fertilization of the egg of a woman with the sperm of a man who is not her husband is Biblical (Genesis 17:19-21; 38:24).

41. In Vitro Fertilization/Surrogate Mothers

We affirm that the Biblical location for conception and development of an embryo or fetus is its biological mother (Deuteronomy 6:4-9; Ephesians 6:4).

We deny that the conception and development of an embryo and fetus should take place within any *in vivo* or *in vitro* location other than its biological mother except possibly for the few hours needed for *in vitro* fertilization and the growth of the embryo(s) to the stage that allow for its (their) transfer (Deuteronomy 6:4-9; Ephesians 6:4).

Issues at the End of Life

42. Euthanasia

We affirm that euthanasia, either by deliberate action or by inaction, is murder (Exodus 20:13).

We deny that intervention in the disease process of a terminally ill patient is always the ethical course of action (2 Corinthians 5:1-9; Philippians 1:21).

43. Treatment of the Terminally Ill

We affirm that only the patient's physician, in consultation with other health care workers, the patient, and the patient's family, is able to assess ethical treatment or non-treatment of the terminally ill (James 5:14-16).

We deny that living wills simplify these decisions (James 4:13-17; 5:14-16).

44. Right to Die/Death with Dignity

We affirm that all men and women will inevitably die (except Christians who are raptured at the Second Coming of Christ) because of the sin of Adam and Eve (Genesis 2:17b; 3:19b; 1 Thessalonians 4:17; Hebrews 9:27).

We deny that anyone has the “right to die” by any means or for any reason, and that “death with dignity” is compatible with a Biblical understanding of death and sin, (Exodus 20:13; Ecclesiastes 8:8; Romans 14:7,8; 1 Corinthians 6:19,20; 15:56), except that it is honorable and loving for a man to lay down his life in voluntary sacrifice for another (John 15:13).

45. Sustenance for the Terminally Ill

We affirm that the image of God in all patients and the love that Jesus Christ calls us to give to all people determine the quality of care and comfort of the terminally ill (Genesis 1:26,27; Matthew 25:32-46).

We deny that water, food, and air should ever be withheld from patients, or that they have the right to refuse these basics of life, when their medical conditions allow these substances to be taken by natural routes (Exodus 20:13; Matthew 25:32-46; 1 Corinthians 6:19,20).

46. Evangelism

We affirm that the unsaved status of a patient may indicate measures that would not usually be implemented with a believer, in order to gain additional time for evangelism (Acts 4:12; Hebrews 9:27; Revelation 20:14,15).

We deny that the medical condition of the patient is the only relevant issue in terminally ill patients (Acts 4:12; Hebrews 9:27; Revelation 20:14,15).

47. Suicide

We affirm that suicide is a violation of the Sixth Commandment (Exodus 20:13).

We deny that suicide is a Biblical solution to any life situation (John 10:10; 1 Corinthians 10:13; Philippians 4:19).

48. Organ Transplantation

We affirm that transplantation of human organs is ethical when Biblical standards govern the treatment of both donor and recipient through deliberate peer review (Matthew 19:12; John 9:1-3; Acts 3:1,2), and that the premature pronouncement of a patient’s death in order to obtain his donor organs is murder (Exodus 20:13; 1 Corinthians 13:3).

We deny that transplantation of organs violates the sanctity of the human body.

Drugs and Drug Abuse

49. Therapeutic Drugs

We affirm that drugs may be used under the proper supervision of health care workers in diagnosis and treatment (Luke 10:34; 1 Timothy 5:23; James 5:14b).

We deny that drugs are necessary or sufficient in the diagnosis and treatment of all medical conditions (Luke 12:22-34; John 4:32-34; Romans 14:17; 1 Timothy 4:7,8).

50. Psychotropic Drugs

We affirm that health care workers should work to prevent drug abuse and dependency with patients who require drugs that affect the mind or senses (Proverbs 20:1; 23:29-35; Ephesians 5:18; 1 Peter 4:4).

We deny that medical care should be administered on the basis of chemical determinism as the only explanation of disordered states of the mind or senses (Genesis 1:26-28; 1 Samuel 21:13-15).

51. Substance Abuse

We affirm that abuse of such substances as drugs and alcohol involves physical disease, spiritual bondage, and distorted personal relationships (Proverbs 23:29-35; Ephesians 5:18; Genesis 9:20-23; 19:30-38).

We deny that the treatment of substance abuse can rightly exclude ministry to the whole person (Romans 12:3; Ephesians 5:18; 1 Timothy 1:7).

New Age Medicine

52. Psychic Modalities

We affirm that the use of any psychic or supernatural means in diagnosis or healing, other than prayer to God according to Biblical instructions, is a dangerous exposure to occult and Satanic powers (Deuteronomy 18:10-12; Isaiah 8:19; Matthew 24:24; Revelation 9:21; 21:8).

We deny that psychic abilities, spiritism, divination, life energies, and other paranormal processes promote health or otherwise have any ethical or scientific basis in the practice of medicine (Deuteronomy 18:10-12; Isaiah 8:19; Matthew 24:24; Revelation 9:21; 21:8).

53. Meditation

We affirm that conscious, rational meditation on God's attributes and Biblical content is a necessary dimension of health (Joshua 1:8; Psalm 1:2; 19:7; 119:50).

We deny that meditation or drugs that derange normal thought patterns or states of consciousness promote health in any way (Galatians 5:23; Ephesians 5:18; 2 Timothy 1:7).

A Call to Action in Medicine

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 medical 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 medical 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 medical practices glorifying to God;
6. seeking a balance of time committed to all areas in which we are called as Christians, especially to regular, systematic Bible study.

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. conversing with all health care workers and other Christians with the goal of discerning, clarifying, and implementing a Biblical practice of medicine;
2. 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;
3. influencing those in the field of medicine who agree with our affirmations and denials to implement these proposals in their work;
4. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside COR, to see the behavior of the Body of Christ 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 the following specific actions:

1. All Christian health care workers must join the fight against abortion. According to their situations and opportunities, individuals and groups should be involved in definite acts of activism against abortion. These efforts may be separate from or, preferably, in conjunction with Christians in other disciplines and with those pro-life groups (*e.g.*, Christian Action Council and Birth-Right) that already have programs and strategies. Health care professionals should help pastors of Bible-believing churches to shut down all legalized abortions in their counties by employing the “Puget Sound Plan,” which stopped all abortions in one Washington State county within 30 days. The plan works as follows:
 - 1.1. Two letters are written back-to-back on a single sheet of paper (see model available from the Coalition on Revival, P.O. Box A, Sunnyvale, California, 94087, or from the National Association of Christian Educators, P.O. Box 3200, Costa Mesa, California, 92628). One letter is from the pastor to his congregation, explaining the Biblical reasons why abortion is clearly murder and should be stopped by God-honoring people. The other is a form letter from Christian families to their family doctors kindly but firmly explaining that, if their doctors perform abortions or refer for abortions, they will immediately find new family doctors who do not. If a doctor’s name appears on the list of doctors in that county who perform or refer for abortions, the letter tells him that if he wants to continue being their family doctor, they insist that he place his name in the local newspaper with a growing list of other doctors in the town or county who are publicly claiming they will no longer perform or refer for abortions. The power of this plan is that only doctors may legally perform abortions, and that most family practice doctors would lose much more than they would gain financially by not complying with such a demand.
 - 1.2. The plan calls for pastors on a given Sunday to pass out the back-to-back letter to all people in their congregations and urge them to send the letter to their family doctor in the following two weeks (or go personally and read it to him), and to follow up with a phone call asking for his decision.
 - 1.3. One person must see that the list of abortion doctors is obtained and that arrangements are made for a jointly funded newspaper ad.
2. Regular publications and seminars that teach Christians how to be proper stewards of their bodies should be promoted at regional and local areas. Christians need better health to have more energy, tolerate more stress, get depressed less often, and be more creative than our non-Christian counterparts for the advancement of God’s Kingdom. Specific topics that should be addressed include weight loss, nutrition, exercise, sabbath-breaking, sleep, recreation, tranquilizers, alcohol, caffeine and other stimulants, tobacco, bulimia, lack of forgiveness, lack of personal integrity, and disobedience to God’s laws in general.
3. The economics of medicine must be re-structured according to Biblical economic principles in which the patient is responsible for the payment of medical care for himself and his family. This plan would eventually eliminate all levels of civil government from medical payments except for those problems that result directly from public or military service. Extreme care should be taken to make this transition with as little disruption to good medical care as possible. Physicians are called

upon to be more cost conscious and to seek to create less costly alternatives to present practices without significantly changing their standard of care.

4. A formal dialogue should be established among Christian health care professionals in which Christians who use God's supernatural power to bring about miraculous healings and the casting out of demons related to physical illness can discuss this issue peacefully with those Christians who do not use these means or who believe they are not valid.
5. A coordinated, national warning needs to go out to all Christians about the spiritual and physical dangers of participating as either doctors or patients in psychic, New Age medicine.
6. A group of traditional doctors needs to dialogue together with non-traditional practitioners to examine the credibility of such non-traditional health care methods and treatments as chiropractics, combining diets, herbal cures, laetrile, and colonics, so that these treatments may be examined first-hand to determine their scientific medical value.
7. The national and regional co-chairmen of the medical sphere of The Coalition on Revival should plan seminars to teach these Affirmations and Denials and the thoughts upon which they are based at the regional and local levels.
8. Letters-to-the-editor in medical publications are a simple method of expressing one's ideas to a national audience. A very high percentage of these are published when they are reasonably written. Such letters are more likely to be published if they are not explicitly Biblical, even though they may be quite conservative in their content.
9. Attempts must be made to teach Christians who are psychiatrists where their "therapy" fails to conform to the Bible. This effort may be made on a personal basis, through seminars, or in publications. The COR Affirmations and Denials for Psychology and Counseling contain these basics and could be used in this manner.
10. Private practitioners should consider "donating" ten per cent of their time to the care of indigent patients, if they are not already doing so.
11. Opportunities must be sought to demonstrate that medical ethics are not discerned without a discussion of values and that on that basis the Bible is more concrete with a stronger tradition and larger following than any other source of values.
12. Those health care workers who believe that they have the gift of discernment must somehow find time to study more, to write and speak, and to consider attending seminary or being disciplined by someone who is more mature in the faith, in order to expand their influence among other Christians. This need may be the most critical to the transformation of medicine toward the Biblical ideal.
13. Publications, such as journals and newsletters, must be begun on a national level in which serious Biblical arguments concerning medical practice can be presented and readers can respond. Groups involved in this area should dialogue with each other and, where there is significant agreement, combine resources or in other ways support what the others are doing.

14. Some Christians will need to decrease their patient loads and/or working hours to become more balanced in all the responsibilities to which God calls us. One's spouse is the best person to judge whether this situation exists.
15. Efforts at the state level must be made to repeal the laws that allow minor teenage women to have abortions, to be treated without parental consent for sexually transmitted diseases, and to have contraceptives prescribed. In the meantime, Christian health care workers can (with the kindness and mercy of Jesus Christ) refuse to treat these women in this way.
16. Every opportunity must be taken to oppose the "right to die" (including suicide), living wills, and euthanasia before greater momentum can be generated for the legislation of these concepts into law.
17. Physicians should restrict their prescriptions to drugs that are clearly in effective. In particular, the use of minor tranquilizers and psychotropic drugs must be reduced, and in many cases eliminated, when they are prescribed primarily to reduce stress instead of to solve underlying problems.
18. Christian medical organizations and institutions such as Oral Roberts University and the Christian Medical Society should make a concerted effort to study these Affirmations and Denials to determine where they stand in regard to them in their practice and teaching.
19. "Alternative" sexual practices, both homosexual and heterosexual, as a moral choice between "consenting adults," must be opposed at every level. They should not be condoned by psychiatrists and others in medicine as if they did not have serious physical and spiritual consequences. Divorce, as a solution to any problem other than adultery and desertion, must never be presented as an option for believers or unbelievers in "psychotherapy" or any other type of counseling by health care workers.
20. Physicians should exercise their special opportunity to evangelize their patients because salvation is the most pressing need for their health.
21. In addition, simple-to-understand pamphlets need to be written to explain how bodily symptoms can be manifestations of spiritual problems, thus directing patients to Biblical solutions: first salvation, then obedience.

*The Christian World View of
Pastoral Renewal*

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With contributions by members of the
Pastoral Renewal Committee of
The Coalition on Revival

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The Christian World View of Pastoral Renewal

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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 Church, the Body of Christ, is a divine institution, ordained by God to express and extend Jesus' rule and gospel throughout the earth. Those who lead His Body have the greatest challenge and task of any leaders on earth.

While Christian leaders exercise diverse ministries, the risen Lord gives some individuals to the Church as shepherds and servants of His people—that is, to care for, nurture, and discipline the flock (Ephesians 4:11-13; 1 Peter 5:1-3).

Pastoral leaders have a difficult, stressful role. They must perform many tasks and solve complex problems. All the while, Christ's adversary, Satan, attacks them. We should not be surprised when people oppose them, for Satan knows that undermining leaders seriously weakens God's people (Zechariah 13:7).

Pastoral leaders therefore are key to the revival, renewal, and reformation of the Christian Church. While today there are diverse understandings of how to encourage revival among God's people, Scripture clearly expresses elements of pastoral leaders' character and behavior essential to effective leadership. Without those elements, they cannot lead effectively.

In light of the functions and responsibilities of pastoral leaders, we present the following affirmations and denials:

Statements of Affirmation and Denial

Pastoral Training, Qualifications, and Responsibilities

1. We affirm that pastoral leaders must meet all Biblical qualifications of personal character and lifestyle before a local church should allow them to fill any leadership role: i.e., those qualifications expressed in 1 Timothy 3, Titus 1, and all other scriptures regarding Christian standards of righteousness, including maintaining divine order in the home (1 Corinthians 11:3; Ephesians 5:21-28; and 1 Timothy 3:4,5).

We deny that local churches and denominations have authority to substitute their own standards in disregard for the qualifications stated or implied in Scripture; that pastoral leaders can neglect family responsibilities and yet fulfill their ministries; and that a church has the right to keep a man as pastor if he does not have the respect and willing obedience of his wife and children.

2. We affirm that pastoral leaders must be devoted to knowing, loving, obeying, and teaching the inerrant Scriptures as the only authoritative rule for faith and practice, and that they have a duty and opportunity to instruct Christians from all professions and vocations, challenging them to think Biblically about their areas of influence.

We deny that pastoral leaders can govern the Body of Christ correctly if they do not first submit to Scripture as the inerrant Word of God, and if they believe that scriptural truth is limited only to religious categories of life.

3. We affirm that pastoral leaders should be marked by ongoing repentance that results in humility and tenderness toward God and His people (Matthew 3:8; Joel 2:11; Isaiah 57:17); that they should pray constantly and rely on the Holy Spirit for guidance and power for all that they do (1 Corinthians 2:1-5; 3:1-6); and that only a God-given pastoral strategy can contribute to His cause.

We deny that anyone can successfully advance God's Kingdom and combat the world, the flesh, and the devil in his own strength, i.e., relying on techniques and programs (Psalm 127:1,2). We further deny that the majority of pastors can arm themselves properly, get their hearts into proper perspective, or accomplish adequate intercession for their flocks without spending at least one hour per day in prayer.

4. We affirm that pastoral leaders should govern and care for the people of God from a willing and loving heart—not for personal gain—with the goals of presenting every man and woman complete in Christ (mature disciples) and developing gifts and ministries in others (Acts 20:28; 1 Peter 5:1-3; Colossians 1:28), and that pastoral leaders should view personal and congregational sanctification and revival as ongoing needs.

We deny that it is Biblical to allow some under our pastoral care to maintain a state of spiritual immaturity as a settled way of life or not to strive to reach Christian maturity, and that any persons in our congregations have a right to claim that Jesus is their Savior if He is not also their Lord as demonstrated by their aggressive obedience to the Bible.

5. We affirm that the essence of the Great Commission is that we should make Bible-obeying disciples of all nations, and that everyone under our pastoral care must be nurtured, urged, loved, pushed, and exhorted if necessary to become a fully functioning, Bible-obeying disciple.

We deny that anyone can fulfill the Great Commission without making disciples (men and women whose beliefs and lifestyles conform to Scripture and who are fully integrated into the Body of Christ), and that pastoral leaders are the only ones who have gifts for developing disciples. We further deny that it is Biblical to teach that there are two categories of Christians—one of Bible-obeying disciples and a second of “sheep” who are disobedient believers and who have no intention of living in full, aggressive obedience to the Bible (Titus 2:3-5; Matthew 28:18-20; 1 Timothy 2:2).

6. We affirm that the local church should have a significant part in training future pastoral leaders through Scriptural instruction and practical apprenticeship; that formal training can be an important part of preparing pastoral leaders; and that a basic ingredient in pastoral training is to help the trainee become a man of God who can train others to become men of God.

We deny that academic training alone is sufficient to prepare pastoral leaders fully for their ministries.

7. We affirm that, in light of the current occult explosion and the great commission of Mark 16:15-20, all pastors must be trained in taking authority over and binding the power of demons in the name of and by the blood of Jesus Christ.

We deny that demons are unreal or inactive in human affairs today, and that it is impossible for true Christians to be affected, harassed, oppressed, or attacked by demons.

Pastoral Needs

8. We affirm that pastoral leaders need to be accountable to each other and to their own boards for righteous living and personal care for both effective leadership and protection from falling into sin, error, and heresy (1 Corinthians 5:11-13; Galatians 2:2,14); and that God requires mutual accountability when He commands, "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (Acts 20:28).

We deny that it is normally possible for pastoral leaders to live successfully for God without close relationships of support, encouragement, and accountability, ideally with other mature believers, including other pastoral leaders.

9. We affirm that it is God's will that pastoral leaders unite in local fellowships for the sake of mutual encouragement, prayer, and cooperation wherever possible in advancing God's cause (John 17:21,23).

We deny that pastoral leaders can cooperate effectively while openly or secretly competing with other pastoral leaders or churches (3 John 9), listening to criticism of pastoral leaders without determining if the one criticizing has already personally confronted the accused (1 Timothy 5:19; Matthew 18:15-17), or engaging in slander of others (Galatians 5:15; Ephesians 4:29).

Pastoral Authority and Church Discipline

10. We affirm that pastoral leaders must be called and anointed by God in order to exercise their authority with confidence and courage, and that those who are so called and who so serve under God's authority need never doubt His presence and power, no matter how difficult their tasks (Joshua 1:9; 1 Thessalonians 2:2-4; Titus 2:15).

We deny that such verses as Hebrews 13:17 ("Obey them that have the rule over you, and submit yourselves . . .") and 1 Timothy 4:11 ("These things command and teach.") are contradicted by the priesthood of all believers.

11. We affirm that pastoral leaders need to exercise discipline in the Church for the sake of preserving the purity of the Body of Christ (2 Corinthians 11:2; Galatians 6:1; 1 Timothy 5:20) and restoring erring brothers or sisters; that in some cases this will mean excommunicating members who refuse to repent (1 Corinthians 5:1-5); and that this must always be done according to Christ's instruction in Matthew 18:15-20.

We deny that God will bless a church that tolerates unrepentant sin or obvious heresy; that proper exercise of Church discipline is unjust or unloving; that any church should receive an excommunicated member from another church without carefully investigating the issues to maintain the unity and purity of the Body of Christ; and that Biblical revival or reformation will come to any church that refuses to discipline erring members.

12. We affirm that pastoral authority is limited by Scripture to those areas of life on which Scripture clearly speaks, and that outside those areas pastors ought humbly to give wise counsel without insisting on strict obedience as a condition of continued fellowship or shepherding (Romans 14).

We deny that pastoral authority ever entails a duty on the part of laymen to disobey God's laws in deference to pastors, to accept all pastoral counsel outside the clear revelations of Scripture, or to break down proper Biblical authority structures within family, church, and society.

13. We affirm that, while we have applied these elements of pastoral renewal to pastoral leaders, they apply equally to other church leaders and leaders of parachurch ministries who, though not pastors of churches, still exercise considerable influence and authority over many Christians; that parachurch ministries and their leaders should place themselves under ecclesiastical authority; that they are equally in need of pastoral renewal; and that if they do not place themselves under ecclesiastical authority they risk great harm to themselves and to Christian people.

We deny that parachurch leaders and ministries ought to function without accountability to ecclesiastical bodies.

14. We affirm that an indispensable quality for the local pastor is an ability to be a leader of men so that the men in his congregation respect him and desire to follow him.

We deny that any amount of other skills such as scholarship, oratory, administrative abilities, or fundraising can make up for a pastor's lack of strong leadership, and that a man should enter into training for the pastoral ministry or be called to the pastorate by a local church if he has not demonstrated an ability to be a leader of men.

15. We affirm that every pastor, to accomplish his task and stay encouraged, needs to surround himself with a few trustworthy, loyal men from among his church leaders who are in the process of catching his vision for their church and are eager to play their part in it and to be discipled by him in how to be Christ-centered, Bible-obeying men of God.

We deny that any pastor can fulfill God's call in his life who only has superficial relationships with his church leaders or who holds himself aloof as a "Lone Ranger".

16. We affirm that, though tithing one's income and material gain may not be commanded in the New Testament, it is a Biblical and wise way to support the church's expenses and outreach.

We deny that those churches that encourage or require their members to tithe their income to Christ's work on earth are therefore legalistic or unbiblical.

A Call to Action in Pastoral Renewal

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 pastoral 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 pastoral 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 pastoral 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 pastoral ministry who agree with our affirmations and denials to implement these proposals in their work, specifically by banding together regularly for support and mutual accountability;
3. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside COR, to see the behavior of the Body of Christ and our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures;
4. establishing retreats in which pastors can gather in a small conference setting to re-think their lives and ministries and learn from other pastors committed to the Coalition on Revival's world view and vision.

Specific Actions

Pastoral Qualifications

1. A booklet needs to be written stating the consensus opinions of a transdenominational group of recognized pastors on the Biblical and historical qualifications for a local pastor. This booklet then needs to be made available to seminaries, colleges, and a wide range of denominations and theological groups so churches may know what to require of a new, incoming pastor and new pastors may know what to expect and what may yet be lacking in their training.

Church Discipline

2. Church discipline and excommunication must be reintroduced into all Bible-believing churches as an absolute necessity for Biblical living and revival. Local pastors must band together to make it possible for church discipline to work in an inter-church manner as well as in each local church.

Home Cell Groups

3. A major effort must be launched to encourage all Bible-believing churches to establish within their structures weekly home cell groups in which all serious members of their congregations may enhance their Christian growth. These groups should be under the direction of the pastoral staff and elders and should include the three ingredients of:
 - 3.1. honest sharing of one's inner and outer life and prayer for one's life by other group members;
 - 3.2. commitment to the other members of the group to the point of sacrifice;
 - 3.3. members holding each other mutually accountable to live in obedience to all commands in the Bible that apply to us today.

Biblical Inerrancy Education

4. An educational program of books, tapes, seminars, and radio/television programs must be launched to re-educate those thousands of pastors whose college or seminary training has left them with the false and tragic belief that the Bible contains errors. No pastor can properly interpret the Bible, lead his people, or take the courageous stands needed at this moment in history unless he is convinced that the Bible is the inerrant, written Word of God.

Local Pastoral Prayer Fellowships

5. An effort must be launched to get every willing, Bible-believing pastor to participate in a monthly, transdenominational meeting in which he can engage in fervent prayer on his knees for the life and ministry of other pastors in his town and know that they are praying the same way for him. Mutual accountability to live by the Bible should be an underlying assumption of such a prayer fellowship for pastors.

A similar effort must be launched to get every Bible-believing pastor praying at least one hour per day in his own quiet time or daily church prayer meeting.

Pastor's Loyal Core

6. Local pastors and seminary administrators must be made aware of the pastor's need to create around himself a loyal, faithful band of elders and staff who are committed to his vision for their church and to helping that vision be accomplished, and who are being disciplined by that pastor. The typical, status quo church in which this kind of relationship does not happen is incapable of producing a fully effective and fully Biblical congregation. This concept should be explained and published in several Christian magazines to spread the idea abroad.

Changing Society

7. Those pastors and churches that mistakenly think that neither pastors nor churches have any business trying to change society and stand for social righteousness by constitutional means must become exposed to the COR Manifesto and the COR sphere document *The Christian World View of Educating Christians about Social, Political, and Moral Issues*, in order to disabuse their minds of that false dichotomy.

Brokenness and Humility

8. As a pre-requisite to pastoral renewal and the revival of the local church, pastors and their staffs must come to a place of personal brokenness before the Lord in which the following personal realities exist in their souls:
 - 8.1. a sincere desire to see God glorified and His will done—a desire that outweighs their desire for their own prestige, financial security, or comfort and pleasure;
 - 8.2. the courage to confront both Christians and non-Christians over unrighteousness and falsehood, and the willingness to die for God's standards of righteousness and truth. (According to Francis Schaeffer, lack of courage in pastors to "rock the boat" or "make waves" and a knee-jerk response of accommodation to unrighteous situations have been primary factors in the church's emasculation and our culture's rapid disintegration.)
 - 8.3. a willingness to let what they had thought was their portion of the Kingdom's business be accomplished by others if this would bring more glory to God;
 - 8.4. a willingness to let others get the credit and to let successful projects travel under someone else's banner or be under someone else's control;
 - 8.5. a willingness to have their lives, ministries, and marriages examined in the light of Scripture and to be held accountable for scriptural living by their board, their denomination, and pastoral brothers;
 - 8.6. honesty, humility, and a willingness to be real and vulnerable with others;
 - 8.7. teachableness and a willingness to admit mistakes and miscalculations;
 - 8.8. a theological certainty that the Bible that gives them their marching orders is the very Word of very God, given to us inerrantly through the ancient human authors [No one can minister

in a full, Biblical way or with full aggressiveness without this certainty or without a deep commitment to live humbly in obedience to these inerrant words of God.];

- 8.9. personal experience of taking authority over and binding demons—which affect the lives of Christians and non-Christians—in the name of Christ and by the power of His blood.

Call to Repentance

9. A call to repentance must be issued to pastoral staffs and boards of elders and deacons to set aside a day or an over-night to fast and pray and repent of our sins and of our Laodicean contentment with substandard Christianity.

Pastoral Retreats

10. COR and other reformation groups should stage two intensive, two to five-day intimate retreats for pastors and parachurch workers in which vocational ministers come together to:
 - 10.1. re-think their ministry priorities and theological foundations for ministry;
 - 10.2. come to terms with COR's Manifesto and its eight ministry sphere documents as they apply to the local church;
 - 10.3. get loved, refreshed, and healed from the weariness and wounds of battle;
 - 10.4. gain inspiration and a bigger vision for their ministry and recommit themselves to their calling and to the Lordship of Christ;
 - 10.5. return with renewed vigor and a personally-hammered out, practical game-plan for their churches.

Major Pastors' Conference

11. A broad, transdenominational group of major pastors needs to stage a conference in the next few years for 7,000 pastors who have not "bowed the knee to Baal" to help them understand and apply the action plans stated in COR's eight ministry documents.

*The Christian World View of
Psychology and Counseling*

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Dr. Lawrence Crabb, Ph.D., Co-Chairman
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With contributions by members of the
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The Christian World View of Psychology and Counseling

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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 modern Christian has access to more knowledge, better material blessings, more disposable time, and more professional help than his predecessors. Yet frequently he is self-indulgent in his focus, confused in his concepts of life, and racked with inner pain.

The large number of books about personal wholeness in Christian bookstores should convince the observer that attempts are being made to solve these problems. But on closer inspection, he will find a lack of consensus. If he knows some theology he will also discern a non-theistic theory and practice, designed to correct human maladjustment, spliced into Biblical concepts. The result is a mixture of conflicting and often erroneous concepts. Jehovah is wedded to a golden calf.

The language in these books is often that of secular psychology and a culture that gauges life by the degree of pleasure and fulfillment it produces. In counseling this expectation translates into the goal of helping clients or counselees feel good.

The Demands of the Christian Counselor

Psychology and counseling, at their core, deal with the nature of man. What a practitioner does is inextricably bound to his system of assumptions. Counseling theory and practice are by nature deeply theological. It is impossible to help people without implementing theological beliefs.

Thus, the Christian counselor faces two demands. First, he *must begin* with the Word of God and a consistent grammatical, historical, and theological interpretation of it. He must not move from the study of man and his social context back to the Bible. A systematic understanding of the Word of God is his standard, not man and his social context.

Second, his methodology must be consistent with a theological interpretation of man and man's social context. He cannot choose, or allow his counselee to choose, goals—or methods to achieve those goals—that violate Biblical principles.

Introductory Definitions

Psychology is the study of man's thinking, behavior, and emotions, and of how they interrelate. The presuppositions of the person who develops and practices counseling directly determine his theory and methods. More accurately, the person's philosophy *is* his theory of psychology. Thus, the Christian should use either *theology* or *anthropology* rather than psychology as his term to denote theory.

Further, *counseling* is the best term for the Christian to use in denoting the application of psychology/theology because it is a Biblical concept and does not have a secular connotation, as do psychology and psychotherapy.

In the following affirmations and denials, however, we will retain *psychology* in some places instead of theology or anthropology, to communicate to a predominately secular mindset. We will always use *counseling* to refer to application and what many refer to as psychotherapy. *Counselor* will always refer to the person who makes the application. *Counselee* is the person to whom the application is given, rather than “client” or “patient.” *Mental illness* will be defined in a restrictive sense. What a *psychiatrist* does is considered as identical with the practice of a counselor except that in some countries, the former is licensed to give medications along with his “psychotherapy.” Although it is best to avoid psychological terms altogether, we will use some, especially in labeling, to communicate clearly the issues we address.

Statements of Affirmation and Denial

Epistemology

1. Authority

We affirm that the Bible is the authoritative source of knowledge for psychology and counseling as in all other areas of life.

We deny that any other source of knowledge is equally authoritative with the Bible for psychology and counseling.

2. Applicability

We affirm that the subject matter of counseling is precisely the same as that of the Bible and, therefore, the Bible completely equips us with the theory and principles of counseling.

We deny that the Bible is inadequate for the theory and practice of counseling.

3. All Truth

We affirm that all truth is God’s truth; that all truth is thoroughly consistently with Biblical revelation in its presuppositions, categories, methodology, conclusions, and application, all of which are related as a unified system; that all error derives from Satan; and that attempts to establish truth at the level of methodology, application, and conclusions without a direct correlation with underlying Biblical presuppositions are doomed to error.

We deny that truth can be established only at the level of methodology, application, and conclusions, without a direct correlation with the underlying presuppositions, which must be Biblical.

4. Psychology

We affirm that psychology is the study of man's thought, behavior, and emotions, and of how they interrelate; that counseling is the direct application of Biblical direction (as the norm) to man's thoughts, behavior, and emotions; and that psychology cannot be separated from spirituality.

We deny that man's thoughts, behavior, and emotions can be understood or directed righteously without Biblical knowledge.

5. Eclecticism

We affirm that counseling is unavoidably dependent on the theory of man (anthropology) believed by the psychologist or counselor, and that the light of Biblical revelation is incompatible with the darkness of human knowledge without revelation.

We deny, therefore, that psychology and counseling should be eclectic.

6. Scientific Method

We affirm that the scientific method is useful in carrying out the creation mandate of Genesis 1:28 to subdue and have dominion over creation when the investigators have Biblical presuppositions and when the Bible does not directly give us the answers we seek; that the use of the scientific method is entirely controlled by the presuppositions of the investigators and therefore the results are a pronouncement of faith rather than of scientific fact; and that the faith nature of the results of scientific investigation is evidenced by the investigators' proselytizing intent, that is, their attempt to transform man into their idea of what man should be.

We deny that the scientific method can ever be applied in psychology without its being thoroughly determined by the presuppositions of the investigators.

7. Language

We affirm that human problems can be adequately understood, described, and corrected by Biblical language, categories, or concepts, and that the use of terms and language common to psychology is an inaccuracy that is dangerous to Biblical faith and the personal health of counselees.

We deny that psychological or medical diagnoses are sufficient to understand, describe, and correct the problems of counselees.

8. Integration of Psychology and Theology

We affirm that the integration (as it denotes the merging and agreement of equals) of secular psychology with Biblical revelation violates the doctrines of the inerrancy, infallibility, and sufficiency of the Bible.

We deny that attempting such an integration is consistent with the authority of God's revelation.

9. Perception of Reality

We affirm that there is reality apart from God's reality, and that reality is immediately interpreted in the area of psychology most accurately by a qualified Biblical counselor who is Biblically and theologically astute (Hebrews 4:12,13; 5:11-14).

We deny that the counselee's perception of reality or his situation, unless that perception is Biblically accurate, has any bearing on the direction of counseling except to be identified, explored, understood, and corrected by his counselor.

Anthropology

10. Man's Composition

We affirm that God created man as a unity of non-material (non-physical) and material (physical) substance and that the mind (man's thinking substance) originates in the former and expresses itself through the latter (Genesis 1:26-28; 2:7).

We deny that man is composed only of material substance that limits his thoughts to an "epiphenomenon" (Genesis 1:26-28; 2:7).

11. Personality

We affirm that personality is both constant and changeable, and that individuals can change some aspects of their personalities.

We deny that man is locked into personality traits and expressions that are destructive, that personality is indelibly determined by environment, and that man can change his sinful nature apart from salvation in Jesus Christ.

12. Covenant

We affirm that every man's relationship to his Creator and to his fellow-man is that of a covenant-keeper or a covenant-breaker.

We deny that man can be counseled adequately as an individual apart from these relationships.

13. Personal Health

We affirm that perfect personal health has been experienced only by Adam and Eve prior to their sin and by the incarnate Jesus Christ.

We deny that perfect personal health is possible for fallen people except for believers in Heaven.

14. Root Causes of Personal Problems

We affirm that all personal problems have their roots in the sin of Adam and Eve; that non-organic (and even many organic) problems are immediately affected by personal selfishness and rebellion

against God and His Law; and that man's restraint against worse sin is due primarily to God's common grace and secondarily to the governing structures of conscience, family, state, and society.

We deny that these problems may be explained entirely on any other basis; that men are basically "good" (moral); and that any man has within his own knowledge and energy all that he needs to solve his problems.

15. Guilt

We affirm that every person incurs true guilt whenever he violates a law of God (whether or not the act was intentional or the person was aware of the law that he violated), and even whenever he violates a standard that he wrongly believes to be required by God (Romans 14:23).

We deny that true guilt is incurred only when a person consciously violates a law of God.

16. Primary Concerns

We affirm that man's greatest concerns, not only for this life but also for eternity, should be to be regenerated by the Holy Spirit and to be forgiven through the sacrificial work of Jesus Christ.

We deny that any other concern is measurable in comparison, and that counselors may avoid evangelizing their unsaved counselees.

17. Secondary Concern

We affirm that man's most important secondary concern is Biblical obedience in every area of his life; that it is possible for him to change, becoming increasingly obedient to God's will as revealed in the Bible; and that this change is wrought by the power of the indwelling Holy Spirit (Philippians 2:12,13).

We deny that any other direction for a believer's life is as important as Biblical obedience.

18. Purpose

We affirm that the purpose of man's existence is to glorify God and to be conformed to the image of Jesus Christ, and—on this basis—that the unbeliever cannot realize any true, eternal purpose for his existence (Ephesians 2:12b; Romans 8:28,29).

We deny that any other purpose will give the meaning to life that every man must have to think, act, and emote properly.

19. Relationships

We affirm that personal problems increase when Biblical demands are not met in the areas of self control, the family, the Church, the state, and voluntary associations.

We deny that counselors should ever neglect particular and comprehensive attention to these areas.

20. Individuality and Dependence

We affirm that God created every person to be related to others on both physical and spiritual levels, especially within marriages, families, churches, and fellowship groups.

We deny that any person can find within himself all that he needs to achieve his full covenantal responsibilities.

21. Ultimate Goal of Counseling

We affirm that Jesus Christ is the ultimate model for the Christian life, and, therefore, that the ultimate goal for all counselees is to be conformed to Christ's image (except for those attributes that are clearly an aspect of His purpose as Messiah and His divine nature).

We deny that any other model or goal may be considered Biblical or acceptable by the Christian counselor.

Psychological Concepts

22. Mental Illness

We affirm that the term "mental illness" should be restricted to those problems that manifest a clear physical or physiologic origin or cause and that affect the thinking of man.

We deny that the term "mental illness" should be applied to problems that clearly originate in the non-physical mind and have been clearly designated by the Bible as sins— *e.g.*, homosexuality and "alcoholism," the latter Biblically defined as drunkenness.

23. Angels and Demons

We affirm that creatures who have only a spiritual dimension exist, that some serve God faithfully (angels) and others are in active rebellion against God (demons), and that the latter may possess unregenerate persons and oppress or influence regenerate persons.

We deny that the Christian counselor may neglect the reality of demons, and that personal problems, organic or non-organic, are never the result of the influence of or possession by demons.

24. Love and Situational Ethics

We affirm that love is the self-sacrifice of one person for another, best exemplified by the love of God through Jesus Christ, and that while love goes beyond the Law, it must always be consistent with and directed by Biblical Law and principle.

We deny that love is the same as mercy and kindness, and that love is determined by situations without specific direction by Biblical Law and principle.

25. Self-Love

We affirm that Jesus used self-love as a standard of intensity by which we are to love others, not as a command to love ourselves, and that the Bible teaches that a preoccupation with love for others is the means to self-fulfillment.

We deny that self-love is a Biblical goal other than in those duties that promote sanctification, such as Bible study, prayer, church attendance, and activities that promote physical health.

26. Self-Image

We affirm that the only proper application of self-image in counseling is to make an accurate assessment of the counselee's thinking and behavior and to provide further understanding of what needs to be changed.

We deny that any positive characteristic or achievement that is credited to the self and not directly and consciously to God's grace or mercy will give true or sustained growth to anyone.

27. Emotional Problems

We affirm that emotional disturbances arise from one's thoughts, behavior, physical state, or a combination of these.

We deny that emotional disturbances can be affected directly without a Biblical or medical correction of their primary cause(s).

Family

28. Family and Personal Health

We affirm that the marriage of a man and a woman and their procreation of children (where physically possible) is essential to the personal health of individuals except for those Christians called to singleness (Matthew 19; 1 Corinthians 7; Genesis 2:18).

We deny that individuals not called by God to singleness are otherwise complete within themselves and that homosexual, multiple, or temporary marriages are ever approved by God.

29. Family Counseling

We affirm that problems within family relationships often require that all affected members be counseled together.

We deny that those with family problems normally should be counseled individually unless the other members refuse to come or supplementary counseling could help.

The Supernatural

30. Prayer

We affirm that prayer by the counselor both within counseling sessions and at other times is essential to the counseling process, and that the counselee must pray as one application of Biblical counseling.

We deny that Christian counselors should ever omit prayer as a part of, and external to, Biblical counseling.

31. New Age Practices: Psychic Modalities

We affirm that the use of any psychic or supernatural means in counseling, other than prayer to God according to Biblical instructions, is a dangerous exposure to occult and Satanic powers (Deuteronomy 18:10-12; Isaiah 8:19; Matthew 24:24; Revelation 9:21; 21:8).

We deny that psychic abilities, spiritism, divination, life energies, and other paranormal processes have any place in counseling (Deuteronomy 18:10-12; Isaiah 8:19; Matthew 24:24; Revelation 9:21; 21:8).

32. New Age Practice: Meditation

We affirm that conscious, rational meditation on God's attributes and Biblical content is a necessary practice for all Christians (Joshua 1:8; Psalm 1:2; 19:7; 119:50).

We deny that transcendental or any other type of meditation, drugs that alter normal thought patterns or states of consciousness, and hypnosis have any place in psychology or counseling (Galatians 5:23; Ephesians 5:18; 2 Timothy 1:7).

The Practice of Counseling

33. Practicality

We affirm that the Bible gives specific practical directions for one's relationship with God, others, and oneself, and that anything not specifically mentioned can be dealt with by Biblical principles correctly applied to the issues by deduction.

We deny that any knowledge derived outside the Bible is necessary for the counselor to complete his task of dealing with non-organically based problems, although it may be of supplementary value.

34. Superficiality

We affirm that the counseling process must be thorough in its investigation of the thoughts, behavior, situation, emotions, and physical state of the counselee, and that the results must lead to practical direction in dealing with these areas and their inter-relationships.

We deny that a superficial, mechanical approach, in contrast with a thorough approach, is effective or Biblical.

35. Qualifications of a Christian Counselor

We affirm that the Christian who functions formally as a counselor must have a thorough knowledge of, and be able to apply practically, the Bible; that he must be ordained or otherwise recognized by the Church as having those spiritual gifts that are necessary for counseling; that he must be directly accountable to the governing body of a church; and that such counseling is a ministry of the Word.

We also affirm that Christians who fulfill the above standards may function in situations that are primarily secular in order to present the true answer (the gospel of Jesus Christ) to people's problems.

We deny that the Christian counselor who fails in any of these standards is fully obedient to God's Word.

36. Church Discipline

We affirm that the several steps of church discipline are necessary for Christian counselees who fail to repent; that discipline begins definite Biblical correction for their lives; and that membership in a church that practices church discipline is necessary for all Christians.

We deny that any counselor has all the resources for Biblical change if church discipline is not available for unrepentant counselees.

37. Suffering

We affirm that Christians commonly experience trials and temptations (sometimes severe or resulting from Satan's action), which God uses to promote His glory and increase the holiness of the one involved (Romans 8:28; 1 Corinthians 10:13; James 1:2-4).

We deny that Christians may expect a life free of trials and temptations; that Satan is ever outside of God's control; and that counseling that ignores this truth is Biblical at its core.

38. Confidentiality

We affirm that Biblical authority within the family, the church, and the state may supersede the confidentiality of counselors, but that strict confidentiality should be maintained when it does not conflict with Biblical mandates.

We deny that absolute confidentiality is a requirement for counseling.

A Call to Action in Psychology and Counseling

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 psychology and counseling 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 psychology and counseling 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 psychology and counseling 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 psychology and counseling 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 the behavior of the Body of Christ 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 taking or helping others to take the following specific actions:

1. Those with institutional and financial power within organizational structures of colleges and seminaries must immediately do what they can to bring their school's psychology and counseling departments into line with the Bible's view of man, of moral absolutes, and of reality in general.
2. A massive and close scrutiny of Christian psychology departments must take place to see if those departments allow the teaching of Freudianism, Rogerianism, Skinnerianism, and other antibiblical theories to overpower the view of man, morality, and reality taught by the Bible. Where this is the case, steps to replace unbiblical professors with professors committed to the Bible's view of man, morality, and reality should be taken with dispatch for the sake of the Biblical integrity of those Christian institutions and of the next generation of Christians. Though this action may be painful, embarrassing, and untidy, it is the only honest option open to schools that claim to educate based on the view of man, morality, and reality founded on an inerrant Bible.
3. A list of questions must be created for trustees, administrators, alumni, donors, pastoral search committees, and prospective students to use in conducting their own personal or written interviews incoming staff or with professors of psychology and counseling and potential pastoral staff members to see if they hold and teach a Biblical world view. We suggest that this psychological survey be given in conjunction with the Coalition on Revival's 20-question survey on Biblical inerrancy. Often a rejection of the doctrine of Biblical inerrancy precedes a rejection of a Biblically sound psychology of man. Those professors who are committed to the Bible and its view of man, morality, and reality will welcome such a survey of their world view and be grateful that their Christian constituents care enough to find out what they are really teaching. But those professors who teach what is opposed to their constituents' view of reality will tend to evade or oppose such investigation.¹
4. An independent and interdenominational employment agency and testing service for Biblical psychologists and counselors needs to be established. This agency could test the Biblical integrity of psychology professors and church counselors and offer a computerized print-out of those psychologists who are committed to a truly Biblical psychology and are seeking employment.
5. It is our firm conviction that people related to any Christian college or seminary have the right—indeed, the *responsibility* before God—to keep a watchful eye, lovingly but unhesitatingly, on the Biblical integrity of their own Christian institutions and to take firm, deliberate steps to correct antibiblical teaching wherever it occurs.
6. A new national magazine needs to be created to serve as a Biblically orthodox version of *Psychology Today* for Christian psychologists and counselors. The Coalition on Revival stands ready to assist those who wish to establish such a needed organ for dialogue and sharing of research.
7. A bibliography of psychology and counseling text books and training materials based on an inerrant Bible must be created as a resource and guide for those students and teachers who wish to counteract the antibiblical assumptions that have permeated much of today's "Christian" psychology.

1. The Coalition on Revival does not see itself as the group to conduct such inquiry into the Biblical integrity of Christian college and seminary psychology professors. Rather, C.O.R. sees itself as a service organization to the whole Church that has been called up by God to state where Biblical lines must be drawn, and offers the Church tools by which the appropriate people may conduct their own institutional examinations.

*The Christian World View of
Revitalizing Christian Colleges and Seminaries*

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With contributions by members of the
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The Christian World View of Revitalizing Christian Colleges and Seminaries

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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.

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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."

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Preface

Many Christian leaders of the coming generation will come through our present Bible schools, Christian colleges, and seminaries. It is therefore vitally important that our institutions of Christian higher learning produce effective Christian leaders.

History reveals the tendency of all educational institutions gradually to abandon the goals for which they were established. The loss of a Biblical world view is followed by gradual secularization, which leads away from the realization of original goals.

The goal of Christian colleges and seminaries should be to produce men and women:

1. who are willing and eager to pour out their entire lives for Christ;
2. who have an understanding of life based on a Biblical world view and a firm belief that the Bible is inerrant;
3. who are concerned and excited about personal holiness;
4. who hate sin and injustice with a passion;
5. who are committed to living above deliberate sin;
6. who are capable of courageously taking a stand for righteousness;
7. who have made an emotional break with materialism;
8. who have experienced “death” to their own egos under the living discipline of their heavenly Father;
9. who can be trusted by God with honor, money, free time, and His own reputation because they will not choose to spend those things on their own pleasure or prestige;
10. who are walking in the Spirit and receiving His power and guidance for their life and ministry.

In view of these facts, we issue the following statements of affirmation and denial.

Statements of Affirmation and Denial

Accountability

1. We affirm that the prime objective of each Christian college and seminary should be to present Jesus Christ as Lord of heaven and earth and Savior of His people by providing a Bible-based education.

We deny that Christian higher education exists to serve only the interests of particular church bodies, governing heads, or financial supporters, or only to gain credibility in the world of secular academics.

2. We affirm that those serving on the boards, faculties, and administrations of Christian colleges and seminaries must be selected and retained on the basis of total commitment to the Lordship of Christ, evidence of Christian maturity, and unreserved fidelity to historic Biblical doctrine, including the inerrancy of Scripture, and that they need to take a clear stance on crucial moral issues.

We deny that those serving in Christian colleges and seminaries should be selected primarily on the basis of their potential contributions, public prestige, or academic credentials, and that they should be allowed to continue if they fail to maintain the Biblical standard of leadership, if they depart from belief in historic Biblical doctrine, including the inerrancy of Scripture, or if they fail to apply the absolutes of Scripture to current moral issues.

3. We affirm that the funding of Christian colleges and seminaries must be consistent with their dependence upon God and with their honoring His inerrant Word as the ultimate authority for determining beliefs and curriculum.

We deny that it is wise or godly for Christian colleges and seminaries to depend on governmental funding, all of which makes them vulnerable to political and bureaucratic intrusion, and that it is godly stewardship on the part of God's people to fund those Christian institutions that have departed from belief in God's inerrant Word or the world view derived therefrom.

4. We affirm that Christian institutions should interpret and organize their academic areas by Biblical standards, and that every discipline known to man must be viewed through the filter of the Lordship of Christ and His Word over that discipline.

We deny that any pagan assumptions inherent in contemporary studies should be permitted to become part of student or faculty thinking without being challenged responsibly by Biblically informed principles.

5. We affirm that faculty members ought to have academic freedom to do scientific and sociological research in the pursuit and understanding of truth.

We deny that governing boards have a right to discourage or hinder such research.

6. We affirm that governing boards of Christian colleges and seminaries have the right to monitor the teachings of faculty members to determine if they are in agreement with the statements of faith and purpose of the founders of the schools.

We deny that governing boards have a right to ignore or change the statements of faith or founding purposes, or to avoid or evade their responsibility to ensure that faculty teaching and behavior harmonizes with the school's statements of faith and purpose.

7. We affirm that Christian colleges and seminaries ought to challenge students not to produce just what the members of their future congregations desire, but rather, as servants of Christ, to train their churches to be what God commands.

We deny that pastors should seek to please people rather than to obey God's commands.

8. We affirm that Christian colleges and seminaries must teach students the dangers of unbiblical institutionalism, which makes the maintenance of a Christian organization an end in itself rather than a means of fulfilling God's purposes in the world.

We deny that proper attention is being given to the danger of institutionalism in Christian organizations.

Curriculum

- 9.. We affirm that basic courses on the Bible and how to apply and communicate Bible teachings should be required of all students in Christian colleges and seminaries.

We deny that Bible and Bible-related courses should be removed from the required list of study and made electives.

10. We affirm that basic curriculum in a Christian college and seminary must have its scope and sequence firmly integrated with the doctrine of scriptural inerrancy.

We deny that any basic curriculum cannot reflect, to a greater or lesser degree, Biblical truth.

11. We affirm that the Bible department is of great importance to each Christian institution of higher learning, and that this department must be noted for its academic excellence, its Christian world view, and its commitment to the inerrancy of the Bible.

We deny that Bible departments are less important than other departments, and that their quality may rightly be lower.

12. We affirm that there is a need for more courses that equip students to disciple the nations for the Lord Jesus Christ.

We deny that Christian colleges and seminaries always provide adequate practical Christian training to ensure the quality of Christian leaders and their ability to function effectively in evangelism, missions, and discipleship.

13. We affirm that Christian colleges and seminaries should address the implications of Biblical truth for all vocations, exposing students to Christian professionals who are meeting the challenges in all areas of culture.

We deny that Christian colleges and seminaries should exist in cultural isolation or fail to address the implications of Biblical truth in all areas of life.

14. We affirm that Christian colleges and seminaries need to strive for academic excellence.

We deny that quality Christian education can be obtained apart from academic excellence.

15. We affirm that there is a need for more Christian graduate schools.

We deny that secular graduate degree programs are always adequate for the further education of graduates from Christian colleges and universities.

16. We affirm that the Body of Christ needs to encourage training in the Bible for lay people so that they are better prepared to live by, and witness to, the great truths of God's Word.

We deny that most Christian lay people are sufficiently prepared to live and witness to the life and teachings of Jesus Christ as revealed in the Scriptures.

17. We affirm that all Christian institutions of higher education must stress an understanding of the Biblical teaching of the ministry of the laity (all of God's people) in the home, church, marketplace, and wherever they go, and that all of God's people are to minister.

We deny that the Bible teaches a sharp distinction between the work of the clergy and laity so that the whole responsibility for ministry is to be on the clergy.

The Campus as a Fellowship of Believers

18. We affirm that Christian colleges and seminaries must function as families of believers who learn, minister, and worship together, and that those who teach the next generation of Christian leaders must relate to their students on a personal level as well as being their academic instructors.

We deny that Christian colleges or seminaries should operate solely as academic institutions or serve as substitutes for the local church.

19. We affirm that Christian colleges and seminaries must address and encourage personal, family, and spiritual nurture and the well-being of the students and faculty.

We deny that personal, spiritual, or family lives ought to be neglected in the pursuit of academic excellence or preparation for ministry.

20. We affirm that Christian colleges and seminaries need to help students develop a clear sense of direction in their vocational choices and a deep commitment to serving the Lord and the Body of Christ.

We deny that anyone ought to enter service in God's Kingdom without commitment, an attitude of servanthood, and a clear-cut "call" to that vocation.

21. We affirm that Christian colleges and seminaries should encourage their students and faculty to participate in small fellowship growth groups devoted to honest sharing, mutual accountability, and serious commitment to each other, and that this happens best in conjunction with a local church.

We deny that students and faculty are likely to develop Christian maturity without intimate fellowship and accountability in a small group, and that maturity can be attained without involvement in a Biblical local church.

22. We affirm that Christian colleges and seminaries ought to teach students how to deal with frustration and disappointments in their ministries, emphasizing practical solutions to the many problems that arise in Church work.

We deny that students are being adequately prepared to cope with the variety of problems that arise in church work.

23. We affirm that students called to minister in Church work need practical experience and internship programs.

We deny that students can be properly prepared by focusing only on academic work.

24. We affirm that students called into a vocational ministry in a church, mission field, or parachurch work should be trained primarily in how to be men of God and how to produce men of God.

We deny that any other skills have eternal value unless they are learned and applied for use in vocational ministry.

A Call to Action in Revitalizing Christian Colleges and Seminaries

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 Christian college and seminary 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 Christian college and seminary 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 Christian college and seminary practices glorifying to God by training Christians who can give proper leadership to the next generation and by producing men of God who can produce other men of God.

Specific Actions

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 Christian college and seminary renewal 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 the behavior of the Body of Christ and our nation changed to approximate more closely the view reality and morality presented to us in the Holy Scriptures;
4. securing the cooperation of Christian colleges and seminaries in compiling a list of schools that agree with these affirmations and denials in order to assist churches, parents, donors, and prospective students in their choice of a school.

*The Christian World View of
Science and Technology*

Dr. Duane T. Gish, Ph.D., Chairman
Mr. Arthur C. Cunningham, Co-Chairman

With contributions by members of the
Science and Technology Committee of
The Coalition on Revival

Dr. Jay Grimstead, D.Min., General Editor
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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.

***The Christian World View of
The Family***

Dr. George Rekers, Ph.D., Chairman

**With contributions by members of the
The Family Committee of
The Coalition on Revival**

**Dr. Jay Grimstead, D.Min., General Editor
Mr. E. Calvin Beisner, M.A., Assistant to the General Editor**

Note on editorial process:

Professor Rekers was a co-chairman of the COR Family Committee in the 1980's that met in person to collaboratively write the initial draft of this manuscript, but Dr. Jay Grimstead has remained in final editorial control of this document that was subsequently substantially revised by persons who had not met with the COR Family Committee.

The Christian World View of the Family

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Preface

The family is God's chosen institution for bringing children into the world and for nurturing and training them. It is the fiber from which all godly human institutions are woven, and the fabric of both Church and society will disintegrate if its very fiber is torn.

Today the family *is* being torn apart by many sins and societal pressures.

1. Many individuals outside the Church, and even some inside it, have come to accept divorce for any and every reason.
2. Careerism and materialism have become respectable idols, replacing living for God and His purposes for family life for many fathers and mothers, needlessly forcing many mothers out of the home and into the labor market, while genuine economic pressures force many more there of necessity because of lack of charity and justice from others.
3. The radical feminist movement has damaged the morale of many women and convinced men to relinquish their Biblical authority in the home.
4. Some important parental rights and responsibilities have been eroded by the law, the courts, and some forces in public school education, and by governmental policies that deprive the family of many of its traditional Biblical functions.
5. The media often indoctrinate uncritical viewers with distorted, anti-family values.
6. Until recently we have supported government schools and other humanistic institutions of higher learning uncritically, though they often deliberately teach and effectively endorse the anti-family practices of "social parenting," abortion, euthanasia, consenting adultery, promiscuity, homosexuality, and so on.

As a result, many families suffer from aimlessness and disarray. Family breakup, disregard for the needs of children and older family members, the unbridled search for self-fulfillment, easy divorce, lack of commitment and stability, and the resulting increase in poverty-stricken female-headed households all endanger family life.

But across our nation God is raising up a revival of concern for and commitment to families. More and more Christians desire to obey God's plan for human relationships and social structure. Christians also are discovering that full-orbed, Biblical family life is the divinely mandated alternative to ever-increasing socialism and institutionalized living.

Therefore, we present the following affirmations and denials as a compass that, in stormy cultural weather, can give Christians a sound Biblical foundation on which to confront effectively the spirit of the age and live by God's blueprint for family life.

Statements of Affirmation and Denial

Origin and Definition of the Family

1. We affirm that God established the family when He joined Adam and Eve in marriage and instituted their relationship as a life-long covenant and commitment to God and to each other (Genesis 2:22-24; Isaiah 49:15); that the marriage and other family relationships can fulfill their complete intended potential only as each member is individually reconciled to God and sanctified through the work and Lordship of Jesus Christ; and that God ordained the family as a social institution designed to reflect His image on the earth, to bring the earth into submission to His plan, and to be fruitful and multiply (Ephesians 5:22,23; Genesis 1:27,28).

We deny that the family is merely a social contract or a relationship of convenience invented by humans without accountability to God, and that Christian marriage should be hedonistically self-centered (Hebrews 13:4; 2 Corinthians 6:14; Ephesians 5:21; Psalm 127:1; Proverbs 18:22).

2. We affirm that the Biblical definition of family is the nuclear family of a heterosexual married couple with its natural and adopted children, together with family branches consisting of all nuclear families descended from common ancestors. (The Bible also uses the terms clan, tribe, and nation for these larger groups. See the varying uses of the Hebrew word *mischpachah* [e.g., Judges 18:2; Amos 3:1].)

We deny that the Bible countenances any other definition of the family, such as the sharing of a household by homosexual partners, and that society's laws should be modified in any way to broaden the definition of family or marriage beyond the Biblically understood definition of heterosexual marriage, blood relations, and adoption.

3. We affirm that God intends each Christian family to work wholeheartedly for the advancement of His Kingdom; that this purpose is accomplished by a oneness between husband and wife, through having and raising children as Christians, home-based evangelism, hospitality and other home-based mercy ministries, and training Christian leaders as godly heads of households as a prerequisite to their holding church offices (Genesis 1:27,28; Matthew 28:18-20; Deuteronomy 6:7; 11:19; 1 Timothy 2:15-3:13; 1 Corinthians 7:21; Psalms 127, 128).

We deny that the home is merely a "filling station" where family members meet their own needs, and that family functions should be transferred to other institutions, to the detriment of God's plan and human freedom.

4. We affirm that each family, being different in circumstances, individuals, and gifts, has unique purpose and meaning in God's plan (Philippians 1:27,28; 1 Corinthians 12:12-27).

We deny that any family member may rightly pursue self-centered, individual goals at the expense of genuine family needs; that God's basic plan, including His design for families to be productive for His Kingdom, no longer applies in this day and age; and that some families exist to which God's plan does not apply.

Sanctity of Sexuality Reserved for Marriage

5. We affirm that God designed the beautiful blessing and spiritual union of sexual relations to be reserved exclusively for a man and a woman within marriage (Hebrews 13:4; 1 Corinthians 7:1-9; Proverbs 5:15; Romans 1:27; Galatians 5:20,21; 1 Timothy 4:1-3).

We deny that premarital and extramarital sexual relationships, promiscuity, adultery, homosexuality, bestiality, exhibitionism, pornography, adult-child sexual relations, prostitution, and sex-act entertainment, and other sexual deviations should be sanctioned or accepted as “normal” or legal, even if done alone or by consenting partners or alone; and that any sexual behavior that deviates from the norm of a loving, marital heterosexuality can be considered a mature, untreatable, or acceptable life-long pattern, even if the individual involved does not wish to change.

6. We affirm that celibate singleness may be God’s purpose for an adult, providing for effective service or ministry; that such a calling is always marked with God’s grace so that sexual purity can be maintained; and that such single persons are whole persons in God’s creative order (Matthew 19:10,11; 1 Corinthians 7:7,8,25-27,32).

We deny that singleness should be a hedonistic phase of adult development during which a person selfishly serves only his own interests; that singleness must be unhappy, unfulfilled, or reserved for the physically unattractive; and that singleness indicates homosexual tendencies.

Roles and Relationships in Families

The Man: His Headship

7. We affirm that in God’s order of Christian family government Christ is the Head of the man, and the man is the head of the woman as Christ is the Head of the Church, having given Himself in love for her redemption; that the husband must look constantly to Christ for direction; and that the husband’s headship requires commitment to his wife, unselfish sacrifice for her, a spirit of a servant, reinforcement of her unique qualities, and active love in nourishing, cherishing, and providing for her (Ephesians 5:21-25; Philippians 2:5-11; Matthew 20:28; Colossians 3:18,19; 1 Timothy 3:11,12; 1 Corinthians 11:3; 14:34,35; 1 Peter 3:7).

We deny that the husband ought to exert his authority over his wife by words or actions that demean her dignity as a person of equal value and worth before God; and that a man can serve his family better by attending to his own needs first than by putting his family’s needs first.

8. We affirm that the husband has final say in any family dispute, insofar as he does not violate Biblical principles; that a husband’s headship is irrevocable; and that if the husband is incapacitated, the wife may exercise his authority as his deputy, not as his replacement (Ephesians 5:22-6:4).

We deny that a husband must earn the right of headship; that he may be deposed by his wife; and that he may deny his headship in order to evade the responsibilities that attend it.

His Authority

9. We affirm that a man's authority as head of his wife is delegated to him by God; that this means that his legitimate authority over his wife is limited by what God's Word allows him; and that all authority is established by God and no one and no social institution has the right to exert any authority contrary to God's laws or the bounds God has set for the man's office in the family (Romans 13:1; Ephesians 5:22-33).

We deny that headship gives a man the right to command his wife to sin; that wives must obey their husbands when that requires disobeying Scriptural teaching; and that wives ought to use Biblical limits on husbands' authority as opportunities to quibble and undermine their husbands' authority (1 Peter 3:1-6); and that God desires a man to lord it over his family in an unloving and unbiblical manner (Colossians 3:19,21; Ephesians 6:4).

His Work

10. We affirm that an able-bodied man must make every reasonable effort to support his family continuously (1 Timothy 5:8; Genesis 3:17-19); that the wife may augment the family's income through effective management of resources or, with the husband's consent, by home business (Proverbs 31:10-31); and that in cases of family financial crisis, the wife may, with her husband's approval, accept temporary outside employment, but that the family should view this as bondage, strive to liberate itself, and petition God for liberation (1 Corinthians 7:21-23).

We deny both that any man should force his wife to abandon her calling in the home for the sake of mere financial gain unnecessary for minimal physical survival, and that the wife should volunteer to do so (1 Timothy 5:8; Ephesians 5:5); that the trappings of middle-class lifestyle are necessities that justify forcing the wife to work outside the home (1 Timothy 6:8); and that providing for the physical necessities of his family excuses a man from overseeing the affairs of his household, providing spiritual guidance and material assistance to his wife, providing for physical needs of elderly, incapacitated, or involuntarily poor parents or parents-in-law, or overseeing the spiritual and moral development of his children (1 Timothy 3:4; 1 Peter 3:7; Ephesians 5:28,29).

His Spiritual Leadership

11. We affirm that a Christian man, as head of his family, should nurture its members spiritually and morally; that he should protect his family, pray diligently for their protection, and seek regularly the Lord's blessing for them (1 Timothy 2:8; 1 Thessalonians 5:17; 1 Peter 3:7); and that he should educate his children spiritually and lead them in the way of godliness by direct and constant instruction, leading in worship, remaining accessible and lovingly involved with them, and mirroring Jesus Christ by his example (Deuteronomy 6:7; 11:19; Ephesians 6:4; Psalm 34:11; 78:5,6).

We deny that God allows a man to willfully abandon to his wife, the Church, or any other person or institution the responsibility for teaching his children regularly about God, and praying for their protection.

12. We affirm that when there is no Christian husband to head the family spiritually, the woman of the house must assume the responsibility as God enables her (e.g., Lydia, Acts 16:15, and Lois and Eunice, 2 Timothy 1:5, cf. Acts 16:1).

We deny that the family is merely a collection of individuals who must fend for themselves physically, spiritually, or morally.

The Woman: Her Submission

13. We affirm that God calls the wife to submit willingly in loving obedience and respect to her husband as the Church submits herself to Christ (Ephesians 5:22-24; Colossians 3:18); and that wives with non-Christian husbands are called by God to be a testimony to their husbands by their gentle, submissive obedience, and not to weary them with constant criticism (1 Peter 3:1-5).

We deny that the wife should undermine the headship of the husband; that submission requires a wife to relinquish her own moral responsibility, to perform any sinful act, or to refrain from practices commanded by God in obedience to her husband's unbiblical demands (1 Peter 3:6); that submission prohibits a wife from respectfully and lovingly rebuking her Christian husband as a sister in the Lord (Ephesians 5:21; Colossians 3:16); that it is wise for a wife to continue to rebuke her husband after he has clearly heard her once; and that the Bible's teaching regarding a woman's submission applies to any relations other than to her husband and to teaching men in the Church.

Her Work

14. We affirm that a mother's primary duty is to nurture her minor children; that the wife's responsibility is to manage the home and make it a center of ministry (1 Timothy 5:10,14; Titus 2:3-5; Proverbs 31:10-31); that Christian media therefore should not glamorize outside careers for mothers with minor children; and that the Church ought to commend godly wives and mothers who work at home as role models.

We deny that married mothers of minor children should seek male economic provider roles; that Christian wives should put the world's idea of self-fulfillment through careers before the calling of God (Matthew 16:24-26; Mark 8:34,35; Luke 9:23-26); that following God's commands in this area exploits women; and that only women with outside careers are "working women" while others are social and economic "parasites."

Parents and Children

15. We affirm that children are a blessing from God of worth beyond human capacity to measure, and should be welcomed joyously into the family as precious gifts from Him; that children belong to God alone, with the parents being their God-ordained stewards; and that God gives parents the primary responsibility and authority for the education and physical, social, emotional, and spiritual well-being of children (Genesis 33:5; Psalm 78:1-8; 127:3-5; Proverbs 17:6; 1 Timothy 2:15; Ephesians 6:1-4; Deuteronomy 4:9; 6:1-9).

We deny that parents should adopt the secular culture's anti-child spirit that promotes abuse, neglect, exploitation, parental absence or inaccessibility, lack of supervision, social parenting in lieu of family rearing, excessive age segregation and peer influence of children, use of children's needs as political pawns, education of children as social experimentation, and governmental usurpation of parental responsibility; and that children should be treated as an evil to be aborted or prevented, a financial burden to be resented or limited, or the property of either the parents or the state.

16. We affirm that parents should mirror the righteousness, justice, mercy, and love of God in discipline, training, and nurturing their minor children (Proverbs 22:6; 29:15; 1 Samuel 3:13; Psalm 78:1-8; 2 Timothy 1:5; 3:15; 2 Corinthians 12:14; Ephesians 6:1-4).

We deny that the state has a right to undermine or remove the righteous, Biblically-mandated authority of parents, or to claim or usurp—from parents who have not been convicted of physical child abuse or neglect—the role of primary educator of, provider for, or protector of children.

17. We affirm that God commands all children to honor their parents and minor children to obey them in the Lord; that Scripture gives parents the right and responsibility to enforce obedience through discipline, including corporal punishment (Deuteronomy 5:16; 2 Samuel 7:14, cf. Proverbs 3:11,12; Proverbs 13:24; 22:15; 23:13; 29:15); and that training in godly obedience is the foundation of personal self-government and of all civil governments of free men and women.

We deny that the family should be a democracy; that lovingly enforced obedience harms a child; and that civil government has a right to define wisely-administered corporal punishment as “child abuse” or to allow children to “divorce” their parents.

Raising Children to Maturity

18. We affirm that the goal of Christian parenthood should be to present children to the Lord as responsible, spiritually mature adults by the time they reach full physical maturity (Luke 2:41,42).

We deny that adolescence should be artificially prolonged beyond full physical maturity; that teenagers have the right to be irresponsible and self-centered; and that their elders should expect or allow such behavior from them.

Grandparents and Aged or Incapacitated Relatives

19. We affirm that the family must provide loving emotional, spiritual, and physical care for its dependent elderly or incapacitated members, and must respect them, acknowledging their years of experience and potential to teach wisdom to those who are younger (1 Timothy 5:4-8; Matthew 15:1-9); that God has a purpose for grandparents and other aged relations (Galatians 6:10); and that grandparents are responsible first to teach their adult children how to teach the grandchildren, and second to assist in ensuring that this actually happens (Psalm 78:1-8).

We deny that society ought to abuse or ignore elderly or incapacitated family members, to count them as valueless or a mere burden, or to hasten their deaths through “euthanasia” or any other means; and that old age should be a time for selfish individual pursuits.

20. We affirm that relatives incapacitated due to age or other disability are entitled to find rest and care in the homes of their children or other near family members if at all medically or physically possible, and that Christians should provide for their incapacitated relatives (1 Timothy 5:4,8,16), and for unrelated elderly persons in distress (James 1:27).

We deny that elderly people should be viewed as a nuisance and be rejected from residing with their children because they are a burden or an inconvenience (cf. the Book of Ruth); and that elderly people of reasonably sound body and mind should expect others to support them in idleness or selfish pursuits (1 Thessalonians 4:11; 2 Thessalonians 3:10).

Marriage: Choices and Commitments

21. We affirm that the man who desires to marry should consult wise counsel, including that of his family (Proverbs 15:22), and choose his wife under God's guidance for her godly character and suitability as a partner in his calling (Genesis 2:18,20-21; Proverbs 18:22; 31:10-31; 1 Corinthians 7:28,36).

We deny that Christians should marry non-Christians, and that sexual attractiveness or other carnal considerations should dictate a Christian's choice of a mate (1 Corinthians 7:39; 2 Corinthians 6:14-13; Proverbs 31:30).

22. We affirm that marriage vows are a solemn and sacred covenant between both marrying parties and God; that it is deplorable when these vows are not enforced by law or by the Church and so have lost meaning; that Scriptural sanctions ought to be exacted upon those who unbiblically break marriage vows; and that the Church should work to restore the full recognition of marriage as a binding legal covenant under God.

We deny that Church and state have no responsibility for enforcing the vows they administer.

Divorce and Remarriage

23. We affirm that, in marrying, a Christian agrees to bear the spouse's imperfections; that these imperfections therefore cannot be construed as reasons for divorce; that there may be one innocent party to a divorce, but never two; that God's forgiveness can extend to any sin related to a divorce; that God's forgiveness is granted to those who humbly repent before Him and receive Jesus Christ as Savior and Lord; that repentance may require reconciliation with an unjustly divorced spouse or other tangible proof of a change of heart; and that the Church must require proof of repentance before restoring the divorced person to fellowship.

We deny that there is any Biblical basis for "no-fault" divorce; that society and law should sanction "no-fault" divorce on demand; and that God requires the Church to restore fellowship to those who show no sign of repentance or willingness and effort to make restitution to the injured spouse.

24. We affirm that since God's name is invoked in a Christian wedding, such a marriage cannot be broken without bringing shame on the name of God (Matthew 19:6; Exodus 20:7; Matthew 5:33-37); that God's intention for marriage in creation was one man for one woman until death separated them; that the destruction of marriage relationships is a breach of covenant displeasing to God; and that although Scripture presents grounds for it God still hates divorce (Malachi 2:16).

We deny that terminating a marriage in divorce glorifies or pleases God.

25. We affirm that marriage is for life and that no one should enter it lightly (Matthew 19:9,10); and that Scripture recognizes only one clear ground for divorce (the partner's adultery, Matthew 5:27-32), and one other possible ground (the partner's desertion, which may be understood as a form of adultery, 1 Corinthians 7:10-15), and that only those divorced for these reasons may rightly remarry.

We deny that anyone divorced for any reason other than these can be considered to have undergone a Biblical divorce.

26. We affirm that when divorce occurs, we must extend compassion to the unjustly divorced party if there is one, and our forgiveness and the forgiveness of God where appropriate (Matthew 19:5-9; 1 Corinthians 7:10-13).

We deny that divorce was ever an intention of God in creation, and that divorce should substitute for sustained, even life-long, concerted efforts to solve marital conflicts, to forgive one another, and to serve and provide for one another's needs.

Broken Families

27. We affirm that the Body of Christ should show great compassion and support to broken families with minor children, whether the absence of a parent is due to death, divorce, desertion, or single parent adoptions, and that God's grace, strength, forgiveness, and shepherding are always available to those who humbly and repentantly seek Him (Hosea; Proverbs 5:18; Ephesians 5:23,24,32; Mark 10:2-12; Ecclesiastes 9:9; Romans 7:2; Matthew 5:2; 19:1-12; James 4:1-3).

We deny that single parent families are inevitably doomed to failure, and that the family of God can justifiably reject or shun a Christian who is the victim of a divorce or is bereaved, except where church discipline has been carried out in a Biblical manner and the person has not repented.

Adoption

28. We affirm that adopting a child can be a special calling from God; that adoption can be a blessing for the family and the adopted child; and that Christians considering adoption should consider the physically handicapped and unattractive child (1 Samuel 16:7; Galatians 2:6; James 2:1).

We deny that adoption should be an automatic response to infertility, to the desire to avoid pregnancy, or to any other parent-centered reason; and that infertile couples are second class citizens in God's Kingdom (Genesis 15:2; 16).

Unwed Parents and their Children

29. We affirm that God has given children to their own parents; that the Church should usually encourage parents to keep and raise their own children; and that in those tragic instances in which an unwed pregnant mother has decided that she cannot or will not keep and raise her own child, the Church may rightly and wisely recommend that she give sole custody to the child's willing father or give the child up for adoption.

We deny that the Church should automatically counsel unwed parents to put their babies up for adoption instead of encouraging them first to consider how they might meet their responsibility for their own flesh and blood.

Family Relationships

30. We affirm that all family members, like all other human beings, are fallen and imperfect and need forgiveness and redemption by God and forgiveness by fellow family members, and that Christians should strive to show the same courtesy to family members that they show to those outside the family (James 2:8,9), displaying love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control toward family members (Galatians 5:22,23).

We deny that family members should behave self-righteously or withhold forgiveness from each other, and that a Christian has any less need for self-control and courtesy at home than in the world outside (Galatians 5:13-24; 1 Corinthians 13).

31. We affirm that the Biblical concept of love includes nurturing, supporting, comforting, caring, touching, and verbalizing inner respect as acts of love among family members; that family members should love, encourage, support, protect, comfort, respect, forgive, and tenderly care for each other; and that family members should take the time to express affection and respect for one another physically and verbally (1 Corinthians 13; Mark 10:14; Ephesians 6:4; Isaiah 40:11; Psalm 27:11).

We deny that family members should take each other for granted or deprive each other of needed love.

32. We affirm that the family under God is an organism working together toward common goals; that God gives family members differing roles and abilities; that those in authority in families may, recognizing differences in roles, gifts, and abilities, call on the talents or wisdom of those under them without compromising their authority (*e.g.*, a husband may defer sometimes to the wisdom or judgment of his wife without compromising his headship); and that a parent may accept the sensible suggestion of a child without compromising parental authority.

We deny that the family is a dictatorship (1 Peter 5:2, by analogy); that one member of a family should manipulate, overwhelm, or repress another by treating him or her as a non-person or ignoring needs and gifts; and that a husband or wife weakens his or her authority by deferring to the sanctified judgment of those underneath him or her (Proverbs 12:15).

33. We affirm that the results of both sin and godliness affect succeeding family generations, and that Christian parents must therefore strive to give children a more Biblical foundation for life than they had themselves so that the Church may grow and not decline (Deuteronomy 5:9,10,16; Jeremiah 35:18,19; Psalm 78:1-8; 51:5; Lamentations 5:7; Exodus 20:5; Acts 2:39).

We deny that parents have little or no impact on the lives of their children and subsequent generations.

34. We affirm that the governing principle of all family interaction should be a righteous, Biblical love exercised through the power of the Holy Spirit and given regardless of performance, attitude, or circumstances, and that this love is expressed by putting other family members' needs before one's own (John 15:12; 13:35; 1 Corinthians 13; Colossians 3:14; Philippians 2:1-4).

We deny that selfish attitudes of individual family members — which destroy marital oneness, disrupt family unity, lead to the neglect of spouses' or children's needs, and interfere with ministry to others — are ever right.

Sins Against the Family

Abortion and Infanticide, Euthanasia, and Discrimination in Medical Treatment

35. We affirm that all human life is holy and has intrinsic, God-given value — beyond human ability to measure — because it bears God’s image, regardless of race, age, gender, prenatal status, or physical or mental handicap (Matthew 6:25; 10:31; Genesis 2:7; 9:5,6; Psalm 139:14; Jeremiah 1:5).

We deny that the value of human life is to be measured by its “quality;” that abortion on-demand, infanticide, euthanasia, or discrimination in medical treatment against the handicapped, the very young, or the very aged is ever right; and that any race or gender has greater intrinsic value than any other.

36. We affirm that every human being begins life from the moment of conception; that the zygote, embryo, and fetus should therefore be entitled to full protection of law (Psalm 139:14,15; Jeremiah 1:5; Exodus 21:22-25); that killing the zygote, embryo, or fetus through abortion or any other form of violence is murder; that removal of the zygote, embryo, or fetus from the womb is justified only when leaving the child inside the mother would cause death for both mother and child; that the Church should encourage research to improve the chances of survival for a baby so removed; and that no baby should be deprived of nourishment or necessary medical care after birth for any reason (Deuteronomy 5:17).

We deny that either the mother, the father, the civil government, or any other person or institution has a moral right to decree the death by abortion of any child for any reason, be it social, economic, psychological, etc.

37. We affirm that elderly men and women have value in God’s eyes and have the same God-given right to life as other people, and that “euthanasia”—taking the life of a person through either positive action or neglect—is therefore murder.

We deny that human life is to be valued by its utility in society; that elderly people, even those most severely incapacitated, are valueless; and that elderly people should be used for medical experiments without their consent.

Family and Church

38. We affirm that children of believers should receive their basic spiritual instruction from their own parents, with the help of older family members and the Church; that children of nonbelievers should be provided the opportunity to receive spiritual instruction by the Church with parental approval; that adults receive their preparation for church roles through successfully managing their own households; and that single adults can benefit from being welcomed in church family groups as a means of ministering and being ministered to (Deuteronomy 6:7; 11:19; 1 Timothy 3:4; Titus 1:6; 2:3-5; Psalm 68:6).

We deny that churches should try to replace Christian parents or the home in training; that church programs should interfere with Biblically based family life; and that churches should encourage institutionalized child care for children with two able-bodied parents.

39. We affirm that churches should seek to establish elders who are scripturally qualified as reasonable models of Christ in family relationships, who are able to train others in family headship, who regularly invite their flocks into their homes, and who are responsible for training those families under them in qualities that will enable them to become church leaders (1 Timothy 3:1-5; Titus 1:6-9; Ephesians 5:25-33; 6:4).

We deny that institutional training alone is sufficient qualification for leading Christ's Church; that training for leadership should exclude a man's family; that families are an impediment to ministry; and that churches should demand or expect married men to spend excessive time away from home (1 Timothy 3:4; Titus 1:6; 2:3-5).

Family and State

40. We affirm that God gives the family civil responsibilities, including bearing, nurturing, training, and providing for children, as well as providing physical necessities for, protecting the lives of, and otherwise taking care of incapacitated family members, and helping the needy of the community through hospitality and acts of mercy; and that each Christian family should strive to fulfill these responsibilities itself, and if it needs help it should look first to family branches and then to the Church (Genesis 1:27,28; Deuteronomy 5:19; 6:7; 11:19; 2 Corinthians 9:7; 1 Timothy 5:4,8,16; 3:2; Proverbs 31:20).

We deny that the state has a right to undermine or remove the righteous authority of parents in a family or to claim the role of educator, provider, or protector for children or other family members, except in cases of judicially proven abuse, neglect, or abandonment, or upon the family's request.

41. We affirm that God grants the magistrate the power to punish evil acts and to encourage good behavior; that crimes occurring within the family should be justly punished; and that the state should promote a social, economic, and physical environment conducive to family life (Romans 13:3,4).

We deny that the state has the right to set extrabiblical standards for who may marry, who may have children, how children are to be disciplined and educated, or how husbands and wives or other family members may relate to each other; that God grants civil governments the right to strangle family economic freedom through ruinous taxation (including robbing widows and orphans by inheritance taxes), oppressive land use laws, or favoritism for large corporations; and that the state should legalize or fund abortion, infanticide, or euthanasia.

42. We affirm that sexual abuse and parents' willfully depriving their children of shelter, clothing, food, sleep, or essential medical care, thus endangering their lives and physical health, should be treated as unlawful assault or attempted murder and the offenders punished accordingly by civil government and disciplined by the Church.

We deny that the state has a right to impose unrealistic standards on families; that the so-called offenses of "emotional neglect," "emotional abuse," "educational neglect," etc., which form the bulk of substantiated reports of "child abuse and neglect," are in fact crimes against children; that the state has any right to administer criminal penalties or usurp custody in neglect cases except when a child's life or physical health is obviously endangered; and that the state should ever administer criminal penalties or usurp custody in cases where the only accusation concerns mental health, since the state should not mandate what

particular beliefs and attitudes are healthy or acceptable. We further deny that involuntary neglect caused by poverty or other uncontrollable circumstances should ever be treated as a crime, and that even sinful families are helped more by the threat of removing their children rather than by prayer, godly instruction, and loving assistance.

43. We affirm that rape is a sin and a crime no matter who the victim is, but especially when perpetrated against a child, and that rapists should be prosecuted and punished as criminals (Deuteronomy 22:23-27; Leviticus 18).

We deny that incest is merely a social “taboo;” that either so-called “non-violent rape” or “date rape” is non-criminal; that parents should be condemned as sexual abusers in the absence of compelling evidence; that civil government should indulge in “witch hunts” against sexual abuse, soliciting anonymous reports or accusing people without compelling evidence; that civil government should plant mistrust of parents in the minds of innocent children (Deuteronomy 18:15); that parents who show affection to their children should be treated as criminals; that parental hugging, kissing, and other forms of affection that do not involve sexual stimulation are sexual abuse; and that rapists should get counseling, probation, or light jail sentences instead of their Biblical punishment.

44. We affirm that the scriptural penalty for genuine crimes against children falls solely on the perpetrator, not on other family members or the victim.

We deny that children should be removed from the non-offending spouse’s custody.

45. We affirm that Biblical spanking may cause temporary and superficial bruises or welts that do not constitute child abuse, but that proven brutality to a child resulting in permanent disfigurement or serious injury should be punished by law (Exodus 21:23,24; Proverbs 13:24; 22:15; 23:13,14).

We deny that the right and responsibility to discipline ever give parents the right to seriously injure their children.

A Call to Action in the Family

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, evidence, or logic;
2. re-examining our own family 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 family theories and practices 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 family practices glorifying to God.

Having dealt with our own personal sins and failures, and placing ourselves accountable to God and His Word 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 the family 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 the behavior of the Body of Christ 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 the following specific actions:

1. making this document available, with a short reading list of pertinent books by Biblical authors, to every Bible-believing church in the world, and encouraging the leaders of local churches to train their flocks in these essential, Biblical family principles;
2. applying church discipline wherever a congregation's members are engaged in sins relating especially to the family, such as fornication, easy divorce, non-submission of wives, abuse of headship by husbands, spousal abuse, disobedience of children, child abuse, non-support by the husband, desertion, abortion, incest, homosexuality, or deliberate childlessness for any reason other than a special call from God;
3. urging church boards to request the resignations from leadership of all pastors, elders, evangelists, church and parachurch staff members, Christian musicians, and other leaders who do not meet the scriptural requirements for leadership in the Body of Christ (1 Timothy 3), particularly in managing their own households well, or who have undergone unbiblical divorce and have not proved contrition and repentance, until their lives are aligned with Scripture;
4. urging all Christians to unite at city, state, and national levels in opposition to any ungodly attempt by civil government to take over God-ordained parental rights over their own children. (Any and every constitutional and Biblical means must be taken by individuals and by the institutional church to oppose any attack on the essential, watershed, basic right of parents to conceive, control, educate, rear, guide, and discipline their own children. Churches must be willing to lose their tax exempt status over this issue, and Christian parents must be willing to be jailed if necessary, in fighting this ultimate power grab by devotees of idolatrous statism.);

5. taking whatever actions we can, within our Biblical and Constitutional limits, to realign county, state, and federal legislation regarding family issues in order to make it conform to the Bible's view of reality and morality, especially by pursuing the resumption of strong laws regarding children support, adultery, homosexuality, prostitution, sex act entertainment, pornography, sexual abuse, incest, rape, abortion, infanticide, and divorce;
6. urging pastors, elders, and church staffs to persuade and teach fathers that God holds them accountable for developing the spiritual maturity and Biblical understanding of their own children and that they may not delegate this duty primarily or entirely to the Church or to Christian schools;
7. guiding and assisting, and urging churches to guide and assist, fathers in fulfilling their function as spiritual heads of their families;
8. challenging the Church to re-think its view of care for the elderly, and urging that children and grandchildren take first responsibility for caring for their disabled elderly in their own homes and as members of their own families before resorting to retirement homes;
9. teaching that when children are abandoned or orphaned, or their parents are in jail, they should preferably be cared for by relatives, friends, or the Church rather than by civil government, institutions, or foster care;
10. calling evangelical churches to account whenever they unbiblically and inexcusably accept easy divorce, "no-fault divorce," and remarriage, and urging them to adopt Biblical attitudes and practices (The divorce rate among those attending evangelical churches is growing much closer to that among the secularized. A massive campaign must be launched to educate congregations, to call the unbiblically divorced and remarried to repentance, to exercise church discipline in cases of unbiblical divorce and remarriage, and to help re-establish divorced pastors — who must step down from their pastoral ministry — in alternate careers. Revival and reformation will not come until the Church solves its ungodly divorces and reverses its rampant divorce rate.);
11. helping each local church to establish, by itself or in cooperation with other local congregations, its own crisis pregnancy center and anti-abortion program (This is no less an obligation for Christians in America today than was Christian opposition to the Holocaust under Hitler in Germany, even at the risk of imprisonment and death.);
12. calling the evangelical Church to educate parents and their teenagers in knowledge, wisdom, respect, and responsibility for their sexuality in order to prepare young people for godly marriages and to reverse the trend toward fornication among Christian teenagers.

*The Christian World View of
the Making of Disciples*

Rev. Mike Kiley, Chairman
Rev. Peter Doane, Co-Chairman

With contributions by members of the
Discipleship Committee of
The Coalition on Revival

Dr. Jay Grimstead, D.Min., General Editor
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The Christian World View of the Making of Disciples

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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

Making disciples is the work of the Father, the Son, and the Holy Spirit, a work in which spiritually mature believers cooperate with the Triune God in reproducing other disciples of Christ who are in the process of becoming mature Christians.

This responsibility includes bringing people to repentance and faith in Christ, to baptism, and to obedience to all of the commands of Christ (Matthew 18:19,20; Colossians 1:28,29).

The emphasis in discipling is authenticity and integrity in becoming more like Jesus Christ by a process of continuing change through a growing, intimate association with Him. This concept is primary to a Biblical understanding of discipleship. It is a lifelong commitment of apprenticeship in which philosophy and way of life are completely identified with Him (2 Corinthians 10:5). It is a process of increasingly aligning one's heart and life with the purposes of God. The process of following and learning often is misunderstood as fanatical when compared with the usual pattern of Christianity (Luke 6:40).

A major obstacle to Bible-obedient living is the accommodation to the value structure of a dangerously secular society. While publicly denouncing the obvious issues of secularism, Christians often subscribe, incrementally and unwittingly, to unbiblical values as a result of media saturation. The corporate effect is passivity and apathy toward the issues of personal purity, Biblical truth, and social justice and ethics (Philippians 3:17-20; 1 John 2:15-17; Ephesians 4:17-19; 2 Timothy 4:10).

With the passive acceptance of a worldly mindset, the mandate of our Lord for self-denial generally is not taken seriously. Being a self-denying, Biblical Christian is commonly perceived as an optional feature in Christian living (Luke 9:23-25; 14:25-33).

Pre-occupation with self has enthroned "me" to the practical exclusion of God. Personal feelings have replaced the Word of God as a determinant for Christian living. This lack of adherence to Biblical principles has spiritually incapacitated many believers.

Leaders must take seriously the mandate of the risen Christ to make disciples (Matthew 28:19,20). Inwardly, this requires that leaders be examples of purity and spiritual maturity. Outwardly, this requires that leaders systematically teach the whole Church the need and cost of becoming a disciple of Christ. In addition, leaders—and the rest of the Body of Christ—must pray for the flock of God that disciples will be drawn to Christ and trained in righteousness (1 Timothy 4:16; 2 Timothy 3:16,17).

With these thoughts in mind, we offer the following affirmations and denials as initial steps in developing a Biblical understanding and practice of the making of disciples.

Statements of Affirmation and Denial

1. We affirm that the making of Bible-obeying disciples of all nations and the bringing of all things under the lordship of Christ is the primary purpose and defined objective of the Great Commission (Matthew 28:19,20; 2 Corinthians 10:5)

We deny that becoming a Bible-obedient disciple of Jesus Christ is optional to the Christian life.

2. We affirm that the process of making disciples includes teaching Biblical truth sufficient to compel a decision both to repent and receive Christ for justification and to choose a life-long commitment to become an obedient follower of Jesus Christ.

We deny that acquisition of Bible knowledge alone, without accountability to other Christians, is sufficient in itself to produce an obedient disciple of Jesus.

3. We affirm that discipleship is a complete commitment to Jesus Christ in the totality of life, and that such a commitment always results in increasingly Biblical behavior.

We deny that it is possible to be an obedient disciple of Jesus while maintaining a life-as-usual relationship with the world's value system.

4. We affirm that the local church, through spiritual leadership, has the responsibility to make disciples in the environment of caring and accountable relationships.

We deny that the making of disciples through leadership should violate the disciple's personal priesthood or restrict the disciple's development in the expression of his spiritual gifts and abilities.

5. We affirm that the making of disciples is principally the work of the Holy Spirit, in which spiritually mature believers cooperate with Him in reproducing disciples who are in the process of becoming mature Christians, and that this takes place as a disciple follows his spiritual leader as that leader follows Christ (1 Corinthians 11:1).

We deny that discipleship is possible apart from the work of the Holy Spirit.

6. We affirm that renewal by the Holy Spirit, resulting in repentance and an obedient disciple relationship with Jesus Christ, would greatly reduce the Church's compromise with world values and its lack of impact on society.

We deny that continued compromise with the world and its values is consistent with the ministry of the Holy Spirit in producing obedient disciples of Christ.

7. We affirm that the scriptural aim of discipleship is to manifest the character of Christ and to fulfill His commission by the Holy Spirit.

We deny that the forming of the character of Christ and the fulfilling of His commission is possible without the discipline of scriptural goals.

8. We affirm that the essential elements of Christian maturity are identifiable, measurable, and attainable, and that they must be taught to and expected of all believers.

We deny that Christian maturity is vague, measureless, or unattainable until Christ's return, and that God expects Christian maturity only for the few especially motivated Christians.

9. We affirm that obedience to God's Word proceeds out of a faith relationship with Jesus and His Church and that it will mature, liberate, and bring a person into his place in Christ (James 1:25).

We deny that obedience to God's Word is man-centered and destructive, and that Paul referred to Biblical obedience when he wrote of the "letter" that "kills" (2 Corinthians 3:6).

10. We affirm that as a result of discipleship nations will be shaped by the Gospel of and the Kingdom of God (Matthew 28:19).

We deny that there are better strategies for reaching nations than discipleship.

A Call to Action in the Making of Disciples

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 theories and practices of making disciples 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 theories and practices of making disciples 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 practices of making disciples 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 making disciples 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 the behavior of the Body of Christ 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 the following specific actions:

1. We must put forth an urgent and united call to the entire Body of Christ that all who name the name of Christ should rethink our commitment to Him as Lord, count the cost of living under His Lordship as He commands us to do, and take what steps are necessary to become truly Bible-obeying disciples of Him if we are not already. Jesus Christ calls all Christians to be willing to lose our lives for His sake, to deny ourselves, and to take up our crosses daily, following Him (Matthew 16:24,25). This call is incumbent upon all Christians. The Bible allows no distinction between “disciples” and “mere Christian sheep.” Active obedience to the commands of Scripture is what Christianity is designed to bring about. It is what we mean by living under the Lordship of Christ.
2. We must urge pastors and other Christian leaders to develop within their churches and organizations, if they have not already, discipleship training programs to nurture all their people and to train and mobilize them for Christian service. We must stress the great values of having both small group and one-on-one discipleship training within local churches and parachurch organizations. And we must humbly offer assistance, praying that pastors and other leaders will accept it, to churches and organizations setting up such discipleship training programs.
3. We must launch a program to re-educate the Church about the nature of Christian discipleship that includes the following points:

- 3.1 The making of Bible-obeying disciples is the essence of Christ’s Great Commission to the entire Church.
- 3.2 Discipleship is mandatory, not optional for any Christian.

Pastors must become convinced that 100 percent of those under their care must be urged and expected to become Biblically mature. Having a church with people who for years are content to remain immature is Biblically unacceptable.

- 3.3 A Bible-obeying disciple will be recognizably different from the “life-as-usual” world that surrounds him. He will generally “swim upstream” against the cultural current and will spontaneously and constantly be salt and light to his little portion of the world.

- 3.4 Biblical discipleship involves participation in intimate relationships, commitment, confrontation, and accountability. It must reach down into the daily details of life: decision making, finances, relationships, habits, values, etc. Much of what travels under the name of “discipleship training” is merely the transfer of academic Biblical principles from one notebook to another without the essential ingredient of accountability and changes in thought and behavior.
 - 3.5 Every Christian needs to be trained in recognizing, encountering, and overcoming demons by the blood and authority of Jesus Christ.
 - 3.6 A true disciple will make disciples of others as well as being disciplined himself.
- 4. In view of our strong commitment to Bible-obeying discipleship as mandatory, not optional, for the entire Church, local church leaders must consider their need for developing small groups within the body for the purpose of maturing believers in a long-term environment of loving accountability, encouragement, and practical care. For those churches that wish to structure or restructure their congregations along these lines, the names and addresses of churches that are doing this successfully and of parachurch organizations that effectively help churches to accomplish are available from The Coalition on Revival, P.O. Box A, Sunnyvale, California, 94087 and from various denominational headquarters and seminaries.

*42 Articles of the Essentials of a
Christian World View*

Articles of Affirmation and Denial
and the Foundational Theology of
The Coalition on Revival

Dr. Jay Grimstead, D.Min., General Editor
Mr. E. Calvin Beisner, M.A., Assistant to the General Editor

42 Articles of the Essentials of a Christian World View

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About the 42 Articles on Historic Doctrine

In 1984, as 112 Christian leaders and theologians were coming together to form the Coalition on Revival, it became apparent that this broad-based, theologically diverse group of leaders would need a clearly defined statement of basic doctrine on which they could agree and which could also form the theological foundation for the 17 Worldview Sphere Documents they intended to write together. By consensus and input from many theologians, a group of COR theologians created a generic statement of faith which incorporated 2,000 years of the Church's orthodox, historically accepted theology and which would touch on all the theological and philosophical points necessary to outline the full, Biblical view of doctrine and reality. It also had to be broad enough to include all the major denominations and theological perspectives within the present Body of Christ on earth and yet leave untouched, unstated, and open to Christian freedom certain differences—those distinctives such as baptism and eschatology which now separate one denomination from another. No doctrinal statement of the past 200 years offers the greater Body of Christ on earth a more detailed, comprehensive, generic statement of the Biblical worldview.

The Essentials of a Christian World View

These 42 Articles of Affirmation and Denial comprise the theological foundation on which all of The Coalition on Revival's 17 Sphere Documents, *Manifesto for the Christian Church*, *Articles of Affirmation and Denial on the Kingdom of God*, and all other official documents must rest and to which they all must comply. These 42 Articles state what are the essentials of the Christian World View and in turn rest upon the foundation of the inerrant, written Word of God, the Bible.

The Nature of God

1. We affirm that there is only one living God who is infinite in being and perfection, a most pure spirit, invisible, and absolutely distinct from His creation.

We deny any and all views of God that negate or deviate from the traditional Judeo-Christian concept of God, including Atheism, Deism, Finite-godism, Panentheism (Process God), Polytheism, and Pantheism.

2. We affirm that God is both transcendent over and immanent in His creation.

We deny that in His being God is totally Other or that He is identified with His creation.

3. We affirm that from time to time God supernaturally intervenes in the course of natural or human events to accomplish His redemptive purposes.

We deny any naturalistic view which either rejects a supernatural God or His miraculous intervention in nature or history.

4. We affirm that God is a personal, infinite, eternal, self-existent, unchangeable, indivisible, omnipotent, omniscient, omnipresent, spiritual being Who is the creator and sustainer of the universe.

We deny that God is impersonal, finite, temporal, changeable, divisible, material, or is limited in His power, knowledge, or presence in the universe.

5. We affirm that God is absolutely holy, just, good, true, loving, and merciful in His being and all His activities.

We deny that God is any less than absolutely and totally perfect in all of His attributes.

6. We affirm that this one God exists eternally in three distinct Persons (Father, Son, and Holy Spirit), each of whom shares equally in all the divine attributes.

We deny that God is more than one Being (as in Tri-theism) or that He is less than three eternal Persons (as in strict Monotheism, Arianism, or Modalism).

The Nature of the Universe

7. We affirm that the entire universe, including all finite beings, was created by God out of nothing (*ex nihilo*).

We deny that the universe is not created or that it was created out of God (*ex deo*) or out of pre-existing material (*ex materia*).

8. We affirm that the space/time universe is finite, temporal, and real.

We deny that the space/time universe is infinite, eternal, or illusory.

9. We affirm that the entire universe is absolutely distinct from and utterly dependent upon its Creator-God.

We deny that the universe is in any way to be identified with God or that it exists independently of God.

10. We affirm that man (male and female) was specially created by God.

We deny that man evolved from or is genetically derived from the lower forms of life.

11. We affirm that man was created in the image and likeness of God, and consequently is endowed by God with immeasurable dignity and worth.

We deny any view that tends to demean or diminish the God-given freedom, dignity, and value of man or reduce him to the status of a mere animal.

12. We affirm that man as a rational and moral being is ultimately responsible and accountable to God.

We deny that man's moral actions are determined genetically or environmentally, or that his responsibility is limited to himself or society.

13. We affirm that because of man's rebellion against God, both he and his environment exist in a corrupted state and stand under the condemnation of God.

We deny that either man or the world in their present corrupted state may be perfected by natural or human agencies alone.

14. We affirm that man, from the moment of conception, is a creature who has individual conscious existence eternally beyond physical death.

We deny that man is a merely mortal creature whose individual conscious existence terminates at physical death, or that man's unborn offspring are less than human.

The Nature of Truth

15. We affirm that God is the ultimate author of all truth.

We deny that man can be the ultimate author and determiner of truth.

16. We affirm that truth is objective, absolute and ultimately non-contradictory.

We deny any view that reduces truth to a purely relative, subjective, experiential, or a paradoxical status.

17. We affirm truth to be that which corresponds to and accurately describes and explains reality.

We deny any view that conceives of reality as mere subjective experience, existential encounter, mere coherence, dialectical process, or that conceives of reality in any other relativistic manner.

18. We affirm that insofar as God has revealed truth, whether in general or special revelation, it is knowable by man even though it is neither exhaustive nor comprehensive.

We deny that the limitations of man's knowledge of God's truth leave him incapable of knowing, communicating, or using that truth.

19. We affirm that all truth disclosed in God's special revelation, the 66 books of the Bible, is propositional.

We deny that the human language of the Bible is an inadequate vehicle for communicating God's truth to man.

The Nature of True Values

20. We affirm that God is the source of all right and just values and that they reflect His moral character.

We deny that true values are ultimately derived from man or any other finite source.

21. We affirm that the basis of all true values are objective and absolute.

We deny that the basis of all true values is merely subjective, relative, or cultural.

22. We affirm that true values are determined by God and merely discovered by man.

We deny that it is legitimate for man to create his own true values on either the personal or societal level.

23. We affirm the true values revealed by God place a prescriptive obligation on man by which he must order his life.

We deny that true values are merely descriptive of human behavior or that man is not obliged to live by them.

24. We affirm that the only perfect, comprehensive, and complete expression of God's values is to be found in the Bible.

We deny that those who are unaware of the Bible are thereby excused from moral obligations revealed by God in the hearts of men.

The Nature of Authority

25. We affirm that the ultimate source of authority is God.

We deny that man has the authority to create his own moral standards.

26. We affirm that God has expressed His authority to His creatures in general revelation and most clearly and fully in special revelation.

We deny that human society, culture, or consensus is a legitimate basis for man's moral conduct.

27. We affirm that God in his general revelation, through the works of creation and the consciences of men, have revealed His eternal power and deity with His moral law in the hearts of all men, even though they in their corrupted state suppress this truth in unrighteousness.

We deny that man is either an amoral creature or that he is inherently good or naturally perfectible.

28. We affirm that God's normative, special revelation is expressed in and limited to His authoritative, inerrant, written Word, the Bible, which is the final bar of appeal in all matters of faith and life and stands in judgement over all reason, revelation, and experience.

We deny that God has left man without any normative special revelation or that there is any other or additional normative special revelation from God.

29. We affirm that the laws of man must be based upon the laws of God.

We deny that the laws of man have any inherent authority of their own or that their ultimate authority is rightly derived from or created by man.

The Nature of Salvation

30. We affirm that God alone is the source of man's salvation.

We deny that man can initiate or attain his own salvation.

31. We affirm that Jesus Christ, the God-Man, by virtue of His perfect life, His substitutionary, atoning death, and His bodily resurrection, is the only Mediator between a Holy God and sinful man.

We deny that man can achieve salvation by means of secular education, social programs, political action, genetic engineering, psychology, or self realization, or by any other means.

32. We affirm that Jesus Christ in His Incarnation is wholly God and wholly man, two natures in one person, without confusion, without change, without division, without separation.

We deny that the two natures of Jesus Christ can be confused, changed, or divided, or that the one Divine Person can be separated from either nature.

33. We affirm that God's gift of salvation is supernaturally applied to those who believe by the gracious working of God the Holy Spirit.

We deny that in the matter of his salvation, man is left to his own resources or that he can merit this salvation by his own works.

34. We affirm that salvation is from the presence, power, and penalty of sin and to joyful obedience and service to God in His present and future kingdom.

We deny that salvation applies only to the eternal destinies of man.

The Nature of Human Government

35. We affirm that the institution of human government has been ordained by God.

We deny that any form of government (or ruler) has authority from any source other than God or that God approves governments indiscriminately.

36. We affirm that God has established a multiplicity of human governments such as individual, familial, ecclesiastical, and civil.

We deny that any form of human government (or ruler) has valid authority from any source but God or that any human government has either absolute or complete jurisdiction over all other governments.

37. We affirm that it is the duty of all citizens to obey God ordained authority.

We deny that any citizen is obliged to obey any government when it transgresses its God given mandate or requires him to disobey God's Laws.

38. We affirm that it is always the obligation of believers to participate in promoting good government.

We deny that a Christian can fully discharge his duty to God apart from social, cultural, and political action aimed at influencing society for God and for human good.

The Nature (and Purpose) of History

39. We affirm that the Sovereign God is providentially directing the course of human history and that the saving purposes of God in Christ are accomplished within the same history.

We deny any philosophy which espouses a naturalistic, chaotic, cyclical, dialectical, two-leveled or any other view that neglects or negates the directive activity of God in history.

40. We affirm that the purpose and meaning history is to bring praise and glory to God and abundant life to His children.

We deny any view which rejects meaning or purpose in history or which has man, nature, or anything other than God enshrined as its ultimate object.

41. We affirm that although man may be the primary focus and subject of history, God is its ultimate author and finisher.

We deny any view in which man is elevated to the level of architect, director, or determiner of the course of historical events.

42. We affirm that the consummation of history is the final triumph of God over all death and evil and their consequences, and its ultimate goal is the manifestation of the glory of God.

We deny any view which embraces reincarnation, universalism, the ultimate overpowering of good by evil, the annihilation of man, or the elimination of a place of eternal punishment and separation from God.

*Articles of Affirmation and Denial
on the Kingdom of God*

A Summary
of the Biblical and Historical View

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*Articles of Affirmation and Denial on the Kingdom of God:
A Summary of the Biblical and Historical View*

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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 Articles on The Kingdom of God

The first draft of the Articles of Affirmation and Denial on the Kingdom of God was completed in 1989 and finalized after two-years of theological debate and input from a wide range of theologians. The writers affirmed that the Kingdom of God, as it impacts society during this present age, is "a central teaching of the New Testament and cannot be neglected without loss to the Church and the Church's influence upon society." The articles define the Kingdom as both the universal rule of Christ over all things and His special rule over the redeemed, as well as the penetrating influence of the Word of God and the Holy Spirit in the world in areas such as law, government, economics, and ethics.

25 Articles on the Kingdom of God

God's Eternal, Sovereign Reign

1. We affirm that the Triune God has reigned sovereignly as King of the universe throughout all time, both before and since the incarnation, and will continue to reign eternally.

We deny that the reign of Jesus Christ, the God-man, beginning in the first century, suspends the providential reign of Father, Son, and Holy Spirit.

Ex 15:18; Ps 96:10, 99:1, 146:10; Prov 8:15, 9:6-7; Is 24:21,23, 40:12-17; John 19:11; Acts 4:27-28, 17:30; 1 Cor 15:25; Col 1:16-19; Heb 1:13-14; Rev 1:5, 11:15,17-18, 15:3-4, 19:6, 22:3-5.

Definition of the Kingdom

2. We affirm that the term Kingdom of God has several applications and may denote (a) the universal rule of Christ over all things, both redeemed and non-redeemed; (b) the special, saving rule of Christ over His people; (c) the life, wisdom, holiness, power, and authority that Christ grants to His people; or (d) the permeating influence of the Word and Spirit in the world.

We deny (a) that the term Kingdom of God refers only to the providential rule of the Triune God, and (b) that Christ's rule and realm are limited to the Church.

Gal 5:21-25; Eph 1:20-23, 2:4-9; Phil 2:9-11; 1 John 2:8,15-17, 3:8, 4:4, 5:4-5; Rev 1:5, 5:8-13, 19:11-16,20-21, 22:3-5.

Purpose and Fall of Man

3. We affirm (a) that God purposed from the beginning to share His rule over the earth with man; (b) that God created man in His own image and endowed man with faculties for ruling the earth; (c) that God, in the Creation Mandate, commissioned man to rule the earth and granted him delegated authority to fulfill this commission; and (d) that man, by God's design, was made to be the highest created being in the universe because he is the only creature that bears God's image.

We deny (a) that man's fall into sin eradicates the image of God in man; (b) that the fall eliminates or reduces man's responsibility or mandate for exercising dominion under God over the earth; and (c) that all mankind, the righteous or the wicked, ever ceased to be responsible to live under the rule of God in grateful obedience to Him as Lord and King in every area of life.

Gen 1:27-30; Deut 4:5-8; Ps 8:4-8; Rom 1:18-25, 2:6-12; Phil 2:9-11; Heb 1:13-14, 2:6-8; Rev 1:5.

Inauguration of the Kingdom

4. We affirm (a) that the New Testament phase of the Kingdom of God was inaugurated in fact and history at Jesus' first coming to earth, and (b) that it now operates in reality and power among men in this present age.

We deny that the Church must await the second coming of Christ for the Kingdom of God to be inaugurated on earth in time-space reality and in power.

Is 9:6-7, 52:13-15, 53:1-12; Jer 31:31-34; Dan 2:32-35, 43-44; Micah 5:2; Zech 9:9; Matt 2:2-6, 3:1-3, 4:17, 23, 6:9-10, 10:7, 12:28, 14:40-52, 16:18-19, 21:4-5, 22:42-45, 28:18; Mark 1:14-15; Luke 8:1, 23:3; John 18:36-37; Rom 16:20; Eph 1:19-23, 2:6; Heb 1:3, 8:10-13; Rev 1:5.

Consummation of the Kingdom

5. We affirm that the Kingdom of God will increase until it is consummated when Jesus delivers it to the Father and that, at the present time, this Kingdom is both already present and not yet consummated.

We deny that the Kingdom of God will be either consummated or realized totally, comprehensively, or perfectly on earth before the return of Jesus.

Is 2:2-4, 9:6-7; Dan 2:32-35; Matt 24:14, 25:31-34; Luke 22:29-30; 1 Cor 2:9, 15:23-28, 51-55; Rom 8:21-25.

The Kingdom Touches All Spheres of Life

6. We affirm (a) that the Bible reveals God's intentions for the growth of His Kingdom in all nations of the earth during this present age through the proclamation and obedient application of His stated will in Scripture, and (b) that His intention includes the increasing manifestation of His rule over individuals, voluntary associations, families, the church, the state, and all spheres of human activity, some of which are law, government, economics, business, occupations, education, sports, medicine, science, technology, arts, and media.

We deny that God's rulership is limited to transforming only the private lives of individuals to His will.

Is 2:2-4; Dan 2:32-35; Ps 2:1-10, 96:1, 7, 9-13; John 1:1-4; Acts 4:10-12, 17:30; Rom 1:19-20, 2:6-10; 1 Cor 10:31; Phil 2:9-11; Col 3:17, 22-24.

Man's Dominion Over the Earth Restored

7. We affirm that Christ alone, as representative man and last Adam, by His life, death, resurrection, and ascension to the throne at the right hand of the Father, accomplished redemption, the defeat of Satan, and the beginning of the restoration of man's godly dominion over the earth as God's vice-regent.

We deny that the restoration of man's God-ordained dominion (a) lies outside the scope of Christ's redeeming work as mediator on the Cross, or (b) awaits the physical presence of the returned Christ for its inauguration and expansion.

Gen 1:26-28, 2:19-20, 3:15; Ps 2:6-8, 8:6, 72:1-2, 8, 110:1-2, 132:11; Is 9:6-7, 11:1, 16:5, 42:1, 45:23; Jer 23:5, 27:5-6, 33:14-17; Dan 7:13-14, 18, 22, 27; Zech 9:9-10; Matt 16:18-19, 28:18-20; Luke 1:31-33, 9:1-2, 10:18-19; John 5:27, 12:31; Acts 1:6-8, 2:32-35, 4:25-26, 5:31, 7:55-56; Rom 5:14-15, 17, 6:9-11, 8:16-22, 16:20; 1 Cor 15:20-28; Gal 4:4-7; Eph 1:17-23, 2:5-6; Phil 2:9-11; Col 1:13-20; Heb 1:2-4, 8, 13, 2:5-9, 14, 10:12-13; 1 Pet 3:22, 4:11; Jude 1:25; Rev 1:5-6, 5:9-10, 11:15, 12:5, 19:15-16, 20:6.

Satan's Defeat and Christ's Rulership

8. We affirm that Jesus Christ rules sovereignly over the kings of the earth not only as eternal God but also as the sole mediator between God and men, and that He lawfully defeated Satan *de jure* by His victorious life, death, resurrection, and ascension.

We deny that Satan is the ruler of this world in any sense that undermines the recognition of the rightful rule of Christ over the earth during this present age.

Ps 2:1-6, 110:1-2; Matt 4:10, 10:1, 12:24-29, 16:18-19; Luke 10:17-19; John 12:31, 14:30, 16:11; Acts 2:34, 4:25-26, 13:9-11; Rom 16:20; 1 Cor 15:24-26; 2 Cor 10:3-5; Eph 6:11-13; Phil 2:9-11; Col 1:13; Heb 1:13; 1 John 4:4, 5:4-5; Rev 19:15, 19-21, 20:1-3, 10.

All Authority Given to Christ

9. We affirm (a) that Jesus, the Son of David and Son of God, was given all authority in heaven and on earth by God the Father; (b) that after His ascension He sat down on the throne at the right hand of God; (c) that from this position of absolute authority in the universe He is bringing all things into submission under His feet, exercising His authority ever more widely and fully on earth as the gospel spreads and people are converted to Him; and (d) that His exercise of that authority will become more fully manifest after His second coming.

We deny that Christ will ever be given any more power or authority over the earth than He was given at His first coming.

Ps 2:1-6; Is 9:6-7; Dan 2:32-35; Matt 28:18-20; Acts 4:10-12, 4:25-26, 17:30; 1 Cor 15:25-28; Eph 1:19-22, 2:6; Phil 2:9-11; Heb 1:2-5; Rev 1:5, 5:5-12, 19:11-21.

Every Knee Should Bow to Christ Now

10. We affirm (a) that now, even before Christ's second coming, every knee in every nation on earth should bow and every tongue confess that Jesus Christ is Lord of this universe and rightful Ruler of all lives, and (b) that only those who, trusting in His grace alone for forgiveness of sins, repent of their sinful rebellion and submit to Christ as Lord are justified and stand accepted at the bar of God's judgment.

We deny that anyone, Jew or Gentile, believer or unbeliever, private person or public official, is exempt from the moral and juridical obligation before God to submit to Christ's lordship over every aspect of his life in thought, word, and deed.

Ps 2:1-6; Dan 2:32-35; Matt 4:17,23, 28:18-20; Acts 4:10-12, 17:30; Rom 3:23-24, 5:8, 8:1-4; Phil 2:9-11; Rev 1:5.

Submission to the Lordship of Christ is Essential to Salvation

11. We affirm that, because the King demands obedience from His subjects and children, (a) repentance is necessary for citizenship in the Kingdom of God, and (b) genuine repentance is evidenced by deliberate and continuing choice to submit obediently to the lordship of Christ.

We deny (a) that anyone can rightly claim Christ as Savior who does not submit to Him as Lord; (b) that Christ will save anyone who refuses to submit in grateful obedience to Him as Lord and King; (c) that this view embraces the idea of salvation by works; and (d) that Christians ever become sinless or outgrow the need for repentance in this life.

Matt 4:17-23, 7:21-27; John 14:21,23, 15:5-6,10; Rom 6:1-2,12-14, 8:13-14; Gal 6:7-8; Eph 4:20-24, 5:3-6; Col 3:1-7; Heb 10:26-29; James 1:22, 2:17-26, 3:11-17; 2 Pet 2:20-22; 1 John 2:3-4,9-11, 2:3-4, 3:10,17-18.

The Church and the Kingdom

12. We affirm (a) that the Church, which is Christ's Body and Bride, consists of the redeemed and is manifested in the community of believers; (b) that Christ's Kingdom authority is not limited to His Church but extends over all areas of life; and (c) that the Church is the focal point of Christ's Kingdom work here on earth.

We deny (a) that the Church is to be equated with any denomination; (b) that Christ's authority is limited to His Church or any group of believers; and (c) that any institution other than the Church is God's primary instrument for the spread of the gospel and the extension of Christ's Kingdom.

Ps 110:1-3, 118:22-23; Is 28:16, 45:23, 60:3,11-15, 61:3-6; Dan 7:14,18,22,27; Matt 16:18-19, 18:18-20, 21:41-44, 28:18-20; Luke 9:2; John 17:18-22; Acts 1:6-8, 20:25-28, 28:28; Rom 8:16-19; 1 Cor 6:2; Eph 1:18-23; Phil 2:9-11; Col 1:13-18; Heb 2:6-9, 8:8-13, 12:22-24,28; 1 Pet 2:6-9; Rev 1:6, 2:26, 5:9-10, 20:6, 21:2-7,23-27.

The Great Commission

13. We affirm that the Church has an absolute responsibility to obey the Great Commission, and the task of the Church is: (a) to herald Christ as King over all the earth and Judge of all mankind, who now commands all men everywhere to repent; (b) to proclaim the good news of salvation by grace through faith in the atoning blood of Christ; (c) to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey all of God's commands in the Bible that apply to us today.

We deny (a) that the Church can disregard the Great Commission and still walk in godly obedience; (b) that the Great Commission is restricted solely to proclaiming the good news of salvation without the accompanying call to repentance and faithful obedience; (c) that the deliverance believers enjoy from the condemnation of the moral Law exempts them from the obligation to obey it; and (d) that obedience to the Law is a means of salvation.

Matt 4:17-23, 10:1,7-8, 28:18-20; Luke 4:17-20; Acts 1:8; Rom 6:12-16; Gal 3:1-5,23-28.

The Lord's Prayer

14. We affirm (a) that the intention of the Great Commission is essentially the same as the intention of the second and third petitions of the Lord's Prayer and the Creation Mandate, namely, that the Father's will should be done on earth as it is in heaven, and (b) that these instructions from God call believers to participate by both prayer and action in the expansion of His Kingdom on earth as it is in heaven to whatever extent that is possible before Christ's second coming.

We deny (a) that anyone can pray the Lord's Prayer with sincerity and understanding without desiring that increasing numbers of individuals, private groups, and civil states should grow in obedience to the will of God the Father, and (b) that Christians need to agree in advance to what extent Christ's Kingdom will be operational on earth prior to His second coming before they can work together humbly and productively.

Gen 1:27-29; Matt 6:9-15, 24:36, 28:18-20; Luke 11:1-4; Acts 1:7.

The Kingdom and the Holy Spirit

15. We affirm that the Kingdom of God, however guaranteed in the promises of the Father and embodied in the person of Christ, can never gain entrance or come to full realization in the fabric of human life apart from the agency of the Holy Spirit, who is indispensable to insure Kingdom entrance, to seal Kingdom membership, to implement Kingdom obedience, to build Kingdom character, to furnish Kingdom gifts, to empower to Kingdom outreach, to produce Kingdom growth, and secure Kingdom victory.

We deny that character strength, personal charisma, skillful management, creative imagination, evident talents, financial strength, political action, or educational prowess by themselves can build or advance the Kingdom of God.

Ps 104:29-30; Is 30:1, 59:19-21, 61:1-3; Ezek 36:25-27; Joel 2:28-29; Zech 4:6; Matt 3:11, 12:28, 28:19; Luke 11:13, 12:12; John 3:5-6, 6:63, 14:26, 15:26, 16:13; Acts 1:5,8, 2:4,16-18,33, 4:31, 9:31; Rom 8:4-17,26-27, 14:17;1 Cor 2:4,14, 3:16, 6:9-11, 12:4-13; 2 Cor 1:22, 3:3-11,17-18, 10:3-5;Gal 3:3, 5:16-25; Eph 1:13, 4:30, 6:12-18; Phil 3:3; 1 Thes 1:5; Titus 3:5; Heb 2:4; 2 Pet 1:21; 1 John 3:24; Jude 1:19.

The Church Responsible For Advancing the Kingdom

16. We affirm that God holds the Body of Christ responsible for advancing His Kingdom on earth, to whatever extent God has ordained, by applying His biblical principles through service in all spheres of human activity in all nations, prior to our Lord's glorious return.

We deny (a) that any belief regarding the timing of Christ's second coming, the sequence of events leading up to it, and the possible extent of the Kingdom's growth prior to Christ's return releases anyone from such responsibility; (b) that seeking to apply biblical principles to the stewardship of all earthly creation detracts from the believer's heavenly hope; and (c) that one can properly lead without an attitude of humble servanthood.

Deut 4:5-8; Matt 10:1,7-8, 16:18-19, 18:1-4, 21:25-28, 28:18-20; John 15:5-8, 17:13-21; Acts 1:8.

The Kingdom of God and Heaven

17. We affirm (a) that our primary citizenship is in heaven, though we are citizens of earthly nations as well; (b) that heaven is our true home and treasure; (c) that the Bible teaches us to be heavenly-minded and that only heavenly-minded men and women are useful for God on earth; (d) that we are seated in the heavenly places to rule in and with Christ; (e) that heaven is the pattern for earth; and; (f) that we are to live in eager expectation of our being with the Lord in heaven and of Christ's second coming in glory, when heaven shall come down to earth in fullness.

We deny (a) that our heavenly citizenship reduces our responsibilities in society, and (b) that our expectation of heaven and of Christ's coming gives us permission to neglect our duties in this world.

Ps 27:4; Matt 6:19-21,33; Luke 12:31-34, 20:25; Rom 8:18-25, 13:1-7; 1 Cor 13:12; 2 Cor 4:16-18, 5:1-9; Eph 2:6-7; Phil 3:20-21; 1 Thes 4:13-18; 1 Tim 4:8, 6:13-19; Titus 2:11-13; Heb 12:22-23,28, 13:14; 1 Pet 2:11-17; 2 Pet 3:13-15; 1 John 3:2-3; Rev 21:1-5,10-27, 22:1-5.

The Bible is the Plumb Line for All Nations

18. We affirm that the Kingdom task of making disciples of all nations requires us to hold forth the Bible as God's standard and plumb line by which to measure the justice, morality, and practice of all human endeavors in all jurisdictions—individual, voluntary association, family, church, and civil government.

We deny (a) that the Bible and its view of reality bind only those who voluntarily claim them as their own and are irrelevant to those who reject them, and (b) that unwillingness relieves anyone of the duty to believe and obey the Bible.

Ps 1:1-3, 2:1-6, 96:9-10, 99:1, 148:7-12; Is 9:6-7; Obed 1:15; Jonah 3:2-6; Micah 1:2; Nahum 1:13; Matt 2:1-2, 5:18-19, 28:18-20; Acts 1:8, 17:30; Phil 2:9-11; Rev 1:5.

Cause and Effect of Kingdom Principles

19. We affirm (a) that when people—individuals or societies, Christian or non-Christian—generally follow, consciously or unconsciously, the moral, economic, and practical commands of the Bible, they tend to reap earthly blessings as a result, and (b) that when people generally fail to follow the moral, economic, and practical commands of the Bible, they tend to reap earthly judgments as a result.

We deny (a) that God will forever allow people to sow the wind without reaping the whirlwind, and (b) that obedience guarantees the believer whatever he claims from God.

Num 21:5-8; Deut 4:2-9, 6:10-19, 28:1-20; Josh 1:8; Judges 2:1-12, 14-17; Neh 9:26-30; Ps 106:10-15; Prov 1:5-9, 16-19, 3:13-18, 4:4, 11:9-11; Jer 7:5-15, 23; Matt 5:18-19, 10:32-33; Rom 2:6-11; 2 Cor 9:6; Gal 6:7-8; 2 Tim 3:8-9.

Suffering as Part of Kingdom Living

20. We affirm that suffering and persecution are a normal part of the Christian life by which the believer participates with Christ in His sufferings, in selfless service for the advance of the Kingdom.

We deny (a) that suffering is always a sign of God's judgment or displeasure with sin, and (b) that suffering adds to the work of Christ in redemption.

Matt 5:10-12, 10:16-25; Luke 9:23-24; John 21:18-19; Acts 7:52-58, 8:1, 16:25; 2 Cor 12:10; Gal 5:11; 2 Tim 3:11-12.

Continuity Between the Testaments

21. We affirm that there is continuity between the personal and social moral principles of the Old and New Testaments.

We deny that the moral principles of the New Testament are different from the moral principles of the Old Testament, whether individual or social.

Gen 15:5-11 (Rom 4:3); Ex 11:3-8 (John 1:29, Luke 22:14-20, Rev 5:4-10); Ps 2:1-6 (Acts 4:25-26); Ps 110:1 (Acts 2:34-35); Ps 118:22; Dan 2:32-35 (Matt 21:2-4, Acts 2:11, 1 Pet 2:7); Is 6:1-4 (Rev 4:2-8); Jer 31:31-34 (Heb 8:8-10); Joel 2:28-32 (Acts 2:17-18). **See also Matt 5:18-19; Luke 16:17; Heb 1:1-2, 12:26-28.**

The Kingdom in the Old Testament

22. We affirm (a) that the Old Testament Kingdom of Israel was brought about and shaped by the acts of God in history; (b) that this Kingdom was to be based on the principles and laws given by God, but the people fell far short of the ideal and righteous Kingdom that those laws prescribed; and (c) that the development of the Davidic Kingdom was God's way to prepare His people for the coming Messianic Kingdom.

We deny (a) that the Old Testament Kingdom of Israel is to be understood only through naturalistic and nationalistic principles and had nothing to do with God's eternal principles and laws, and (b) that anyone could properly understand or anticipate the Messianic Kingdom apart from Old Testament history and the Davidic Kingdom.

Deut 4:5-9; 1 Sam 8:3-7; 1 Chron 29:11; Ps 2:1-12 (Acts 4:25), 6:8 (Matt 7:23), 16:8-11 (Acts 2:25), 110:1-4 (Acts 2:35); Is 40:3 (Matt 3:3); Jer 31:31; Dan 2:32-35,44; Micah 2:12-13, 4:1-4, 5:2-5,15, 7:14-17; Hab 2:14; Zeph 3:8-20; Hag 2:6-9,21-23; Zech 2:10-13, 3:8-9, 9:9, 14:6-11; Mal 3:1-3, 4:1-6; Matt 5:19, 6:10; Acts 1:6; Rom 9:25-29, 10:19-21; Col 1:12-20.

Church and State

23. We affirm (a) that the biblically proper relationship between civil government and ecclesiastical government in any nation consists in each freely conducting its affairs in obedience to God's laws in creation and the Bible, without usurping the other's lawful jurisdiction; (b) that civil government is to enforce on all people laws of civil justice revealed in creation and restated in Scripture, with the physical sword, while ecclesiastical government is to enforce on the church redemption laws of personal and social morality revealed in Scripture, with the spiritual sword; (c) that the state must maintain religious liberty for its citizens without attempting to define correct religious doctrine; and (d) that religious liberty does not grant anyone the right to harm other people physically in their persons, liberty, or property.

We deny (a) that the church ought to rule over the state; (b) that the state ought to rule over the church; (c) that separation of church and state means separation of state and religiously motivated activity; (d) that it is even possible to separate religious motivation from activity in any sphere; and (e) that the church may properly use the coercion of the physical sword.

Deut 4:5-8; Ps 2:1-12, 96:9-13, 110:1-4; Dan 2:32-35; Matt 22:17-21; John 18:36-37; Rom 13:1-7; Heb 5:5-10; Rev 1:5.

The Kingdom Transcends All National Entities

24. We affirm that the Kingdom of God transcends all national, political, and ethnic boundaries, uniting all believers in its King, Jesus Christ.

We deny that the Kingdom of God can be identified or equated with any geographical, national, political, or ethnic entity.

Luke 13:27-30; John 12:32; Rom 4:9-13; Gal 3:7-9,26-29; Eph 2:11-22; Rev 5:9-13, 21:24.

Historic Orthodoxy Supports these Affirmations

25. We affirm (a) that the Kingdom of God is a central teaching of the New Testament and cannot be neglected without loss to the Church and the Church's influence upon society; (b) that millennial issues flow from the understanding of the Kingdom of God rather than vice versa; (c) that it is more important strategically for the Church to engage in building the Kingdom of God on earth than for it to resolve its disagreements about the millennium; and (d) that the foregoing affirmations and denials are consistent with the mainstream of historic orthodox Christianity.

We deny (a) that orthodox Christianity has ever adopted a universally accepted position regarding eschatology or regarding the fulfillment of the Kingdom of God, and (b) that Christians should make views such as premillennialism, amillennialism, or postmillennialism a test of orthodoxy.

Note: There are no Scripture references for Article 25 since it concerns a historical period subsequent to the writing of Scriptures.

The Chicago Statement on Biblical Inerrancy

International Council on Biblical Inerrancy

Chicago, Illinois

1978

The Chicago Statement on Biblical Inerrancy

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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.

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About the Chicago Statement on Inerrancy

The Chicago Statement on Biblical Inerrancy is a modern, historical statement on the view of the Bible held by the Christian Church for 2,000 years, as well as by Jesus and all the Biblical authors. In the 1970s, a need arose for a broad-based group of theologians to clarify what was the Biblical and historical view of the Bible because a liberal and neo-orthodox view of the Bible had greatly infiltrated most denominations, schools and churches within evangelicalism. In the 20th century, the major philosophical and theological debates have been over the question, "How do we know what is true?" The inerrancy of the written Word of God is the Christian's answer to that basic question. Most of the 19 articles on inerrancy in this statement deal with questions which must be answered before a thorough theological statement on Scripture can be made.

The "Chicago Statement on Biblical Inerrancy" was produced at an international Summit Conference of evangelical leaders sponsored by the International Council on Biblical Inerrancy and held at the Hyatt Regency O'Hare in the fall of 1978. The Chicago Statement was signed by over 300 noted evangelicals, including (in alphabetical order) James Boice, Norman L. Geisler, John Gerstner, Jay Grimstead, Carl F. H. Henry, Kenneth Kantzer, Harold Lindsell, John Warwick Montgomery, Roger Nicole, J. I. Packer, Robert Preus, Earl Radmacher, Francis Schaeffer, R. C. Sproul, and John Wenham. The Chicago Statement established inerrancy of the Bible once again as the accepted, orthodox view within evangelical circles.

Preface

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Savior are called to show the reality of their discipleship by humbly and faithfully obeying God's written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word that marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.

This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and an accompanying Exposition. It has been prepared in the course of a three-day consultation in Chicago. Those who have signed the Summary Statement and the Articles wish to affirm their own conviction as to the inerrancy of Scripture and to encourage and challenge one another and all Christians to growing appreciation and understanding of this doctrine. We acknowledge the limitations of a document prepared in a brief, intensive conference and do not propose that this Statement be given creedal weight. Yet we rejoice in the deepening of our own convictions through our discussions together, and we pray that the Statement we have signed may be used to the glory of our God toward a new reformation of the Church in its faith, life and mission.

We offer this Statement in a spirit, not of contention, but of humility and love, which we propose by God's grace to maintain in any future dialogue arising out of what we have said. We gladly acknowledge that many who deny the inerrancy of Scripture do not display the consequences of this denial in the rest of their belief and behavior, and we are conscious that we who confess this doctrine often deny it in life by failing to bring our thoughts and deeds, our traditions and habits, into true subjection to the divine Word.

We invite response to this Statement from any who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we speak. We claim no personal infallibility for the witness we bear, and for any help that enables us to strengthen this testimony to God's Word we shall be grateful.

Summary Statement

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.
3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.
5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

Articles of Affirmation and Denial

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in His Work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

Exposition

Our understanding of the doctrine of inerrancy must be set in the context of the broader teachings of Scripture concerning itself. This exposition gives an account of the outline of doctrine from which our Summary Statement and Articles are drawn.

Creation, Revelation, and Inspiration

The God, who formed all things by his creative utterances and governs all things by His Word of decree, made mankind in His own image for a life of communion with Himself, on the model of the eternal fellowship of loving communication within the Godhead. As God's image-bearer, man was to hear God's Word addressed to him and to respond in the joy of adoring obedience. Over and above God's self-disclosure in the created order and the sequence of events within it, human beings from Adam on have received verbal messages from Him, either directly, as stated in Scripture, or indirectly in the form of part or all of Scripture itself.

When Adam fell, the Creator did not abandon mankind to final judgement, but promised salvation and began to reveal Himself as Redeemer in a sequence of historical events centering on Abraham's family and culminating in the life, death, resurrection, present heavenly ministry and promised return of Jesus Christ. Within this frame God has from time to time spoken specific words of judgement and mercy, promise and command, to sinful human beings, so drawing them into a covenant relation of mutual commitment between Him and them in which He blesses them with gifts of grace and they bless Him in responsive adoration. Moses, whom God used as mediator to carry his words to His people at the time of the exodus, stands at the head of a long line of prophets in whose mouths and writings God put His words for delivery to Israel. God's purpose in this succession of messages was to maintain His covenant by causing His people to know His name—that is, His nature—and His will both of precept and purpose in the present and for the future. This line of prophetic spokesmen from God came to completion in Jesus Christ, God's incarnate Word, who was Himself a prophet—more than a prophet, but not less—and in the apostles and prophets of the first Christian generation. When God's final and climactic message, His word to the world concerning Jesus Christ, had been spoken and elucidated by those in the apostolic circle, the sequence of revealed messages ceased. Henceforth the Church was to live and know God by what He had already said, and said for all time.

At Sinai God wrote the terms of His covenant on tablets of stone as His enduring witness and for lasting accessibility, and throughout the period of prophetic and apostolic revelation He prompted men to write the messages given to and through them, along with celebratory records of His dealings with His people, plus moral reflections on covenant life and forms of praise and prayer for covenant mercy. The theological reality of inspiration in the producing of Biblical documents corresponds to that of spoken prophecies: Although the human writers' personalities were expressed in what they wrote, the words were divinely constituted. Thus what Scripture says, God says; its authority is His authority, for He is its ultimate Author, having given it through the minds and words of chosen and prepared men who in freedom and faithfulness "spoke from God as they were carried along by the Holy Spirit" (I Pet 1:21). Holy Scripture must be acknowledged as the Word of God by virtue of its divine origin.

Authority: Christ and the Bible

Jesus Christ, the Son of God who is the Word made flesh, our Prophet, Priest and King, is the ultimate Mediator of God's communication to man, as He is of all God's gifts of grace. The revelation He gave was more than verbal; He revealed the Father by His presence and His deeds as well. Yet His words were crucially important; for He was God, He spoke from the Father, and His words will judge all men at the last day.

As the prophesied Messiah, Jesus Christ is the central theme of Scripture. The Old Testament looked ahead to Him; the New Testament looks back to His first coming and on to His second. Canonical Scripture is the divinely inspired and therefore normative witness to Christ. No hermeneutic, therefore, of which the historical Christ is not the focal point is acceptable. Holy Scripture must be treated as what it essentially is—the witness of the Father to the incarnate Son.

It appears that the Old Testament canon had been fixed by the time of Jesus. The New Testament canon is likewise now closed, inasmuch as no new apostolic witness to the historical Christ can now be borne. No new revelation (as distinct from Spirit-given understanding of existing revelation) will be given until Christ comes again. The canon was created in principle by divine inspiration. The Church's part was to discern the canon that God had created, not to devise one of its own.

The word 'canon', signifying a rule of standard, is a pointer to authority, which means the right to rule and control. Authority in Christianity belongs to God in His revelation, which means, on the one hand, Jesus Christ, the living Word, and, on the other hand, Holy Scripture, the written Word. But the authority of Christ and that of Scripture are one. As our Prophet, Christ testified that Scripture cannot be broken. As our Priest and King, He devoted His earthly life to fulfilling the law and the prophets, even dying in obedience to the words of messianic prophecy. Thus as He saw Scripture attesting Him and His authority, so by His own submission to Scripture He attested its authority. As He bowed to His Father's instruction given in His Bible (our Old Testament), so He requires His disciples to do—not, however, in isolation but in conjunction with the apostolic witness to Himself that He undertook to inspire by His gift of the Holy Spirit. So Christians show themselves faithful servants of their Lord by bowing to the divine instruction given in the prophetic and apostolic writings that together make up our Bible.

By authenticating each other's authority, Christ and Scripture coalesce into a single fount of authority. The Biblically-interpreted Christ and the Christ-centered, Christ-proclaiming Bible are from this standpoint one. As from the fact of inspiration we infer that what Scripture says, God says, so from the revealed relation between Jesus Christ and Scripture we may equally declare that what Scripture says, Christ says.

Infallibility, Inerrancy, and Interpretation

Holy Scripture, as the inspired Word of God witnessing authoritatively to Jesus Christ, may properly be called 'infallible' and 'inerrant'. These negative terms have a special value, for they explicitly safeguard crucial positive truths.

'Infallible' signifies the quality of neither misleading nor being misled and so safeguards in categorical terms the truth that Holy Scripture is a sure, safe and reliable rule and guide in all matters.

Similarly, 'inerrant' signifies the quality of being free from all falsehood or mistake and so safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.

We affirm that canonical Scripture should always be interpreted on the basis that it is infallible and inerrant. However, in determining what the God-taught writer is asserting in each passage, we must pay the most careful attention to its claims and character as a human production. In inspiration, God utilized the culture and conventions of his penman's milieu, a milieu that God controls in His sovereign providence; it is misinterpretation to imagine otherwise.

So history must be treated as history, poetry as poetry, hyperbole and metaphor as hyperbole and metaphor, generalization and approximation as what they are, and so forth. Differences between literary conventions in Bible times and in ours must also be observed: Since, for instance, nonchronological narration and imprecise citation were conventional and acceptable and violated no expectations in those days, we must not regard these things as faults when we find them in Bible writers. When total precision of a particular kind was not expected nor aimed at, it is no error not to have achieved it. Scripture is inerrant, not in the sense of being absolutely precise by modern standards, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed.

The truthfulness of Scripture is not negated by the appearance in it of irregularities of grammar or spelling, phenomenal descriptions of nature, reports of false statements (for example, the lies of Satan), or seeming discrepancies between one passage and another. It is not right to set the so-called "phenomena" of Scripture against the teaching of Scripture about itself. Apparent inconsistencies should not be ignored. Solution of them, where this can be convincingly achieved, will encourage our faith, and where for the present no convincing solution is at hand we shall significantly honor God by trusting His assurance that His Word is true, despite these appearances, and by maintaining our confidence that one day they will be seen to have been illusions.

Inasmuch as all Scripture is the product of a single divine mind, interpretation must stay within the bounds of the analogy of Scripture and eschew hypotheses that would correct one Biblical passage by another, whether in the name of progressive revelation or of the imperfect enlightenment of the inspired writer's mind.

Although Holy Scripture is nowhere culture-bound in the sense that its teaching lacks universal validity, it is sometimes culturally conditioned by the customs and conventional views of a particular period, so that the application of its principles today calls for a different sort of action.

Skepticism and Criticism

Since the Renaissance, and more particularly since the Enlightenment, world views have been developed that involve skepticism about basic Christian tenets. Such are the agnosticism that denies that God is knowable, the rationalism that denies that He is incomprehensible, the idealism that denies that He is transcendent, and the existentialism that denies rationality in His relationships with us. When these un- and anti-Biblical principles seep into men's theologies at presuppositional level, as today they frequently do, faithful interpretation of Holy Scripture becomes impossible.

Transmission and Translation

Since God has nowhere promised an inerrant transmission of Scripture, it is necessary to affirm that only the autographic text of the original documents was inspired and to maintain the need of textual criticism as a means of detecting any slips that may have crept into the text in the course of its transmission. The verdict of this science, however, is that the Hebrew and Greek text appears to be amazingly well preserved, so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is in no way jeopardized by the fact that the copies we possess are not entirely error-free.

Similarly, no translation is or can be perfect, and all translations are an additional step away from the autograph. Yet the verdict of linguistic science is that English-speaking Christians, at least, are exceedingly well served in these days with a host of excellent translations and have no cause for hesitating to conclude that the true Word of God is within their reach. Indeed, in view of the frequent repetition in Scripture of the main matters with which it deals and also of the Holy Spirit's constant witness to and through the Word, no serious translation of Holy Scripture will so destroy its meaning as to render it unable to make its reader "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15)

Inerrancy and Authority

In our affirmation of the authority of Scripture as involving its total truth, we are consciously standing with Christ and His apostles, indeed with the whole Bible and with the main stream of Church history from the first days until very recently. We are concerned at that casual, inadvertent and seemingly thoughtless way in which a belief of such far-reaching importance has been given up by so many in our day.

We are conscious too that great and grave confusion results from ceasing to maintain the total truth of the Bible whose authority one professes to acknowledge. The result of taking this step is that the Bible that God gave loses its authority, and what has authority instead is a Bible reduced in content according to the demands of one's critical reasoning and in principle reducible still further once one has started. This means that at bottom independent reason now has authority, as opposed to Scriptural teaching. If this is not seen and if for the time being basic evangelical doctrines are still held, persons denying the full truth of Scripture may claim an evangelical identity while methodologically they have moved away from the evangelical principle of knowledge to an unstable subjectivism, and will find it hard not to move further.

We affirm that what Scripture says, God says. May He be glorified. Amen and Amen.

*The Christian World View of
Art and Communication*

Dr. Theodore Baehr, J.D., Chairman
Dr. Dave Clark, Co-Chairman

With contributions by members of the
Art and Communications Committee of
The Coalition on Revival

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The Christian World View of Art and Communication

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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 Premise

“In the beginning God created,” and “In the beginning was the Word.” God is the Author of creation and communication. As the supreme Creator and Communicator, He is the Source of art and communication.

God has given all authority in heaven and on earth to His Son, Jesus Christ. Since Jesus Christ is entitled to have lordship over all areas of life, Christians must bring all art and communication under His authority.

Art and communication are part of God’s created order. They cannot be labeled Christian or un-Christian. However, they can be used for good or evil.

Art and communication are neither synonymous nor mutually exclusive functions in God’s economy. Communication is the act of sharing thoughts, ideas, information, and needs. The arts, whether or not they communicate, are expressions of God’s creativity manifested through man.

Man, created in the image of God, has the capacity to create and communicate. Therefore, all artistic endeavor and communications involve more than technical skills. Their intended purpose is to glorify God. To accomplish this, all art and communication must be brought into captivity to the mind of Christ.

Christ is the standard of excellence. “Whatever you do, work at it with all your heart, as working for the Lord, not for men . . .” (Colossians 3:23). Within the framework of that excellence, art and communication should reflect the highest quality of creative work possible given the resources available. Since all abilities are God-given, we can achieve excellence when we submit them to the lordship of Jesus Christ and the guidance of God. This guidance comes from communication with God through prayer, study of His Word written, and other Biblical disciplines vital to being a Christian.

Art and communication have a great influence on society in shaping man’s view of reality. A career in these fields should be considered a worthy vocation. To achieve such a career, Christians should discern and develop their God-given talents.

It is legitimate for Christians to engage in art and communication without the need to include overt Christian symbolism or content. A Christian may participate in any area of art and communication as long as he submits himself to the lordship of Jesus Christ in accordance with His Word written, and acts in the conviction of faith, for “without faith it is impossible to please [God]” (Hebrews 11:6).

Problems

As a result of his fallen condition, man is predisposed to misuse his artistic and communicative abilities. This misuse has undermined and contradicted man's understanding of God's creation and His Word, thus serving the cause of the Adversary.

Christians have at times rejected art or limited it to mere means of communication, thus failing to appreciate artistic creation and its Divine Source. They have often surrendered the fields of communications to those whose views contradict the Bible. Furthermore, they have at times failed to strive for excellence in their art and communication. Moreover, value in art and communication has been judged too often in purely financial or utilitarian terms.

Some Christians have been predisposed to be unnecessarily combative in their relationships with those in communications. This inhibits not only our ability to function properly in the communications media, but also our ability to witness in love to those in communications.

Biblical Solutions

Everything is to be brought under the headship of Christ (Ephesians 1:9,10). Art may be used in a symbolic manner (Numbers 21:8). Art answers men's God-given desire for beauty (Exodus 28:40b). Art may be a vocation from God (Exodus 35:30,33). Art should not be worshiped or served (Romans 1:25).

Art and communication glorifying God should be done with excellence. In the pursuit of that excellence, guided by His Spirit and Word, Christians may employ artists and communicators who do not subscribe to a Biblical world view, in the production of a work produced under the authority of Jesus Christ.

Christians in art and communication are to strive to "speak the truth in love" (Ephesians 4:15). They are to be seekers, presenters, and followers of the One who is Truth. They are to be virtuous, honest, fair, creative, humble, and diligent. They must learn the language and grammar of each medium in order to communicate well. Where appropriate, Christians may use the full range of tools and devices available to each genre and medium, such as: drama, allegory, symbolism, metaphor, comedy, fantasy, myth, color, form, and rhythm.

Christians in art and communication,¹ as elsewhere, are to be "in the world but not of the world." They are to be ambassadors for the Kingdom of God, filled with the Spirit of God, to be "the salt of the earth" and "the light of the world" (Matthew 5:13,14).

Christians should acknowledge that non-Christians, having the image of God within them, can produce works that affirm God's creation. Also, Christians should speak out when those in the arts and communication are inaccurate, unfair, or irreverent. The basis of their criticism should be Truth — not whether a work reflects favorably or unfavorably on Christians.

1. We recognize that some people understand "the media" to be both the act and the means of communicating through television, newspapers, etc. In fact, the media are the various means of communication and artistic expression, such as television, books, periodicals, dance, music, etc.

Statements of Affirmation and Denial

1. We affirm that God is the Creator and Author of all creative abilities.

We deny that art and communication originated in Satanic or human powers.

2. We reaffirm that the purpose of art and communication is to glorify God.

We deny that the purpose of art and communication is to glorify man or any other part of Creation above God.

3. We affirm that communication and art are legitimate spheres of life recognized by the Word of God and available to all Christians for edification and enjoyment.

We deny that art and communication are to be considered less or more important than other occupations in the Church.

4. We affirm the primacy of the artist over his art and the personal over the impersonal, since the person is always more important than his art.

We deny any tendency to worship art or make art or communication into an idol.

5. We affirm the responsibility and accountability of the artist and communicator in all creative expression and works of art.

We deny any theory that would undermine or minimize the responsibility of the artist and communicator in his role.

6. We affirm the role of the artist and place of art as basic to the enhancement of life, the edification of the Church, and the proclamation of the Gospel to all men, however educated, no matter what their culture.

We deny that the Church should limit the use of art and communication exclusively to the proclaiming of the Gospel in an effort to save the lost, although this is an important part of communication.

7. We affirm that art needs no other justification than that enunciated by the Word of God and confirmed by His Spirit.

We deny that art must have a utilitarian purpose or a justification to the autonomous reason of man.

8. We affirm that art from a Biblical world view has meaning because God gives meaning to all of life.

9. We affirm the need for excellence and the development of technique in the media and art.

We deny justification for the production of cheap, shoddy art and the avoidance of training and discipline, which are essential to quality art.

10. We affirm that there should be no compromise, no retreat, and no excuses with respect to our communication as Christians.
11. We affirm that those in art and communication are entitled to compensation commensurate with their professional skills and levels of responsibility (Luke 10:7). We also affirm the right of Christians in art and communication, as elsewhere, to prosper as God grants.

We deny that the Church should expect artists and communicators to serve *gratis pro deo*.

12. We affirm the manifold variety of artistic forms referred to in Scripture that are available for serious endeavor in expressing a Biblical world view.

We deny that certain art forms by nature are unbiblical unless clear evidence for censure can be found in the whole counsel of Scripture.

13. We affirm the responsibility of artists and communicators to impart their craft to the next generation, nurturing them in artistic excellence and integrity, in accordance with Scripture (Exodus 35:30-34).
14. We affirm that the integrity and motives of the artist are as important as the work of the artist, whether or not they are clearly displayed therein.
15. We affirm the restorative calling of the Church to recognize and encourage those who seem to have a mandate or calling in art and communication.
16. We affirm that the Church has a special responsibility to show mercy and compassion to the traveling artist and communicator.

We deny any attempt to refuse fellowship to a Christian on the basis of his mandate or calling in art or communication.

17. We affirm that the primary concern of the local church in the life of the artist or communicator is to nurture and disciple him.

We deny that the primary concern of the local church body and leadership in the life of the artist and communicator should be his work.

18. We affirm that the fields of art and communication, including education in those fields, are authentic mission fields of the Body of Christ.
19. We affirm the importance of the skilled artist and communicator in the daily life of the Body of Christ.

We further affirm that the Church should actively seek to develop the creative skills that lie within people.

20. We affirm that the local church body should exercise wisdom and discernment in supporting artists and communicators.

We deny that the Church should be subject to fads, fashions, or trends in art and communication, especially those that seek to entice Christian support solely on the basis of “code words” and themes.

21. We affirm that it is crucial for Christians to express Biblical values through the media of communication.

We deny that absence of Biblical thought is neutrality, especially with respect to the media of communication.

22. We further affirm that a free press is necessary as a bastion against corruption in a free society to honestly inform and record both good and bad.

We deny, however, that the media of communication are above scrutiny.

23. We affirm that Christians in communications must resist the temptation to suppress information that ought to be made public, and that Christians should also exercise integrity in deciding whether and when to release information.

We deny that there are Biblical justifications for censorship of the truth; although evil, blasphemy, profanity, and pornography are neither truth nor legitimate speech and must be rebuked and censored.

24. We affirm that reporters should strive for objectivity, accuracy, and completeness in reporting since there is a distinction between reporting and editorializing; that reporting emphasizes the objective presentation of facts and minimizes opinion and persuasion; that editorializing emphasizes perspective, opinion, and persuasion; and that the news media must maintain this distinction and tell their audiences which form of communication they are using.

We deny that reporters should twist facts, convey falsehoods, or manipulate facts to engineer conclusions.

25. We affirm that Christians must use discernment when reading, listening to, or viewing the news media, and that they must beware inherent biases in reporters, all of whom necessarily are limited in their world views.

We deny that Christians ought to accept any news report at face value without exercising discernment and wisdom.

26. We affirm that the Church and individual Christians must censor and rebuke all forms of blasphemy and pornography as idolatrous, ungodly, anti-human, anti-Biblical evils.

We deny that any pornography and other blasphemy are permissible as art or “free speech.”

27. We affirm that restoration of art and communication to Christianity is a Biblical mandate (1 Corinthians 10:31).

We deny that art and communication can continue to be ignored or discounted by Christians without detriment to the Body of Christ and its influence in the world.

A Call to Action in Art and Communication

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 theories and practices in art and communication 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 theories and practice in arts and communication 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 arts and communication 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. praying and studying God's written Word;
2. 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;
3. influencing those in the fields of art and communication who agree with our affirmations and denials to implement these proposals in their work;
4. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside COR, to see the behavior of the Body of Christ and our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures;
5. taking responsibility for our actions of word and deed, so that we will conduct ourselves in a manner pleasing to God, acting as ambassadors of His good will and bearers of His Good News.

Specific Actions

To these ends we commit ourselves to the following specific actions:

1. With respect to art, Christians must create art and artifacts under the headship of Christ to His honor and glory. This call to create does not mean that we should treat the arts as another medium of communication. Rather, we are to create art and artifacts in the joyful knowledge that we have been created in God's image, redeemed by His blood, and made a part of His Body and co-heirs of His Kingdom.

In the tabernacle in the wilderness, Moses was instructed concerning the priests' clothing to make them "for glory and for beauty" (Exodus 28:40b).

2. With respect to communications, Christians should proclaim the Gospel of Jesus Christ to mankind through all the media of communication, when appropriate. We must be careful and diligent to apply ourselves to each medium of communication in order to determine how best to proclaim Jesus and His salvation. We must place His message in context so that we will be heard, and we must never compromise that message.
3. Imitation of the world's media of communication and art forms is not enough; Christian artists and communicators must reclaim the impetus and develop new forms based on our Biblical world view.
4. Christians must avoid these unbiblical traps:
 - 4.1. all forms of art and communication that lift up human vessels at the expense of lifting up Jesus Christ;
 - 4.2. "make-believe mission" that makes claims of effects and achievements that are not accurate;
 - 4.3. idolatry, which puts faith in things, including the media of communication, rather than in the omnipotent, sovereign God;
 - 4.4. presenting to the viewing public unrighteous models for ethical and moral behavior (This applies to the private and public lives of Christians who are artists and media personalities. Christian personalities who fall into sin must be confronted lovingly according to Matthew 18:15-18 and, if unrepentant, disciplined by the Church.);
 - 4.5. taking credit for God's work in drawing men and women to Jesus Christ.
5. Christians who labor in art and communication must follow the example of Jesus Christ in their prophetic service, maintaining humility and repentance as standards of their service.
6. When led by the Holy Spirit, all Christians should strive to influence communication and the media of communication in their communities, including dealing directly with the communicators.
7. Christians should *boycott* advertisers who sponsor immoral art and communication, especially blasphemy, profanity, and pornography, informing those advertisers of that action.

8. Christians should remove ungodly influences in art and communication whenever possible, especially blasphemy, profanity, and pornography.
9. The Church should exercise godly stewardship in its support of arts and communication projects by evaluating proposals in the light of Biblical principles such as those in this document, and consulting with experts in the fields when necessary and appropriate.
10. Local church bodies should recognize Christians called by God into art and communication and encourage them to seek education appropriate to their calling.
11. A representative group of Biblically informed Christians in the arts and communication should prepare a list of colleges and graduate schools whose departments of arts, communication, English, journalism, etc., present their disciplines from the basis of philosophical submission to the inerrant Bible and that are committed to the affirmations and denials in this document. This list should then be made available and promoted among those talented young people seeking training in their areas of creativity.
12. The Church must see its duty under God to nurture and disciple the artist and communicator. The same biblical standards of Christian maturity apply to those of artistic temperaments and blessed with talents as are expected of all Christians. An over-sensitive “prima donna” must not be allowed to stay in that immature state.
13. Christian musicians, artists, stars, media personalities, and communicators with large influence on the public must be expected to live up to the same leadership standards revealed in 1 Timothy 3 as pastors. Those Christian musicians, artists, stars, television personalities, and others whose lives are not exemplary (adultery, unscriptural divorce, fraud, etc.) should be boycotted and should receive church discipline from those other Christians who are responsible for pastoring them. Every public Christian figure must have accountability to some church, pastor, or group of Christian leaders who can call him up short when there is sin or irresponsibility in his life. This is particularly true of those who travel frequently. Where this kind of action may result in lawsuits, loss of money, or damaged reputation, Christian conciliation services may be called in as a third party.
14. In the media of communication, such as radio, television, and print, communicators should emphasize creating programs that teach Biblical values, morality, and family loyalty, to all listeners, especially Biblical standards of right and wrong as part of a Biblical world view.
15. Christians should make a consistent and systematic effort to evangelize all artists and communicators, especially those who are leaders in those fields.

Conclusion

God has given each individual gifts. We must recognize our individual strengths and weaknesses within the Body of Christ in regard to the arts and communication. We recognize the need to secure the services of those who are gifted in these areas in order to uphold a standard of excellence.

Christians must obey Christ’s command that our yes be yes, and our no, no.

*The Christian World View of
Business and Occupations*

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With contributions by members of the
Business and Occupations Committee of
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The Christian World View of Business and Occupations

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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."

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Preface

Man's Dominion Mandate

Because man is under God, as God's image-bearer, he possesses limited sovereignty over nature. Therefore man is responsible, as God's faithful servant, to co-labor with Christ to bring all nature under God's rulership, that His will might "be done, on earth as it is in heaven" (Matthew 6:10). This mandate to subdue the earth (Genesis 1:26-28) was part of God's provision for man in the creation, and was fully affirmed in Jesus Christ's victorious Death and Resurrection, by which His eternal, triumphant reign is established.

In the realm of business and trade, the mandate to subdue the earth is carried out by Christians' serving mankind in productive activities, thereby establishing the reign of God in their areas of stewardship. Men are to use their God-given creative abilities and energies to serve God by serving man and helping man to overcome, control, and use the natural world.

The role of Christian business people is unique and far-reaching. They interact with a major segment of the adult population; they are instrumental in the generation and distribution of wealth; they exert significant influence over public policy; and, they give credibility (or denial) to many of the great themes of Scripture.

A High Calling

A productive lifestyle is a true and a high calling of all Christians. All occupations not contrary to God's Law are to be considered worthy. Old Testament distinctions between "secular" and "sacred" were done away in Christ ("All things are holy . . ."), and believers should view their "secular" work as "full-time Christian service."

God, in His sovereignty, calls men into various duties and stewardship within His Kingdom, giving them differing talents and abilities. It is the full use of those talents that determines success in the eyes of God, who alone holds the scales of success. Success is much more than the acquisition of material possessions. It is, rather, progressively increasing dominion in one's sphere in obedience to God's will as revealed in His Word and to the continuing revelation of His Holy Spirit.

Individual Performance and Conduct

The Christian in business, as he exercises God's dominion mandate, subscribes to unchanging standards for individual performance. He is obliged to perform his responsibilities, no matter how seemingly trivial, as unto the Lord. While productive output may vary according to the talents and abilities of each

individual, each one—working by this standard—will produce godly excellence, thereby increasing and expanding the dominion of God’s Kingdom on earth.

Christians in business are also obliged to pursue their efforts in a highly ethical manner, eschewing all practices and procedures that are unethical, even if they are legal. It also follows that they are obliged to promote good practices in their spheres of influence, and to expose practices contrary to God’s Law. Business activities that are controlled or manipulated for personal gain by ungodly means and methods will result in the destruction of the free market, increased coercive regulation, increased poverty, and decreased freedom under God.

Free Market

The nature of the economic system in which the Christian businessman functions affects his ability to be productive and to contribute to the general good. In this regard, the principles of the free market (*i.e.*, **private ownership of property, fair competition, reward for productivity through profits, the uncontrolled pursuit of one’s dreams**) more clearly conform to scriptural tenets than controlled or statist economic systems. Christian businessmen therefore should work to preserve and advance the free-market system, which is jeopardized in a wicked and perverse society. By so doing, both God’s and their dominion are increased. Resources that otherwise would be controlled by the kingdom of darkness are released to God’s purposes.

Summary

The extension of God’s rule is required in all occupations. We are admonished to exercise dominion by taking every part of the world away from the power of Satan and laying it at the feet of our Lord. He then places these areas under our stewardship, rewarding faithful service with trust and increased responsibility: “. . . to whom they entrusted much, of him they will ask all the more” (Luke 12:48).

With these thoughts in mind, we offer the following affirmations and denials as an initial step in understanding and applying the Christian world view in the field of business and occupations.

Statements of Affirmation and Denial¹

The First Responsibility: Glorifying God

1. We affirm that all Christian business people are called first and foremost to glorify God with the totality of their lives; that this means living a holy life of obedience to the Bible, fulfilling one’s role in the Body of Christ, which will include a constant seeking of commitments to Jesus Christ as Savior and Lord among their acquaintances and then helping new converts to get started on the road

1. We implicitly endorse, without restating them here, the economic principles stated in *The Christian World View of Economics* (also published by The Coalition on Revival), recognizing that there is close correlation between business and occupations, on the one hand, and economics, on the other.

to Christian maturity; and that these God-ordained priorities are the Christian businessman's greatest asset.

We deny that these God-ordained priorities are a liability to the Christian businessman.

Business as a Calling

2. We affirm that the calling of God to function as a servant in the role of a Christian businessman is a high calling; that it requires great personal commitment; and that when a person is called to function in business, God will grant as much of His blessing and grace to his endeavors as He would to any other calling, including to those occupations normally considered "full-time" ministries.

We deny that involvement in business is anything less than full-time Christian service.

Possessions and Ownership

3. We affirm that God owns all that we have; that any talents, abilities, and power to make wealth come from Him; that whatever success we enjoy is a result of God's blessing and favor; and that Christians in business must avoid the pride and snares that the Scriptures often warn accompany wealth and worldly success.

We deny that Christians should glory in their wealth or accomplishments, and that wealth or accomplishments alone qualify one for a position before God or in God's work.

Motives and Ethics

4. We affirm that our business dealings need to be motivated by godly wisdom through seeking counsel, searching the Scriptures for revelation, and seeking God's guidance; that the nature of the Christian business enterprise is to strive for God's highest scriptural ethics in all its dealings with employees, customers, suppliers, the civil government, and any other entities with which it interacts; and that we should model the Christian ethic of loving one another in all our business dealings.

We deny that Christians in business have the option to use unsound business principles or to deal immorally with others, and that our prime motivation ought to be riches or power over others.

Stewardship

5. We affirm that the earth is the Lord's and all that is in it; that God entrusts the earth's resources to mankind and requires wise stewardship and full use; that as Christians we ought to see our vocation and any wealth obtained from it as a stewardship—a trust from God; that true success is found in taking the resources entrusted to us by God and multiplying and developing them for His purposes and glory; and that godly stewardship includes the development of human, natural, financial, and all other resources in accord with the Scriptures for the advancement of the dominion of God.

We deny that man is entitled to or is the owner of the earth and its resources.

Christian Witness

6. We affirm that the way we conduct ourselves as Christians in business will be a model of Kingdom living and integrity for our whole community; that the pursuit of excellence, loyal service, a professional approach, and accountability should be shown in our every task; and that part of Christian witness is the timely fulfillment of financial and contractual obligations.

We deny that truly Christian business practices are ever unholy, sloppy, inconsiderate, illegal, or untrustworthy.

Free Market System

7. We affirm that the principles of a free market system are ordained by God; that we have the entrepreneurial privilege and responsibility to engage in business for profit; and that financial reward for our labors is Biblical as part of God's promise for diligence (Proverbs 14:23).

We deny the legitimacy of economic systems that prevent and hinder free markets or subscribe to a philosophy of egalitarianism.

Creativity

8. We affirm that man, in his reflection of the Divine image, is creative; that all true creativity is a reflection of the divine nature; that creative technological inventions, practical discoveries, and advances that enhance productivity and increase use of resources are part of this creative process; and that all technological advances not contrary to Scripture should be promoted.

We deny that inventions and discoveries should be allowed to advance the devil's purposes, and that Scripture is anti-technological in its teaching.

Competence

9. We affirm that we should study, develop, and implement scriptural business principles and practices in order to honor and glorify the name of the Lord.

We deny that it is unspiritual or ungodly to be well educated or trained and to implement sound business practices.

Efficiency and Integrity

10. We affirm that we believe in efficiency and integrity in all practices of business, personal productivity, and safe working conditions.

We deny that God approves of inefficient and wasteful business practices.

Law of the Land

11. We affirm that the Christian business person is subject to the law of the land and is obligated to obey such law, except when it clearly violates God's Law.

We deny that man's law supersedes God's Law.

Civic and Political Responsibilities

12. We affirm that a Christian business person has the civic responsibilities of praying for those in authority and participating in the political process through voting, supporting righteous civic leadership, and seeking elected office as the Lord leads.

We deny that the Christian business person should separate spiritual or business life from governmental affairs.

Social Responsibilities

13. We affirm that the Christian business person should take an active and uncompromising position on Biblical moral issues such as pro-life, freedom of prayer, anti-pornography, anti-homosexuality, and opposition to any other philosophies or practices not built on godly principles, and that God's burden should be our burden for the poor, the hungry, the naked, those in prison, and those being persecuted for righteousness' sake.

We deny that Christian business people should disregard the critical social issues of their day or keep silent for profit or for any other reasons when responsible Christian action is possible.

Local Church

14. We affirm that business people ought to be vitally related to a local fellowship of believers, fully associated with Bible training, evangelism and service.

We deny that business relationships should substitute in the believer's life for full participation in the local church.

Biblical Priorities

15. We affirm the necessity for the business person to establish and maintain as his highest priority seeking the Kingdom of God; that this priority is the basis for Biblical service; and that it is followed by family and business endeavors.

We deny that the person in Biblical service can allow his or her priorities to be distorted from the Biblical norm without serious injury to the balance God has ordained.

Business Philosophy

16. We affirm that to be effective a business person should focus on serving the needs of his customers, employees, co-workers or associates, and suppliers, and that this includes addressing the spiritual, sociological, psychology, and security needs in addition to physical needs.

We deny that any business activity can, from a Christian standpoint, be considered successful without the above elements in addition to financial profitability.

God's Guidance

17. We affirm that the Christian business person should seek daily the Lord's guidance by prayer, Bible study, and godly advice, in every phase of his business, so as to glorify God in all that he does.

We deny that business persons can find God's ongoing favor and blessing while forsaking the day-to-day guidance of God in their business activities.

A Call to Action in Business and Occupations

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 theories and practices of business and occupations 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 theories and practices of business and occupations 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 business and occupational 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 business and occupations 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 the behavior of the Body of Christ 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 the following specific actions, which we believe every Christian in business should consider before God and, as the Lord directs, make part of his ongoing effort to establish God's Kingdom on earth:

1. communicating with fellow Christian businessmen (by personal conversation, books, and tapes) the concept that a person called by God to be in business should do it with all his heart as unto the Lord, challenging him to have the same religious zeal in subduing his portion of the earth and his sphere of occupation as if he were a foreign missionary reaching the unreached;
2. seeking to evangelize employees and fellow businessmen, giving them opportunities to find answers to their problems and better motivation for their work;
3. demonstrating our Christian belief in the dignity and worth of the individual by applying Biblical principles in every aspect of employee relations (reference materials available from the organization "Value of the Person"; for address contact The Coalition on Revival, 789 E. El Camino Real, Sunnyvale, California, 94087);
4. communicating directly and quickly, but with love and sensitivity, with any Christian businessman who appears to be using unethical or unbiblical business principles, confronting him in the name of Jesus; if he persists in wrongdoing, carrying out the steps of Matthew 18:15-20 until he repents; and if he does not repent when repentance is appropriate, warning the Church and the business community about him;
5. opposing governmental interference in the free market system for business and resisting bureaucratic intervention in the form of quotas, unhealthy restrictions, rewards for non-productivity, etc.;
6. working toward tax reform, standing for the elimination of graduated income tax, which robs the earner of capital needed to expand business, jobs, capital, etc., and inheritance tax, which injures continuity of ownership and by rightful heirs;
7. promoting disinvestment in those countries that subscribe to Marxist and other communist philosophies or that tolerate or promote religious persecution;

8. promoting investment in countries (such as South Africa) that provide for religious freedom and are endeavoring to solve internal problems by godly means;
9. propagating the concept that to sell products, particularly weapons, construction material, etc., to the enemies of one's own nation is a form of treason;
10. promoting among Christian businessmen the Biblical concept that wealth can be created and developed and is open-ended, in opposition to the false Marxist teaching that wealth on the earth is static and limited and may, therefore, only be amassed at the expense of others through exploitation;
11. encouraging Christian business persons to build and operate their businesses Biblically and to be productive financially, with the goal of increasing generosity to God's causes on earth;
12. encouraging the research and exposure of organizations and causes (such as liberation theology, theologically liberal institutions, Planned Parenthood) that stand against the principles of the Bible in order to warn businessmen and corporations against unwise financial support of unworthy activities and organizations;
13. actively supporting the development of organizations of Christian business people that seek to promote the world view embraced by this document.

*The Christian World View of
Christian Unity*

Rev. Charles Blair, D.D., Chairman
Dr. Lou Montecalvo, Co-Chairman

With contributions by members of the
Christian Unity Committee of
The Coalition on Revival

Dr. Jay Grimstead, D.Min., General Editor
Mr. E. Calvin Beisner, M.A., Assistant to the General Editor

The Christian World View of Christian Unity

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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 Unity of Christ's Body the Church

Christians possess a unique oneness because we belong to Jesus Christ. Belonging to Him, we belong to one another. Just as there is “one Lord, one faith, one baptism” (Ephesians 4:5), so also there is only one Head and only one Body.

The unity of the redeemed is not only doctrinal and organizational but also relational and attitudinal. Our task is not to produce, but to acknowledge and express through relationships, the spiritual unity that already exists in Christ’s Body, the Church. We cannot fully understand and practice Christian unity so long as “we know in part, and we prophesy in part” and “we see in a mirror dimly.” We will only express our unity perfectly after “the perfect comes” (1 Corinthians 13:9,12,10). However, we do expect that the unity of the Spirit Christ prayed for in John 17 will include a unified commitment to living under the lordship of Christ as expressed in obedience to His inerrant, written Word, and a commitment to historic, orthodox doctrine. We should speedily tutor into a more healthy and Biblical view of Christianity and unity those with whom we unite who question these basic unifying essentials.

The Present Situation

For too long many Christians have accepted as normal, healthy, even “Biblical,” that Bible-believing churches, pastors, and Christian leaders ignore each other, fail to get personally acquainted and pray with each other, and seldom support each other or seek together God’s will for their region.

Would an observer at a typical local ministerial meeting ever suspect that these men were called on to lay down their lives for each other and share each other’s burdens? Would he suspect that they were engaged together in the same mighty, life-and-death battle of cosmic proportions that requires a united front in standing for God’s truth and righteousness? All too often, no. This deplorable situation must be changed.

We do not propose to disregard denominational or doctrinal distinctives, to unite all churches under one organizational umbrella, or to join all of a congregation’s life and ministry with other local churches. But our ministries must reflect the truth that we are all part of Christ’s one Body, serving the same Lord, indwelt by the same Holy Spirit, and laboring to accomplish the same Great Commission.

Jesus said, “A new commandment I give to you, that you love one another, even as I have loved you...By this all men will know that you are My disciples, if you have love for one another” (John 13:34,35). Therefore we must make nothing a requirement for fellowship that God has not required for our being accepted “in the Beloved” (Ephesians 1:6).

Statements of Affirmation and Denial

Basis of Unity

1. We affirm that true Christian unity must have a doctrinal basis.

We deny that true Christian unity can be expressed and experienced apart from a doctrinal foundation.

2. We affirm that true Christian unity must be based on a doctrinal foundation that includes historic Christian doctrine as revealed in the inerrant Scriptures and expressed in the Apostles' Creed.

We deny that true Christian unity can be divorced from the foundational truths of the Christian faith.

Witness of Unity

3. We affirm that believers should strive to present a united and harmonious witness before a skeptical and critical world of unbelievers.

We deny that a united and harmonious witness can be assumed, and that disunity and division ought to be accommodated.

4. We affirm that endless divisions among Bible believers should be avoided.

We deny that divisions among Bible believers please God or benefit His work on earth.

5. We affirm that Christ's command for the witness of unity requires us to pursue ways to enjoy and employ our union with Christ for His glory.

We deny that obedience to this command of Christ can be claimed while we ignore active pursuit of ways to manifest this union we have in Christ.

Fellowship of Unity

6. We affirm that it is God's will for pastors to have fellowship with other Christian leaders who are committed to scriptural Christianity by getting acquainted, praying together, discussing current issues of concern, and developing a relationship of love, trust, and accountability.

We deny that it is scriptural for pastors and other Christian leaders to remain personally or emotionally aloof from other Bible-believing leaders.

7. We affirm that pastors and Christian leaders in any local city or county ought to seek God's will for what He wants done in their area, and that the normative scriptural pattern is for them to do this in fellowship rather than independently.

We deny that any one Bible-believing church or organization is capable of accomplishing all that God wills in any given area if other Bible-believing groups minister in that same area.

8. We affirm that it is wise and appropriate for God-fearing pastors and leaders of good reputation (Galatians 2:2) to form a local fellowship to give a united witness on what is harmful or what is wholesome and edifying in their locality.

We deny that any agency has the authority to prohibit any fellowship of Christian leaders to exercise the responsibility God has entrusted to them, and that they can rightly refuse their responsibility to work together against evil in any form.

9. We affirm that national or state-wide organizations that exist to promote evangelism or to solve social and political moral evils should seek to get the cooperation of local pastoral fellowships before proceeding with their programs locally.

We deny that any Christian and/or parachurch organization from a national or state-wide level should seek to solve local problems without receiving the approval and cooperation of existing pastoral fellowships.

A Call to Action in Christian Unity

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, and asking God to examine, our own theories and practices of Christian unity so that we may see where we are falling short;
3. confessing sins of division, disunity, and self-interest; asking forgiveness of God and those parties offended; repenting; making whatever restitution is necessary; and aggressively seeking unity;
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 theories and practice of Christian unity 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 practices of Christian unity 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 others who agree with our affirmations and denials to implement these proposals in their work toward Christian unity;
3. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside COR, to see the behavior of the Body of Christ and our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures;
4. determining how we can support and encourage one another in God's work and witness in this unbelieving world.

Specific Actions

To these ends, we make the following commitments:

1. issuing a call to Bible-believing pastors and leaders who can agree with these affirmations and denials to turn from independence and superficial relationships to serious heart fellowship, to seek God's will together, to present a united Christian front, and to hold each other accountable to live and minister in accord with Biblical standards;
2. establishing monthly prayer fellowships of pastors and Christian leaders in every city where they are willing to meet together to pray for each other, to share their hearts, to hold each other accountable for living and ministering Biblically, and to seek God's plan of action for their city;
3. explaining in writing our vision for local leaders' and ministers' fellowship groups and showing others how to start and nurture such groups to full effectiveness;
4. encouraging pastors within these fellowships to work to prevent and heal wounds in the Body—especially, when church members seek to change affiliation from one congregation to another, by checking with the staff of the previous church to see why they left and to ensure that every effort is made to resolve any conflict involved;
5. locating and using local denominational and interdenominational fellowships and other Christian organizations to facilitate such unity.

*The Christian World View of
Economics*

Mr. E. Calvin Beisner, M.A., Chairman
Mr. Daryl S. Borgquist, M.A., Co-Chairman

With contributions by members of the
Economics Committee of
The Coalition on Revival

Dr. Jay Grimstead, D.Min., General Editor
Mr. E. Calvin Beisner, M.A., Assistant to the General Editor

The Christian World View of Economics

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Preface

What is Economics?

Today hundreds of millions of people suffer starvation, hunger, and malnutrition. As many are homeless, lack protection from the raw forces of nature, and live in unsanitary conditions. The only appropriate response for the Christian is to cry from a compassionate heart, “Oh Lord, how can we help? What can we do to feed the hungry, clothe the naked, and protect the vulnerable?”

This paper focuses on one aspect of God’s answer to that prayer as revealed in Scripture: economics.

Economics is the study of the principles and methods of allocating scarce resources to achieve optimal production, distribution, and consumption of wealth. Its chief purpose is to discover and refine just and loving means of creating, distributing, and consuming wealth to overcome poverty and to increase the material and spiritual prosperity of man. Proper understanding and application of economic principles are necessary if we are to offer the best help we can to the hungry, the naked, and the vulnerable. Therefore, proper understanding and application of economic principles are essential elements of real *compassion*.

For a view of economics to be called “Christian” it must offer a description of man and society based on Biblical truth, must identify and describe scriptural truths that explain current conditions, and must offer both operative and normative principles for achieving the most just economic system and individual behavior possible in our fallen world. It is not the function of Biblical economics to describe the tactics of implementing policies or programs but to offer principles and truths that, when implemented as policies, programs, and individual behavior, will conform the economic conduct and condition of men and society to the norms of Scripture.

Of primary importance in such an undertaking are two overriding considerations: 1.) the stewardship given to man, which from the language of the ancients we understand as “house-ruler-ship”—the form of the word itself (*oikonomos*), “law of the house”, revealing a linguistic link to what we now call “economics;” and, 2.) the Fall of man, which brought about the perversion of man’s stewardship and laid the foundation for misuse of talents and forsaking of responsibilities. Biblical economics provides a charter of divinely given responsibilities tempered by periodic warnings against sin, and calls men to honor God in economic activities.

In a sin-filled world, economics—like all other spheres of life—cannot be perfect. Because of the Fall, all the principles and truths of Biblical economics, and all the various forms of wealth, are abused by fallen men. Economics therefore reveals man’s base nature, his covetous strivings for power and wealth, and even fleeting delusions of independence from God. One’s economic behavior reveals his heart.

Modern economics as a science has lost the ethics of an older economics rooted in the spiritual tradition of mankind¹. But economics as a discipline and economies as societal structures cannot function ethically without being rooted in spiritual reality. Thus as Christians we challenge those seeking a normative system by which to bring perspective to the raw data of mechanical economics to consider Christian ethics as that system. And we extend to all — whether on the political/economic Left, Right, or Center — an invitation to discuss peaceably the economic implications of the Christian world view.

The principles of economics revealed in Scripture and stated in brief below provide the spiritual and ethical foundation for economics that is just and is best suited to increase human joy and glorify God.

The Present Situation

Americans today are deeply divided by the economic ideologies of Left and Right, of capitalism, socialism, interventionism, liberation theology, and communism. The effect is a citizenry bewildered and confused, weakened in its ability to respond wisely to the myriad choices it faces.

Adherents of competing ideologies and goals pull the economic structure of American society in opposing directions. The present welfare system promotes the breakdown of families by giving higher payments to mothers without husbands, thus encouraging husbands to abandon their wives and children. Tax structures and policies are tools of social engineers used to create what they believe is a “just” society, but, because of the conflicting ideologies that contribute to policies, the structures become confusing and confused. People disagree not only about specific policies but also about fundamental issues such as the nature of justice, the legitimate functions of civil government (especially related to economics), and the nature of rights and duties.

The result of all this confusion and conflict is a crippled economy. Unemployment, though falling in recent years, remains high. Federal deficits, which rob posterity of its inheritance, climb to astronomical heights. Governmental regulations hamper free and efficient economic relationships among individuals and groups. Competing interest groups clamor for special protection against their competitors at home and abroad. Consumers, as a result, pay higher prices for goods and services — a state of affairs hurtful to all but especially to those with low income.

Envy, jealousy, and resentment² spawn fraud, theft, and violence as people pursue every means of increasing or clinging to their wealth, even at the expense of others. Calls abound for the abolition or restriction of private property, and for coerced sharing and redistribution of wealth, oblivious to the integral connections among life, liberty, and property. All of these attitudes and actions exalt wealth as if

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1. For instance Adam Smith, the great British economic thinker of the eighteenth century, was first and foremost a moral philosopher. His famous *Inquiry into the Nature and Causes of the Wealth of Nations* (1776), which played a fundamental role in the development of free market economics, was largely an explanation, application, defense, and demonstration of the principles of economics that he set forth in *The Theory of Moral Sentiments* (1759).
 2. *Ressentiment* is a French word whose meaning goes far beyond the sense of either resentment or envy in English. It indicates a jealous hatred of one's superiors that leads not to trying to raise oneself to their level but to trying to drag them down to one's own level, by whatever means, and incites rejoicing at another's misfortune. See Herbert Schlossberg, *Idols for Destruction*, Nashville, Tn.: Thomas Nelson, 1983, pp. 51f, 55, 58, 70, 74, 78, 97, 106.

it were God, and therefore amount to what the Apostle Paul condemns as greed, which amounts to idolatry (Colossians 3:5).

Christians themselves are deeply divided over these problems. We are pulled in opposite (and equally dangerous) directions by “Christian socialism,” which purports to be the only compassionate response to poverty, and the “gospel of success,” which baptizes the love of money, “which is the root of all sorts of evil, and entices some away from the faith” (1 Timothy 6:10). Some condemn the rich merely for being rich, while others “who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge many men into ruin and destruction” (1 Timothy 6:9).

Only reexamining fundamental Biblical principles can restore a broad based consensus among believers who position themselves on every part of the political and economic spectrum.

In light of these troubles, we humbly offer the following statements of affirmation and denial to the Church and the world, hoping that these may clarify thought and action to the end that poverty might be overcome, the well-being of man might be served, and God might be glorified.

Statements of Affirmation and Denial

First Principles of Biblical Economics

1. We affirm that God freely created all things and so has the right and the power to rule all things, spiritual and physical, and that He is the ultimate Owner of all things; that God sovereignly exalts whom He will and abases whom He will; that all men are accountable to God in all their activities; that God, through creation and decree, is the sole Author of many kinds of spiritual and material wealth, particularly individual and corporate existence, the existence of raw materials, and the operation of moral and physical laws governing the physical and spiritual universe; and that God sovereignly disposes of these to His creatures as He will (Psalm 24:1,2; John 1:1-3).

We deny that Satan, angels, or mankind possess any authority, power, or ownership over any aspect of creation apart from God’s delegation of limited authority; that men are unaccountable to God in their economic activities; and that all men have rights to equal portions of those forms of wealth of which God is the sole Author.

2. We affirm that God is Truth and is the Source of all truth, and that the Bible is the only inerrant and infallible channel by which God communicates truth — both theoretical and practical — to man; that in the Bible God has communicated all truths necessary to life and godliness, including the basic principles governing every aspect of human life; and that a true, consistent, just, and adequate system of economics must be constructed on the basis of Biblical principles (Hebrews 4:12; Psalm 119:142; Romans 1:20; 2 Timothy 3:16,17).

We deny that the Bible errs in anything it teaches; that it is inadequate to the needs of man for life and godliness; and that a true, consistent, just, and adequate system of economics may be constructed without submission to the authoritative and morally binding requirements of the Bible.

3. We affirm that man is created in the image of God (Genesis 1:26); that all men are invested by God with equal value in the sight of Him who is no respecter of persons (Romans 2:11); that man is both spiritual and physical (Genesis 2:7); that he is capable of moral choice and thus is morally accountable (Genesis 3:22); that all men are sinners by nature because of the Fall of Adam (Romans 5:12-19); and that each individual is unique in body, temperament (Psalm 139), character (Proverbs, *passim*), and spiritual gifts (1 Corinthians 12, 14; Ephesians 4:11,12).

We deny that all men's moral equality before God implies that they are equally gifted in spiritual, intellectual, and physical capacity; that men are capable of moral perfection in this life; and that one's vocation (calling) can be discovered properly without understanding his uniqueness.

4. We affirm that all economic relations ought to be governed by justice; that justice means rendering impartially to each his due according to a right standard; that what is due to each is based on his conduct relative to the commands of Scripture and on his service to others; and that the primary requirements of justice are revealed in the Ten Commandments and in the moral, civil, and judicial laws throughout Scripture that expand upon and apply the Decalogue (Leviticus 19:15; Acts 10:34; Matthew 25:14-29; Romans 3:31; 13:7).

We deny that all men are due equal wages for their labor regardless of their conduct or function (1 Timothy 5:9,10); that all men can justly be required to think or act identically; that justice means equality of condition among men; that justice ever permits a violation of any of the Ten Commandments; and that justice may be maximized in any society that ignores the moral principles of the Bible.

5. We affirm that love is fulfilling God's law in relation to others (Romans 13:10); that it always requires obedience to the Ten Commandments (Romans 13:8-10); that loving one's neighbor is the best way to prevent injustice; and that it involves both discipline of self and others, and voluntary sacrificial giving of oneself and one's property for the benefit of others (John 3:16; 1 John 3:16; Galatians 2:20).

We deny that love ever permits a violation of the Ten Commandments (1 Corinthians 13:6; Romans 13:8-10); that love can be coerced; and that sacrifices made merely because of coercion, without charitable intent, demonstrate love (2 Corinthians 8:12; 9:7).

Wealth and Poverty

6. We affirm that the Bible refers to three economic categories of people: the "rich" (*plousios*), who are able to sustain their lives entirely on the basis of their investments in capital goods and others' work; the "poor" (*ptochos*), or "lacking" (*endeos* — Acts 4:34, the only occurrence of the word in the N.T.), who lack the necessary material goods to sustain life (food, clothing, and whatever shelter is necessary to protect against the elements — 1 Timothy 6:8; Proverbs 30:8,9) independent of charitable gifts, and who also lack the means of producing those goods for themselves (the *ptochos* are often also the weak or feeble [*asthenes*]); and all those in between, who must work to support themselves (*penes*).

3. See the denial of #15 below.

We deny that those who possess the means of their own sustenance and the liberty to use them³ are “poor” in the Biblical sense; that the materially rich are condemned in Scripture merely because they are rich; and that those who must work to sustain themselves are materially “rich” in the Biblical sense.

7. We affirm that wealth is material and non-material; that Christian economics must address both kinds of wealth; that non-material wealth includes (but is not limited to) life, liberty, intellect, ideas (especially understanding of God’s moral Law), emotions, will, time, personal relations, and goodwill; that material wealth includes (but is not limited to) raw materials, labor, and manufactured materials; that the various kinds of wealth are valued differently in the Bible and ought to be valued differently by men according to their unique personalities and needs; that the highest kind of wealth is a right relationship with God; and that material and non-material wealth are blessings of God related to His purposes and to the degree of our obedience to Him (Deuteronomy 8, 28; Hebrews 11 indicates that there are exceptions).

We deny that wealth is only material; that material or non-material wealth ought to be pursued at the expense of a right relationship with God; that all human valuations of wealth are equally consistent with God’s valuations; and that godliness should be pursued for the purpose of material gain (1 Timothy 6:3-6).

8. We affirm that material and non-material wealth consists of economic goods, which result from combining natural resources with physical labor and mental creativity; that economic goods can include material goods, services, and ideas; that these economic goods have value only to the extent that they satisfy human needs; and that their value changes from time to time as human needs and the supply of goods change.

We deny that the amount of economic goods is ever fixed over time; that the amount of natural resources available to an individual or group determines or limits its wealth; that the creation of wealth by one individual or group comes at the expense of others; that one form of economic good is always superior to any other; and that the value of economic goods is ever permanent.

9. We affirm that in producing economic goods, man acts individually and in concert with others in imitation of and obedience to God; that wealth consists of economic goods created by work and retained by postponing consumption (“thrift”) and meeting current needs of others; that work is made more efficient and productive by the prudent use of such items of capital as ideas, tools, machines, buildings, and transportation, which enable men to increase the volume and decrease the cost of production; and that work is more productive when planned and executed consistently with the Biblical world view, which accurately reflects God’s moral and physical principles.

We deny that work is a curse; that all men exercise diligence and creativity with equal perseverance or effectiveness; that the prudent are always able to achieve their goals or the same results from their labor since natural conditions and other forces may result in differing results from similar efforts because of different values at different times or locations; that world views are irrelevant to the production of wealth; that work executed consistently with non-Christian world views will be as productive as that executed consistently with the Biblical world view; and that the economic differences among men resulting from differing world views or the differing productivities and resources of individuals or groups are unjust.

10. We affirm that prosperity results from man's prudent use of land, labor, intellect, gifts, and resources consistent with Biblical economic principles of work, thrift, and providing for family, church, neighbors, and society; and that there is no true enjoyment of work apart from God (Proverbs 10:15; Psalm 1; Ecclesiastes 2:24,25).

We deny that any individual or nation that operates inconsistently with Biblical principles will ultimately prosper, although in this sin-filled world material poverty and wealth may not always be equated with either an unrighteous or a righteous relationship with God (Matthew 5:45); and that security may be found in material possessions instead of God (1 Timothy 6:17).

11. We affirm that spiritual poverty is lack of a right relationship with God, of knowledge of God's moral standards, and of knowledge of and obedience to God's moral standards; that spiritual and material poverty are ordinarily causally connected; and that material poverty is the lack of such material goods as are necessary to sustain life independent of charitable gifts from others (James 4:2,3; Deuteronomy 28:15ff).

We deny that material poverty ought to be defined relatively, i.e., on scales based on proportions of the total wealth held by individuals in a society, and that those may be called materially "poor" in the Biblical sense who possess what is necessary to sustain life (food, clothing, and shelter) independent of charitable gifts⁴.

12. We affirm that the root cause of all poverty — spiritual and material — is the Fall of man; that material and spiritual poverty may be brought about and sustained by human sin, oppression, and divine judgment on sin; that, historically, poverty is therefore the ordinary condition of fallen mankind; that poverty caused and perpetuated by oppression is unjust; that the less consistent a world view is with the Christian world view the more likely it will be to perpetuate the poverty of those who believe it; that poverty caused by an individual's own sin is just; and that the Bible and observation confirm that most poverty is due to disobedience to God's laws by individuals and their societies (Deuteronomy 8:18; 28; Proverbs 24:30-34; 6:6-11; Romans 1:18-31; Matthew 21:33-45; Job 1:21).

We deny that poverty may properly be understood without reference to the Fall of man; that men have a right to wealth merely because of their existence; that the causes of individual or societal poverty may properly be diagnosed, or the cures properly prescribed, without reference to religious world views; that all poverty is the result of oppression; and that poverty caused or perpetuated by injustice ought to be remedied by a new injustice.

13. We affirm that people ought to live within their means and not contract debts, which encumber them with the desires of the world and its love of multiplied material possessions and money; that poverty often results from financial irresponsibility manifested in contracting unnecessary debts; that interest on loans to sustain the poor is prohibited by Scripture; that interest on all other loans should reflect the value of money in the lending market as determined by supply and demand; and that the Bible so strongly warns against going into debt as to call the borrower a slave to the lender (Proverbs 22:7; Romans 13:8).

4. See the discussion of *ptochos* in #6 above.

We deny that all debt is forbidden by Scripture; that debt is a prudent and wise means of fulfilling wants; and that high interest rates, when they reflect the supply and demand for money in the marketplace, the risk of the lender, or inflation, are usurious.

14. We affirm that the birth of new people ought to be greeted with joy and thanks because they bear God's image and have the capacity to enrich others both spiritually and materially; that there is no consistent causal relationship between population density or growth rate and economic well-being; and that the idea of planetary "overpopulation" is a myth, although local overcrowding strains the limits of some local economies (Psalm 127:3-5; John 16:21; Genesis 1:26ff).

We deny that high birth rates necessarily weaken economies; that the amount of material wealth in the world is static; that higher population necessitates smaller divisions of the world's wealth; that population growth ought to be slowed or stopped; that immigration, so long as the marketplace of goods and services remains free, is injurious to an economy or to citizens of the host community; and that God's capacity to provide for population can ever be met or surpassed.

Work

15. We affirm that true work is the productive expenditure of energy — mental or physical — designed to produce beneficial results; that because God is a Worker and man is created in His image, man is a worker by nature, calling, and commandment; that work expresses God's image in man; that the effects of the Fall often frustrate man's intentions in work; and that true work is dignified because of God's example (Genesis 1-3; Exodus 20:9; Proverbs 31).

We deny that true work is the mere expenditure of energy without the intent of producing beneficial results; that any honest work is undignified (Proverbs 14:23; Psalm 62:12); that work is a curse; that work done halfheartedly honors God (Ephesians 6:5,6; Colossians 3:23); and that men or governments ought to hinder opportunities for men to work to support themselves and their families.

16. We affirm that inherent differences in human beings result in differences in thought and behavior; that God calls them to differing occupations; that they differ in productive capacities and aptitudes; that all who are able have a duty to work (Exodus 20:9; 2 Thessalonians 3:10); that charitable giving is one form of work; that differing economic conditions resulting from unique characters, thoughts, and behavior are just; and that nations and cities possess unique capacities and advantages just as do individuals (Galatians 1:10; Proverbs, *passim*; 1 Timothy 6:5-10; Titus 3:1).

We deny that the differing economic rewards for different callings are unjust; that lesser economic rewards for any calling imply a lesser dignity and worth of the individual before God; that anyone has a right to any particular job unless he and the employer have made a free agreement regarding that job; and that coercively leveling out the economic condition of society resulting from men's uniquenesses is just.

17. We affirm that God made men and societies with unique capacities, interests, and callings; thus a division of labor beneficial to mankind ensued (Romans 12:6,7; 1 Corinthians 4:7; 12:12ff).

We deny that this division of labor is unjust.

18. We affirm that God's unique gifting equips some individuals to organize and direct the work of others better than others; that this difference in equipping is beneficial to mankind and is a special instance of the division of labor; that employers and employees, managers and laborers, need each other to enhance their productive capacities; that the competition of employers for employees and of employees for jobs contributes to efficient productivity, improvement of working conditions, and a felicitous relationship between wages and work; that voluntary exchanges between employers and employees are morally valid when they are within the limits set forth in God's moral law; and that employers and employees both rightly enter into exchanges with each other expecting net benefits to themselves.

We deny that there is inherent conflict of interest between employers and managers on the one hand, and employees on the other hand; that civil governments or anyone else ought to erect barriers that inhibit competition among employers and employees other than to prohibit fraud, theft, and violence, and to punish those who commit them; that it is necessarily greedy or unjust to desire profit from transactions; and that exploitation is involved in such free transactions unless one party requires immoral acts from the other as one of the terms of exchange (e.g., sexual favors, fraud, violence, theft, etc.).

19. We affirm that in a free market, competitive economic system, there is more cooperation than competition to gain economic ends; that destructive competition results mostly from interference in the market economy by civil government, which causes special interests to attempt to use the coercive power of civil government for their own benefit at others' expense; and that the competition engendered by the free market is a competition to supply people's demands.

We deny that the competition engendered by the free market is ethically wrong; that civil government ought to limit such competition; and that civil government can interfere in the free market without pitting class against class, group against group, special interest against special interest, thereby damaging the cooperation inherent in the workings of the free market.

20. We affirm that when the Bible condemns the rich for withholding wages (James 5:4; Leviticus 19:13) it condemns their enjoying the benefits of another's labor while delaying payment; that agreements between employers and employees should be open, honest, and voluntary, but morally binding once made since both parties are bound to the standard of truth-telling and enter such transactions expecting net benefits (Leviticus 19:13); and that it is morally consistent with Biblical standards of justice for an employer to be more generous with some employees than with others, so long as he meets his agreements with them (Matthew 20:1-16).

We deny that God's condemnation of the rich for withholding wages refers to extremely low wages voluntarily accepted because of low skill, the scarcity of jobs, or the need to work (Matthew 20:1-16); that God condemns anyone simply for the possession of material wealth; that employees are exploited in transactions when they have voluntarily agreed to do specified work for a certain wage and are paid promptly, unless the employer requires immoral acts as part of the terms of the exchange; and that it is right to attempt to gain wealth at the expense of others, particularly the poor who often are defenseless.

21. We affirm that people's differing desires, needs, abilities, and behavior result in their producing differently and thus in their deserving different rewards.

We deny that different rewards for different labor are unjust.

Property

22. We affirm that ownership of property (material, intellectual, etc.) is a just reward for labor (Luke 10:7; Deuteronomy 8:18); that rightful ownership also ensues from receipt of inheritance or gifts (Genesis 31:14-16; 48:6; Leviticus 25:44-46; Numbers 18:21; Proverbs 13:22; Matthew 21:38); that ownership means stewardship of property under God; that stewardship means the use of property accountably to God; that man is accountable to God for the use of all kinds of wealth, material and non-material, including talents, time, land, labor, materials, knowledge, relationships, and any other means of producing, maintaining, and distributing wealth; that responsible stewardship requires knowledge of the ethical principles of Scripture; that stewardship is both individual and corporate; that stewardship requires responsible liberty to think, speak, and behave according to one's conscience; and that accountability requires ability to control that for which one is accountable.

We deny that the Christian concept of stewardship negates private and familial ownership of property; that stewardship may be conducted without ownership and liberty; that individuals and groups may exercise stewardship properly while coerced by civil government or others; and that accountability to God requires the same use of wealth by all people (Luke 19:26; 8:18; Matthew 13:12; Mark 4:25).

23. We affirm that the products of work rightly belong to those who produce them in proportion to their relative contributions in production through capital, management, and labor; that ten percent of the increase of such products belongs to God as first fruits; that the remainder is entrusted to the owner, as steward for God and his family; and that the owner should be free, under God, to use the remainder through saving, investing, giving, or consuming, subject to the moral laws of Scripture and appropriate taxation (cf. #34 below).

We deny that the value of such products may rightly be measured solely on the basis of the labor involved in their production without regard to the capital and management of human and natural resources necessary for efficient production and distribution and without regard to the free market value of such products.

24. We affirm that the Biblical requirement of giving one tenth of one's net income (tithing) to the Lord remains in force under the New Covenant; that the Christian committed to building God's Kingdom ought to go beyond tithing in his giving to the Lord insofar as he is able; that he who sows sparingly will reap sparingly; that he who sows bountifully will reap bountifully; that Christian giving should be done voluntarily rather than under coercion; and that God will always provide everything His children need if they seek first His Kingdom and righteousness (2 Corinthians 9:6-11; Matthew 6:33).

We deny that God ceased commanding a tithe from His people with the advent of the New Covenant, and that the voluntary nature of Christian giving excuses refusal to tithe.

5. For instance, Leviticus 25:17 requires that sellers exercise responsibility for the welfare of buyers. It justifies restrictions on exchange designed to protect health and safety, and condemns the idea of *caveat emptor* espoused by some proponents of capitalism.

25. We affirm that private property and personal liberty (civil and religious) are so inextricably intertwined that destruction of the one must either require or cause destruction of the other.

We deny that people dependent for their sustenance on civil government have all the freedom God intended for them.

26. We affirm that the Biblical concept of ownership must include the right to buy, sell, or trade property freely within the restraints of the moral laws of Scripture⁵; that the free and honest exchange of ideas, goods, and services is a basic right of human beings, in which atmosphere they are able to achieve the most from their work; that freedom of exchange includes the right to initiate and fulfill contracts (Exodus 20:15; Matthew 20:1-15; 2 Samuel 24:24); and that ownership implies the duty to use and exchange one's property in manners not injurious to the life, health, liberty, and property of others.

We deny that coerced exchanges of property (other than in forced restitution or penalty for a crime) are just; that coercive setting of prices or conditions of exchange is just; that the right to free use and exchange of property protects uses and exchanges characterized by fraud, theft, violence or the threat of violence, collusion (a type of fraud), or injury to the life, health, liberty, and property of others; and that anyone ought to inhibit free exchanges of goods and services aside from enforcing laws against fraud, theft, violence or the threat of violence, collusion, and injury to the life, health, liberty, or property of others (Luke 12:13-21, 48; Acts 5:1-10).

Value, Price, and Money

27. We affirm that an economy is most productive for all levels of people when people produce and exchange goods, ideas, and services freely at prices of their choice within the limits of Biblical laws against fraud, theft, and violence; that the just price of goods, ideas, and services is that at which the property may be exchanged freely and honestly in the marketplace; and that the free market price of any material good is a function of the relationship of supply to demand (Proverbs 20:14; Leviticus 19:9,10; 23:22; Genesis 23:3-16; Proverbs 20:10).

We deny that central planning and other coercive interferences with personal choice can increase the productivity of society⁶; that civil government has authority to set the value of property; and that the Bible teaches any "just" price other than that resulting from the interaction of supply and demand in a marketplace of free people (Hosea 7:1; 1 Kings 21:1-16).

28. We affirm that the Fall resulted in relative scarcity of wealth; that God has given man talents and abilities which, used in obedience to God's rules, increase usable wealth and resources; and that God uses the scarcity of wealth and resources to restrain the wickedness of man.

6. The story of Joseph's prudent and righteous rule over Egypt preparatory to and during famine, however, indicates that some centralized planning may be justified in cases of national emergency. It should, however, be the exception rather than the rule, and should end as soon as the emergency that occasioned it ends. Such central planning should be seen as part of God's judgment on a rebellious nation, as it was in Joseph's day.

We deny that the amount of material wealth on Earth will ever prove insufficient, under God's sovereign hand, for the needs of the population God permits, so long as people live consistently with God's laws.

29. We affirm that money is a medium by which property and services are exchanged and by which measurements of value are conveniently ordered and communicated; that it serves as a store of value in savings for future use; that as such it should not be subject to fiat creation by individuals or government since fiat creation of money devalues currency by increasing its supply relative to demand, thus stealing from people an amount equal to the amount of devaluation of their money; that to inhibit such fiat manufacture of money God graciously provided scarce and precious metals such as gold and silver for use as bases for monetary systems; that money, by Biblical standards, is a commodity or a representative thereof, with a preference for gold and silver; and that the Bible demands the use of just weights and measures in monetary affairs (Deuteronomy 25:13-16; Isaiah 1:22; Proverbs 8:19).

We deny that anyone, including civil governments, ought to confiscate wealth through monetary inflation (Amos 8:4-6; Isaiah 1:22), and that monetary inflation is justified by a civil government's desire to reduce unemployment.

Orders of Responsibility

30. We affirm that God has ordained orders of responsibility in the economic spheres of life; that able individuals have first responsibility to care for themselves; that whoever refuses to work ought not to expect to be fed by others; that families have responsibility to care for those members unable to care for themselves; that the Church and other voluntary organizations have responsibility to care for those unable to care for themselves when no care is available from their families; and that the abdication of this responsibility means abandoning the poor to the state and other institutions, which invariably results in threats to liberty and property (1 Timothy 5; 2 Corinthians 8-10; 1 Thessalonians 3).

We deny that anyone who is able but refuses to work has a just claim to be supported by others; that those unable to work ought not to have their needs met by their families and, if necessary, by the Church or other voluntary organizations; that family members fulfill their responsibilities toward God who refuse to provide to the best of their abilities for the needs of their family; and that the civil government is commanded by God to provide for the economic needs of anyone other than by the enforcement of laws against fraud, theft, and violence, and by paying its employees and contractors.

31. We affirm that the first responsibility of the Church in caring for the poor is to members of the Body of Christ, and that its second responsibility is to those outside the Body of Christ (Galatians 6:10).

We deny that the Church's responsibility to care for the poor inside the Body of Christ displaces its responsibility to make disciples of believers, and that its responsibility to care for the poor outside the Body of Christ displaces its responsibility to preach the gospel.

Civil Government and Economics

32. We affirm that the primary duty of civil government in the economic sphere of life is to deter and punish violations of and injuries to life, liberty, and property, and to protect by enforcement of law ownership and exchange of property from fraud, theft, violence, and collusion (Romans 13:1-7).

We deny that civil government ought to control or limit exchanges of property among men other than to the extent necessary to prevent fraud, theft, violence, and collusion; that God desires civil government to redistribute property from rich to poor; that any such redistribution is consistent with either justice or love; and that any injury to life, liberty, or property ought to go unpunished by civil government.

33. We affirm that it is the duty of civil government to protect citizens' property rights rather than property values and that civil government has the authority to protect against specific threats to life, health, liberty, and property, but not to protect the value of property as such.

We deny that any person should be permitted to infringe the rights and liberties of others, or to use civil government to do so, in order to maintain the value of his property.

34. We affirm that the God-ordained functions of civil government — law enforcement, defense, the judiciary, and such functions as are necessary in discharging these duties — ought to be provided for by taxation of its citizens at a uniform rate and by uniform user fees for services.

We deny that taxation for the purpose of redistributing wealth is just, and that taxation of citizens at different percentages of income ("graduated income tax") is just.

Helping the Poor

35. We affirm that the first step toward helping the poor is enforcing justice in civil society by ensuring that the life, liberty, and property of each citizen is protected by civil government and by the moral discipline of society, because in such a state people are at liberty to make the most of their own abilities by producing and exchanging goods, ideas, and services freely with others to meet their own and others' needs.

We deny that justice for the poor includes receipt of property taken coercively from others or enforcement of any degree of economic equality among citizens; that coerced redistribution of wealth is the exercise of social justice; and that the Sabbatical and Jubilee year laws of the Old Testament had as part of their purpose the maintenance of any degree of economic equality among God's people.

36. We affirm that charitable, sacrificial giving is commanded by God as an expression of love to help the poor; that to be truly charitable, giving must be voluntary and consistent with what one has, not with what one does not have; that coerced or manipulated "giving" is not giving at all but theft or fraud by those coercing or manipulating it, and is therefore contrary to justice and love; that charitable giving ought to be carefully planned and executed to bring about the best benefit to its recipients; and that material relief to the poor ought always to be accompanied by spiritual ministry (2 Corinthians 8, 9).

We deny that truly charitable giving can ever be forced, and therefore that civil government can ever have a part in truly charitable giving; that charitable giving ought to be conducted in such a way as to deny or discourage personal accountability on the part of the recipients or to reduce incentive to develop productive knowledge and behavior; and that charitable giving of material relief without spiritual ministry truly meets the needs of the poor.

37. We affirm that the proper recipients of charitable giving are those who are unable to provide for their own needs (the *ptochos*).

We deny that those who are able but unwilling to meet their own needs have any just claim on charitable gifts.

38. We affirm that charitable responsibilities to other believers have priority over other charitable activities, and that in emergencies Christian families are asked by God to give through the Church beyond the tithe, but proportionately to their assets, so that other Christians may be relieved of great scarcity (2 Corinthians 8:14).

We deny that the use of the word “equality” in 2 Corinthians 8 requires equality in ownership of wealth among Christians.

39. We affirm that, because non-Biblical world views, values, and behavior (all effects of the Fall) are the primary causes of poverty, the primary means of overcoming material and spiritual poverty is evangelism followed by discipleship to establish belief, thought, and behavior consistent with the Christian world view, values, and behavior among believers and in society (Joshua 1:8; Proverbs 21:5; Psalm 92:12).

We deny that long-term deliverance from poverty may be achieved apart from renewing society according to the Christian gospel, world view, values, and behavior.

40. We affirm that true discipleship includes instruction in basic Christian doctrines and ethics, in the Christian world view and values, and in Christian practice, and that among the values to be taught in discipleship are justice, love, the habits of self-discipline that lead to material and spiritual prosperity through the use of the means of grace (the Word, the sacraments, prayer, the counsel of the Body of Christ), and the means of material prosperity (planning, work, cooperation, free exchange, saving, inheritance, etc.).

We deny that true discipleship is merely teaching doctrine, internal piety, or elementary Christian practices such as prayer, Bible study, witnessing, and fellowship, though it must always include these.

41. We affirm that a key element of economic discipleship is teaching Christians the lessons of Ephesians 4:28: that the former pagan converted to Christ (a) must steal no longer, but (b) must work, (c) doing something useful through his labor, in order that (d) he may have something to share with those in need.

We deny that any person converted to Christ should be permitted to remain lazy, idle, and unproductive, or to continue in a life of indolence and thievery.

42. We affirm that a free market economy is the closest approximation in this fallen world to the system of economy revealed in the Bible; that it is the natural result of man's God-given nature; and that, of all the economies known to man, it is the most conducive to producing a free, just, stable, peaceful, and prosperous society for all participants.

We deny that communism, socialism, interventionism, economic egalitarianism, and liberation theology are Biblical; that they produce good results for the poor; that they tend toward more peaceful societies; that they respect man's God-given rights to liberty and property; and that they are Biblically appropriate moral options for Christians.

A Call to Action in Economics

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 economic 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 economic 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 economic 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 economics 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 economics and the behavior of the Body of Christ, the economic community, and our nation

changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures.

Specific Actions

Goals

To these ends, we commit ourselves to the following goals:

1. recouping Biblical perspectives on the values that underlie right understandings of economic relationships among men;
2. understanding justice, rights, and duties; love, compassion, and charity; production, distribution, and consumption; labor, capital, and value — all as God decrees and defines them and as He reveals the truth about them in His Word;
3. calling our society to repentance for the destructive acts it takes against life, liberty, property, family, community, and posterity by casting all its cares upon civil government;
4. proclaiming to the world, and working to establish, an economic order that accords with the teachings of Scripture;
5. calling forth, and working to establish, an order that recognizes the integral connections between work and reward, between property and liberty, between justice and inequality, between love and charitable giving, and between the sinfulness of man and the importance of individual liberty in a society with strictly limited civil government;
6. helping churches to identify charitable organizations that function on the basis of Biblical economics and those that do not, so that they can increase their support of the former and discontinue their support of the latter;
7. working to restore to the proper persons responsibility for the physical needs of all members of society, in accord with the three levels of such responsibility revealed in Scripture: the individual, the family, and the Church and other voluntary associations. The one who will not work must not be allowed to eat (1 Thessalonians 3:10). The one who refuses to care for his own family has denied the faith and is worse than an unbeliever (1 Timothy 5:8). And the Church that does not care for the poor, particularly those among its own people, disobeys God's explicit command (Galatians 6:10).

7. We refer here particularly to the "simple life style" made popular in such books as Ronald Sider's *Rich Christians in an Age of Hunger*, 2nd ed. revised (Downers Grove, Ill.: InterVarsity Press, 1984), and *Living More Simply—Biblical Principles & Practical Models* (Downers Grove, Ill.: InterVarsity Press, 1980). We recognize that the Bible condemns covetousness, discontent, and acquisitiveness, and that insofar as a "simple life style" would mean the determination to overcome these sins and the resulting needless accumulation of possessions, it is a proper principle of Christian living.

8. reminding individuals and society alike of the built-in principle of accountability that governs the world, moral and physical: "Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:7-10).

Concrete Steps

Toward the achievement of these goals, we commit ourselves to the following steps:

1. exemplifying stewardship and charity in our own lives;
2. seeking positions on our churches' missions and benevolence committees in order to guide them according to the principles in this document;
3. influencing our churches to support Biblical economics and organizations that teach and practice it;
4. teaching courses in churches on Biblical economics;
5. disseminating this document as broadly as we can among our acquaintances, in churches, and among professional economists and others with special interest in economics;
6. preparing an annotated version of this document with references to scholarly literature that support its various propositions and a bibliography of recommended readings for laymen and specialists in economics;
7. writing a book based on this document that will explain and defend each affirmation and denial at length from Scripture, history, reason, and modern experience;
8. founding an American Society for Economic Ethics as a forum for discussion, development, application, and dissemination of Biblical principles of economics;
9. holding a national conference on Christian economics within two years;
10. founding a monthly newsletter describing and defending the ethical principles and practical insights in economics set forth in this document and revealed in Scripture;
11. lobbying Congress and state legislatures, partly through the American Society for Economic Ethics, to enact laws consistent with Biblical principles of economics and to repeal laws inconsistent with Biblical principles of economics;
12. opposing publicly such unbiblical economic systems as communism, socialism, interventionism, economic egalitarianism, and liberation theology, through such media as letters to editors of publications, opinion articles in newspapers, and oral presentations before law- and policy-making bodies;

13. making special, focused efforts to diminish the influence of so-called “Christian socialism,” the “simple life style,”⁷ the “Evangelical Left,” and other such ideas, movements, and their representatives, among evangelicals, other Christians, and non-Christians.
14. opposing unbiblical economics in the Evangelical Theological Society, the Evangelical Philosophical Society, the Theological Students’ Fellowship, and other Christian scholars’ organizations through original papers, rebuttals, and face-to-face, loving confrontation with those who represent such ideas during meetings of the organizations;
15. preparing and publishing sound, irenic answers to Christian publications that endorse unbiblical economic systems.

*The Christian World View of
Educating Christians on Social,
Political, and Moral Issues*

Rev. Ray Allen, Chairman
Mr. Marshall Foster, Co-Chairman

With contributions by members of the
Social, Political, and Moral Issues Committee of
The Coalition on Revival

Dr. Jay Grimstead, D.Min., General Editor
Mr. E. Calvin Beisner, M.A., Assistant to the General Editor

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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.

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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

God tells us in Scripture that He desires justice in all areas of human life, established by all God-ordained authorities within their proper spheres. God ordained civil government to restrain evil, reward good, and protect the innocent. The Church and civil government have their own spheres of authority.

There are in our society great social, political, and moral evils that dishonor God and undermine the life of our nation. Some evils are oppressive and dehumanizing, attacking the God-given sanctity of individual, family, and Church. Others allow direct acts of oppression by the State against its citizens. Identifying, confronting, and correcting these evils is a national Christian responsibility. Without repentance, these evils will incur God's judgment, both for the godless society that fosters tyranny and for the disobedient Church that abandons its mission as salt and light.

As God's people, we must provide direction for our nation in morality, society, and politics, based on God's unchanging Word, written and revealed. Whether we have been disobedient through willful ignorance, indifference, fear, or deception, we must confess, individually and corporately, our sin of failing to provide this direction.

We are the light of the world. Our light must shine before men. We are the salt of the earth. We must not lose our savor (Matthew 5:13-16). God commended David's men because they understood the times and knew what Israel should do (1 Chronicles 12:32). The Apostle Paul frequently exhorted the churches to penetrate their communities in every aspect of life (*e.g.* 1 Thessalonians. 4:10b-12). The prophet Amos declared that God would reject His people's worship if they did not seek righteousness and justice in their land (Amos 2:4-8; 4:4-13; 5:14,15,21-24). In Ezekiel, God called His prophet to be a watchman and gave him the duty to warn the people of the costs of wickedness in light of the coming judgment of God (Ezekiel 3:17-19; 33:1-9).

A total understanding of the gospel implies that we see these endeavors as integral to our obedience to the Lordship of Jesus Christ. With this understanding in mind, we set forth the following statements of affirmation and denial.

Statements of Affirmation and Denial

The Imperative of Christian Involvement

1. We affirm that Christian parents have the primary responsibility to educate their children about the social, political, and moral issues in their culture (Deuteronomy 6:4-9).

We deny that the primary responsibility to educate children about these issues falls on churches or schools.

2. We affirm that Christian leaders and churches have a responsibility to educate their people about the Biblical morality of social and political issues of our time.

We deny that Christian leaders or churches may avoid addressing these issues because their primary task is to “preach the gospel”, and that it is possible to teach the whole counsel of God without addressing the Biblical morality of social and political issues.

3. We affirm that all Christians must take a Bible-based, clear, bold public stand against the social, political, and moral evils in our society.

We deny that God will absolve us of responsibility for the destruction of our society if we do not give clear warnings to those around us (Ezekiel 33:1-9).

4. We affirm that all Christians must be involved in overcoming the social, political, and moral evils in our society through individual and corporate Spirit-led acts of Biblical obedience, with compassion, justice, righteousness, and humility (Deuteronomy 4:1-8).

We deny that it is possible for any Christian to be salt and light in the world without acting sacrificially to bring God’s light into the darkness in his culture (2 Tim. 3:12).

5. We affirm that man is depraved as a result of original sin (Romans 5); that man’s fallen nature, essentially exploitative and self-centered, requires restraining by God’s Law (Romans 7); and that that Law must be either written internally and enforced by the Holy Spirit (Romans 2:14,15), or written externally and enforced by legitimate authority (Romans 13:1-7).

We deny that man’s essential nature is inherently good; that environmental influences—poverty, discrimination, or lack of education—in and of themselves, are the source of evil; and that civil governments were formed by God to alleviate environmental causes of evil rather than to restrain man’s inherent evil nature.

6. We affirm that God’s governing authority is delegated along with the requisite responsibilities inherent therein; that for the individual, self-government under God’s Law is a primary responsibility; that within the family authority is delegated to parents, within the Church to Biblically ordained church leaders, and within general society to civil government and voluntary associations in their limited spheres.

We deny that authority to govern is derived solely from man, and that the authority of civil government is supreme over the individual, family, or church (Revelation 1:5).

7. We affirm that civil government is ordained to punish wrongdoers, protect the innocent, and promote good conduct in society, thus ratifying unchanging morality based on God's Law (Romans 13:1-7), and that State and Church are distinct institutions, both under God's sovereign authority (Matthew 22:21) and both obligated to conduct their affairs in accordance with the Bible.

We deny that the legitimate authority of civil government operating within its proper sphere may supersede the authority of the Church by taxing, regulating, licensing, or certifying its orthodoxy, education, evangelism, or other matters of belief and/or practice (Acts 5:29).

Liberty versus Restraint

8. We affirm that genuine liberty exists only when man possesses within himself the internal restraints and liberties derived from the indwelling Person of Jesus Christ (Romans 6:16-22), thus living in voluntary submission to the Bible's view of reality and morality.

We deny that genuine liberty consists of the absence of moral and/or legal restraint, as is taught in the philosophies of extreme libertarianism and anarchism.

9. We affirm that God's standard is necessary to retard man's tendency toward unchecked license, which leads to the disintegration of society.

We deny that any form of restraint other than that founded on Biblically centered Judeo-Christian values can prevent the ultimate disintegration of society (Deuteronomy 4:6).

10. We affirm that God created all men and women to be responsible moral agents, equal with all others in importance and value before Him, equally responsible to Him as stewards of liberty, and designed to act as His voluntary bond-slaves in reclaiming the fallen creation.

We deny that man's freedom is absolute; that it is derived from evolutionary prerogatives; that man is anything less than answerable to God for his stewardship of liberty; and that God is a respecter of persons.

Evils that Rob Man's Dignity

11. We affirm that all Biblical moral absolutes are valid, including proscriptions against prostitution, promiscuity, homosexuality, lesbianism, adultery, fornication, incest, sado-masochism, bestiality, transvestism, rape, pornography, and activities that pervert the God-given role of sexuality within the confines of marriage.

We deny that Biblical liberty allows mankind to practice these deviant activities as acceptable alternative lifestyles.

12. We affirm that corporal discipline of children as a means of teaching godly behavior and character and as a means of checking rebellion is commanded by God's Word (Proverbs 13:24; 22:15; 23:13,14; 29:15,17), that husbands are to love their wives as Christ loved the Church, and that wives are to submit to their husbands as to the Lord (Ephesians 5:21-33).

We deny that Biblical order in the family permits physical abuse, emotional abuse, psychological coercion, neglect, or abandonment.

13. We affirm that the physical body of a believer is the temple of the Holy Spirit and that substance abuse, gluttony, and other forms of voluntary destructive behavior that weaken or destroy the body are sinful (1 Corinthians 6:12-19).

We deny that our bodies are our own to abuse by any harmful behavior.

14. We affirm that God is not a respecter of persons; that racism and all similar forms of prejudice are evil; and that all men are valuable as made in the image of God.

We deny that racism and prejudice have any place in the Body of Christ.

Evils that Demean the Value of Life

15. We affirm that God is sovereign over the creation of all human life; that human life begins at conception; that all human life is sacred in the eyes of God; that planned termination of innocent human life by abortion on demand is murder; and that infanticide, euthanasia, and suicide as "death with dignity" are murder.

We deny that any teachings that denigrate the importance of physical life are true, and that death via abortion on demand, infanticide, euthanasia, or suicide as "death with dignity" constitute legitimate applications of governmental power or individual freedom of choice.

16. We affirm that God ordained the family to consist of a man and woman legally married to each other and, if possible, children, and that the family is of primary importance in the structure of society.

We deny that the Biblical family can or should be redefined; that God condones open marriages, marital infidelity, homosexual marriage, or divorce for any reason other than that sanctioned by Scripture; and that God condones State take-over of parental rights, rejection and ridicule of the traditional role of the mother as homemaker and child raiser, State advocacy of institutional child care through tax laws and governmental funding, and promotion of "children's rights" by which minor children may bring suit against their parents.

17. We affirm that it is the primary responsibility of parents to raise their children in the nurture and admonition of the Lord, not provoking them to anger.

We deny that the State has any legitimate jurisdiction over children within the family, and that civil government may forbid spanking in Christian schools or churches, or in families, as an appropriate means of punishment, except to protect them from abuse and neglect where a clear and present danger exists.

18. We affirm that there are evils that are direct acts of oppression by the State against the Church, including the State's usurpation of the Church's authority and responsibility for the welfare and personal financial security of its members, taxation levied against churches and their related property and/or ministries, restrictive application of zoning laws against churches, and restricting or regulating religious meetings or Biblical ordinances.

We deny that civil government has legitimate jurisdiction over any aspect of the Church except in its role to promote Biblical justice.

19. We affirm that there are evils that constitute direct acts of oppression by the State against its citizens, including the secularizing of society accompanied by discrimination against religion and individuals who practice their faith, excessive taxation laws, usurpation by the State of individual responsibility for personal financial security, regulation of religious schools, other than by standards of physical safety and health, and the fining or imprisonment of people who refuse to give up their right to live according to their Biblical convictions.

We deny that civil government has any legitimate authority to interfere with an individual's life, liberty, property, or pursuit of happiness except to promote Biblical justice.

Methods of Opposing Evil

20. We affirm that God's people are commanded to oppose evil by educating and demonstrating God's propositional truths regarding evil to all other men.

We deny that God and His truth should ever be separated from the State; that absolute separation of Church and State is either right or possible; and that Christians should ever be silent in the face of evil.

21. We affirm that Christians must obey the laws of God rather than the laws of men when those laws conflict (Acts 5:29).

We deny that civil law rules over Biblical Law, and that man must obey any civil law that requires disobedience to God's Law.

22. We affirm that Christians must be involved in all processes and offices of civil government in obedience to the Lord Jesus Christ, so that the government may rest upon His shoulders (Isaiah 9:6,7), and that such involvement is part of the Church's prophetic role in society.

We deny that Biblical piety or spirituality precludes a Christian's allowing Christ to be Lord over his involvement in government and thus his active involvement in political processes.

Overcoming Evil with Good

23. We affirm that Christians have a duty to pray for those in authority (1 Timothy 2:1-4), to register to vote, to be informed about candidates' stands on issues, to cast their votes faithfully as bond-slaves to Christ, and to be willing to be sent by God into civil government, the political process, or social and moral action.

We deny that inactivity, prayer alone, or prayerless activism alone can constitute the faithful exercise of a believer's full Biblical responsibilities.

24. We affirm that Christians have a duty to contend earnestly for all Christian values and to oppose all erosion of Biblical values in every arena, including, but not limited to, civil government.

We deny that Christian involvement in the formulation or execution of public policy or law is carnal, unspiritual, or in any way undesirable.

Instituting Christianity's Compassionate Alternatives

25. We affirm that for every sinful activity we are compelled to oppose by Biblical command, there is a corresponding positive alternative that we have a Biblical duty to propose and implement — *e.g.*, if we oppose abortion, we should provide services such as crisis pregnancy centers, counseling, shelter for expectant mothers, adoption assistance, and training in Biblical values.

We deny that the practice of Biblical teachings is in any way carnal, and the Church can obey Scripture without practicing such compassionate activities.

26. We affirm that the Church is to act as salt and light in society, radically altering the direction, flavor, and perception of the non-Christian segment of society, for individuals as well as for nations.

We deny that Christianity is to serve merely as one among many mildly leavening influences within a pluralistic culture or world.

A Call to Action in Educating Christians on Social, Political, and Moral Issues

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 social and political moral action 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 social and political moral action 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 social and political moral action 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 social and political moral action 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 the behavior of the Body of Christ 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 the following specific actions:

1. praying for Christians to live lives of holiness, purity, and social responsibility in obedience to the Bible under the Lordship of Jesus Christ and in the power of the Holy Spirit (Psalm 81:13,14; 85:8,9; 130:5-8);
2. praying for our governmental leaders and those in authority over us (1 Timothy 2:1-4);
3. repenting of our willful ignorance of, and indifference to, and our sinful inaction in response to, the social, political, and moral evils in our society;
4. educating ourselves continually about the social, political, and moral issues in our society;
5. educating our children about these issues in society;
6. sharing information and research with others;
7. taking clear stands against evil in our society and forthright action to overcome those evils;
8. publicizing through printed and electronic media information on current social, political, and moral issues;
9. establishing a national network to share information among Christian leaders on current social, political, and moral issues;
10. establishing a network for national coordinated responses to key social, political, and moral issues;

11. coordinating and facilitating practical grass-roots education and action programs to provide Christians with clear guidance and direction on what to do and how to get involved in such things as:
 - 11.1. running for public office;
 - 11.2. starting or operating a crisis pregnancy center;
 - 11.3. writing to legislators, public officials, newspaper editors;
 - 11.4. seeking public service appointments;
 - 11.5. locating sources of lecturers;
 - 11.6. voting and registration;
 - 11.7. picketing;
 - 11.8. sponsoring Christian programs or films in broadcast media;
 - 11.9. writing editorials and public statements;
 - 11.10. starting Christian and home schools;
 - 11.11. distributing Christian literature to public libraries;
 - 11.12. speaking in public forums.

Actions for Christian Leaders

We call on all Christian leaders to:

1. provide for the continuing education of those in their care regarding the social, political, and moral issues of our time;
2. include, as part of their regular teaching, the application of Biblical truth to the social, political, and moral issues in our culture;
3. provide exemplary leadership in their communities in implementing these Biblical truths.
4. recruit and train men and women from our own congregations to run for public office and send them forth to city halls and state legislatures with an ordination ceremony equivalent to the ordaining and sending forth of a foreign missionary;
5. recognize, encourage, and support those who serve in prophetic ministry — who confront evil and work to disciple nations — nurturing them within and holding them accountable to a local church body.

The Christian World View of Education

Dr. Richard Lappert, Ph.D., Chairman
Dr. Robert Simonds, Th.D., Co-Chairman

With contributions by members of the
Education Committee of
The Coalition on Revival

Dr. Jay Grimstead, D.Min., General Editor
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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

This document presents a Christian world view of education. It comes at a time of serious crisis within the Christian Church. Harry Blamires has described one aspect of the problem in these words:

“There is no longer a Christian mind. . . . the modern Christian has succumbed to secularization. He accepts religion—its morality, its worship, its spiritual culture; but he rejects the religious view of life, the view which sets all earthly issues within the context of the eternal, the view which relates all human problems—social, political, cultural—to the doctrinal foundations of the Christian Faith, the view which sees all things here below in terms of God’s supremacy and earth’s transitoriness, in terms of Heaven and Hell.”¹

This work is, therefore, addressed to Christians who need a concise statement of the essential elements of a view of education that is based on Christian philosophical and theological assumptions, the essentials of which are as follows:

1. The Christian God is the only God.
2. This existing, personal-infinite God created the universe and revealed Himself by it.
3. The supernatural world in which God exists is just as real as the natural world and is susceptible of being known.
4. This personal, infinite God has chosen to bridge the gap between the two worlds and to reveal Himself to human beings in three ways:
 - 4.1 special revelation in the Bible;
 - 4.2 personal self-revelation in His Son, Jesus Christ; and
 - 4.3 general self-revelation in material and natural creation.]
5. There is no dichotomy between secular and sacred truth. All of created reality has been deliberately and purposefully brought into being by God. Thus, it is dependent on Him for meaning.

All reality, then, should comprise the subject matter, or content, of education. Any educational system that withholds from learners some aspect of this reality, therefore, cannot be considered complete.

It is our belief that in many cases the Christian world view of life is being deliberately and consistently withheld and even censored from the content of education. Paul Vitz² and Cal

¹ Harry Blamires, *The Christian Mind*; Ann Arbor, Mich.: Servant Books, 1978, pp. 3-4.

² Paul C. Vitz, *Censorship: Evidence of Bias in Our Children’s Textbooks*; Ann Arbor, Mich.: Servant Books, 1986.

Thomas³ have presented impressive evidence for this charge. As the Christian world view is being pushed out of education, our educational system is increasingly based on a secular or non-theistic world view that looks to human reason and experience alone for the answers to life's questions and problems. Rousas John Rushdoony has insightfully described the dilemma this presents:

“Education today occupies an equivocal position in contemporary life, functioning both as a scapegoat for every failure and as a catch-all for every hope and expectation of society. . . . The attitude of people towards education is that it is a god that has failed and yet a god who can perhaps still be whipped into fulfilling his mission.”⁴

This atheistic form of education, while pretending to be neutral, actually opposes the reality of God and His truth, and thus is doomed to fail even at its well-intentioned purposes.

It should be stressed that it is not our intention to impose our Christian world view on all educational activity. It is our intention, though, to define clearly for all educators, parents, and students, what comprises education with a distinctly Christian viewpoint. One purpose for doing this is to unite Christians under one clearly defined set of standards for such a viewpoint. Another purpose is to exhort leaders in public, government-controlled and private forms of education to end the deliberate censorship and distortion of the Christian world view and to expose students to the truth about this view.

We therefore propose that any educational system that calls itself Christian should be in agreement at least with the statements of affirmation and denial in this document. Further, we believe that parents who seek a truly Christian education for their children can use it as a standard by which to evaluate the educational alternatives available. Finally, any publisher or educator sincerely interested in conducting balanced, reality-based, non-sectarian education should use the content of this document to insure that the Christian world view is being presented fairly in each aspect of the educational program.

The following statements of affirmation and denial are organized into ten sections. Parts I and II contain statements of the definition and purpose of education from a Christian perspective. Part III addresses the nature of God and His vital role in education. The next two sections deal with the subject matter of education: Part IV with the nature of truth and reality and Part V with the content to be learned. Four sections pertain to the immediate participants in any educational activity: Parts VI and VII addressing the nature and role of learners and the kinds of outcomes expected of them, and Parts VIII and IX referring to the nature and role of teachers and to pedagogy, that is, the methodology of teaching. Finally, Part X deals with the question of responsibility for education; in this regard, we present the respective roles of parents, schools, the Church, and civil government.

³ Cal Thomas, *Book Burning*, Westchester, Ill.: Crossway Books, 1983.

⁴ Rousas John Rushdoony, *The Messianic Character of American Education*, Nutley, N.J.: The Craig Press, 1963, p. 6.

Statements of Affirmation and Denial

The Definition of Education

1. We affirm that in its most basic meaning, education is the triune God teaching His truth to mankind. (Genesis 1:27-31; Psalms 19:1-9; 94:8,9; John 1:1-9)

We deny that education is solely mental or physical activity associated with learning the thoughts and experiences of other human beings. (Psalm 119:99)

2. We affirm that education is the action or process by which a person comes to know and use God's truth, and that education is learning to think God's thoughts after Him and to see things as He sees them. (Isaiah 55:8,9; John 5:19,20)

We deny that education is merely the action or process by which a person acquires knowledge or skills.

3. We affirm that education is lifelong and that it incorporates every thought, experience, and activity of man. (Deuteronomy 6:7-12; 11:18-20; Isaiah 29:24; Matthew 9:13; 24:32; Mark 13:28; 1 Corinthians 4:6; 14:31)

We deny that education is confined to formal schooling in traditional classroom settings or to tutorial relationships. (Matthew 5:1-48; 6:1-34; 7:1-29; 11:29)

The Purpose of Education

4. We affirm that the purpose of education is both to reveal God and to bring students into conformity with His revealed will. (Luke 24:27; John 7:17; 14:21,23,24)

We deny that the sole purpose of education is to accomplish human perfection and understanding of the material world.

5. We affirm that the ultimate goal of education should be to orient human beings Biblically toward the knowledge of God, humanity, and the rest of God's creation, in order to prepare them to take their places in family, Church, and society to the glory of God and in the service of Christ's Kingdom and their fellowman. (2 Kings 22:8-23:26; Malachi 4:4-6; Matthew 20:26-28; Acts 16:30-34)

We deny that the ultimate purpose of education should be human self-development and self-fulfillment. (Acts 2:37-47)

The Nature and Role of God in Education

6. We affirm that God is the Creator and Sustainer of all things and is the Source of all truth. (Genesis 1:1-27; Psalm 55:22; 119:151; 121:1-8)

We deny that human beings, society, or the external world are sources of truth in and of themselves. (Psalm 14:1)

7. We affirm that God created, sustains, and will consummate all things through His Son, the Lord Jesus Christ. Therefore, education must focus on the Person of Jesus Christ. (Hebrews 1:3; Colossians 1:15-17)

We deny that “education” that omits reference to Jesus’ role in this world is education at all. (John 14:6)

8. We affirm that the Holy Spirit of God teaches and enlightens every believer in Jesus Christ and leads that person into all truth. (John 14:26; 15:26; 16:13)

We deny that human beings can find or understand all truth through human effort alone. (Romans 3:11,12)

9. We affirm that the existing personal God has communicated truth to all mankind through personal revelation of Himself in Jesus Christ and through propositional, verbalized revelation of Himself in the Old and New Testaments of the Bible. (Genesis 15:1; 17:1; Exodus 3:2-15; Isaiah 6:1-8; Mark 9:7; Luke 3:22; 24:27; John 1:1,2; 12:28; Acts 9:4,5; Hebrews 1:2,3)

We deny that the individual person is capable of learning all truth from within himself or from human teachers and secular learning materials. (John 7:15,16; 1 Timothy 6:3-5)

The Nature of Truth and Reality in Education

10. We affirm that truth is what is known to God about Himself and all of His creation, and that it is absolute, eternal, and objective. (Deuteronomy 32:4; Psalms 25:10; 57:3; 119:142,151)

We deny that truth is solely what is known to one or more individuals or to mankind collectively, and that it is relative, temporal, or subjective. (Romans 1:25; 3:3,4; 2 Thessalonians 2:9-12)

11. We affirm that the existing, personal-infinite God has chosen to reveal truth to us both through special revelation, which is communicated to us by means of the Bible and God’s Son, Jesus Christ, and through general revelation, which is communicated to us by means of His rational and nonrational creation; and that education should entail the pursuit of learning, which is derived from all of these sources of revelation. (Genesis 1:28; 2:19,20;

Daniel 4:37; John 1:14,17; 14:6; 2 Timothy 3:16,17; Hebrews 1:1,2)

We deny that truth is found only in human beings, in nature, or in a combination of the two, and that a person's sole purpose in education should be to attain learning apart from God's revelation. (1 Kings 17:24; 1 John 2:27)

12. We affirm that in God's design all of the particular elements of the universe are united into a meaningful whole; that it is one purpose of education to help learners to find relationships among these elements and, thus, to find their meaning; and that Biblical revelation is the ultimate criterion for this meaning. (Genesis 1:1-31; Psalm 19:1)

We deny that the particular elements of the universe exist without rationality, order, and meaningful relationships derived from the Supreme God. (Genesis 3:1-24)

13. We affirm that true reality originates with God and is spiritual and eternal, as well as material and temporal, and that the content of education is complete only when it includes all true reality.

We deny that true reality originates with mankind; that it is limited to what is material and temporal; and that the content of education is complete when it is limited to the study of material reality. (1 John 2:27)

The Content of Education

14. We affirm that freedom of inquiry is central to man's innate desire for truth, and that all truth is God's truth. Therefore, we encourage inquiry into all fields of knowledge not forbidden in the Bible. (John 8:31,32; 2 Corinthians 3:17)

We deny that public and private schools ought to restrict freedom of investigation into religion by teachers and students so long as that investigation does not interfere with the legitimate duties of teaching and learning.

15. We affirm that freedom of inquiry and academic freedom have a legitimate place in the pursuit of truth and in the framework of the learning and teaching process. (John 8:32,36)

We deny that academic freedom implies the right to disobey or contradict the Scriptures as the embodiment of God's truth in this world, or to violate a contractual agreement with an employer. (James 3:14; 5:19)

16. We affirm that all curriculum content must be integrated with and interpreted by God's truth as revealed in the Bible. (John 1:9; Romans 1:20; 2 Timothy 3:15-17)

We deny that there is any real separation between secular and sacred truth, and that secular learning should be treated in isolation from God's revealed truth. (Philippians 4:8,9)

17. We affirm that scientific investigation is a valid and necessary means of studying the universe and of discovering its orderly operation. (Genesis 1:14; Psalms 19:1,2,4,6,7,8; 104:19; Daniel 2:21; Matthew 16:2,3; Luke 21:25,26)

We deny that scientific investigation is incompatible with any truth revealed in the Bible, and that science education may rightly reject or ignore all non-empirical sources of truth. (Romans 1:19,20)

18. We affirm that God is the Author of all true ethics; that true ethics is based on absolute truth and unchanging principles of right and wrong, as revealed in the Bible; that there are ethical absolutes that apply equally to all people everywhere; and that one purpose of education should be to help students to discover these unchanging Biblical standards of right and wrong and to reflect on the logical consequences of departing from these standards. (Exodus 20:1-17; Deuteronomy 7:7-11; Matthew 5:17,18; Romans 1:19,20)

We deny that students should be taught that neutrality with regard to ethics is either possible or desirable in any sphere of human activity; that people can choose what is right behavior for themselves without regard to the absolute standards of moral behavior revealed in the Bible; that ethics is situational; and that ethics can properly be based on the assumption that truth and morality are relative and changing. (Deuteronomy 28:14,15; 30:8-10; Matthew 5:19,20; Romans 1:25-32; 2 Thessalonians 2:4,10-12; 2 Timothy 3:2,7,10,13,14)

The Nature and Role of the Learner

19. We affirm that a human being has worth because he has been created in the image of God. (Genesis 1:27; Romans 8:29,30)

We deny that a person has worth merely because he exists or because he says it is so. (Psalm 33:16; 53:1-3; Proverbs 12:15; 14:9)

20. We affirm that every human being is created in the image of God and is, therefore, in need of development in the spiritual areas of existence as well as in the intellectual and physical areas, and that true education of the whole person must include attention to all three aspects of human life. (Genesis 1:26)

We deny that human beings are merely higher animals without soul or spirit, and that any education that addresses only the intellect and body, while ignoring the spiritual aspect of human beings, is appropriate to their nature.

21. We affirm that, though we are created in the image of God, because of the fall of Adam we are born sinful and need to experience salvation through the redeeming work of Jesus Christ in order to reach our full potential. (Romans 5:8,10)

We deny that we are born perfect and uncorrupted, and that we are inherently good by nature and in need of education alone to achieve our highest potential and to attain a state

of fulfillment. (Romans 3:10-12,23)

22. We affirm that education must include the consideration of sin as a fact of human behavior. (Acts 2:38; Romans 1:28-32; 3:23-25; 6:23)

We deny that textbooks and curricula should ignore the fact of sin or rebellion against God in human behavior. (Luke 3:7,8; Romans 6:12)

23. We affirm that people who are restored to a proper relationship with God must receive instruction from the Word of God—the Bible—concerning the rights and responsibilities of this privileged position, and that providing such instruction is one of the most important responsibilities of education. (Proverbs 9:9)

We deny that people can learn the rights and responsibilities of the Christian life without studying the revelation of God's truth in the Bible. (2 Timothy 3:14,15)

24. We affirm that students have the responsibility to attend to and to apply effort to a learning task. (Proverbs 23:12; Colossians 3:23; 2 Timothy 2:15)

We deny that students are absolved from cooperating with a teacher and from exercising personal effort to learn. (Proverbs 5:12,13; 6:4-11; 13:4; 20:4)

What Education Should Produce in Learners

25. We affirm that education ought to cultivate in students the four basic skills of cognition, communication, imagination, and valuation. (2 Corinthians 10:5; Ephesians 4:29; Philippians 4:8,9)

We deny that complete education can occur without attention to these four skills. (2 Timothy 2:15,16; 3:13; 4:3,4)

26. We affirm that education ought to promote development of the learner in at least three areas, viz., spiritual and moral growth, academic growth, and personal and social development. Examples of specific results in each area follow:

26.1 In spiritual and moral growth, learners should:

(Psalm 143:10; Romans 10:9,10; 1 Corinthians 2:16; Colossians 3:23; 1 Thessalonians 4:7; 2 Timothy 3:16)

26.1.1. consider the Bible God's inspired Word and develop attitudes of love and respect toward it.

26.1.2. know the basic doctrines of the Bible.

26.1.3. have a desire to know and obey the will of God as revealed in the Scriptures.

- 26.1.4. make a decision to receive Jesus Christ as Savior and Lord.
- 26.1.5. develop an understanding of a Christian's role in the Church.
- 26.1.6. develop the mind of Christ toward right and wrong conduct.
- 26.1.7. develop self-discipline and responsibility based on submission to God and all other authority.
- 26.1.8. develop a Christian world view.

26.2. In academic growth, learners should:

(Philippians 4:8,9; Colossians 2:23; 3:16; 2 Timothy 2:15; 3:16,17)

- 26.2.1. reach their full academic potential.
- 26.2.2. gain a thorough command of the fundamental processes used in communicating with others, such as reading, writing, speaking, and listening.
- 26.2.3. develop a thorough comprehension and command of science and mathematics.
- 26.2.4. develop an appreciation for and understanding of the humanities.
- 26.2.5. develop the use of good study habits.
- 26.2.6. pursue independent study and perform independent research.
- 26.2.7. be able to reason logically.
- 26.2.8. use critical thinking and Biblical criteria for evaluation.
- 26.2.9. develop good citizenship through understanding and appreciating the Christian basis of freedom, human dignity, and acceptance of authority.
- 26.2.10. develop understanding of and appreciation for God's world and man's responsibility to use and preserve it properly.
- 26.2.11. develop an appreciation of the fine arts through study and personal expression.
- 26.2.12. develop physical skill and coordination through participation in physical education and athletic activities.

26.3. In personal and social development, learners should:

(Isaiah 54:13,14; Matthew 6:19-21; 19:4-6; John 13:34,35; Romans 8:14-17,31,32; 1 Corinthians 6:13,15,19,20; 7:10-16; 9:27; Ephesians 1:3-6; 5:15,16,22-33; 6:1-4; Colossians 2:10; 1 Thessalonians 4:8-12; 2 Thessalonians 3:10-13; 1 Timothy 6:10,17; Hebrews 13:5)

26.3.1. develop a healthy personality based on properly understanding and accepting themselves as unique individuals created in the image of God.

26.3.2. learn to respect others because they are also made in God's image.

26.3.3. become contributing members of society, realizing the interdependence of one person on another.

26.3.4. appreciate time as a God-given commodity and the individual's responsibility for using it effectively.

26.3.5. develop a Biblical view of work and the prerequisite attitudes and skills for success in employment.

26.3.6. develop Biblical attitudes toward marriage and the family.

26.3.7. develop physical fitness, good health habits, and wise use of the body as the temple of God.

26.3.8. develop a Biblical attitude toward material things.

The Nature and Role of the Teacher

27. We affirm that a teacher is a presenter of God's truth and a guide to its discovery by students through the ministry of God's Holy Spirit. (Isaiah 30:20,21; Jeremiah 3:15; 1 Corinthians 12:4-11,28-31; Colossians 1:28,29)

We deny that any teacher can, without the cooperation of the Holy Spirit, guide others adequately to an understanding of God's truth.

28. We affirm that a teacher who is a good example in the spiritual realm must consciously and deliberately have accepted Jesus Christ as personal Savior and Lord. (1 Timothy 4:11,12)

We deny that a teacher who denies Jesus Christ as personal Savior and Lord can be a suitable example in spiritual matters. (2 Timothy 3:5-7)

29. We affirm that a teacher is one who models the learning process by being a seeker of God's truth as revealed in the Bible and by applying that truth to his own life. (Ezra 7:10; Jeremiah 29:13; Luke 6:40)

We deny that a teacher should avoid seeking God's truth or should seek the truth solely in ways other than through the Bible and a personal relationship with Jesus Christ and God the Father.

30. We affirm that teachers must know the content or subject matter to be taught. (Luke 4:4,8,12, 16-22; 1 Timothy 6:2-5)
- We deny that it is possible to teach adequately without a thorough knowledge of the subject matter to be learned by students. (1 Timothy 1:7; 2 Timothy 2:1,2)
31. We affirm that teachers must create conditions that result in learners' desire to learn. (Luke 2:46,47,49,52)
- We deny that it possible to produce adequate learning in students who are not motivated to learn. (Proverbs 5:12,13,22,23)
32. We affirm that verbal communication used by teachers must be understood by and have the same meaning for both teachers and learners. (Ephesians 4:29; 2 Timothy 1:13)
- We deny that it possible for teachers to produce adequate learning in students when they use language or ideas outside students' daily life and language. (Ephesians 4:29)
33. We affirm that teachers must teach what is unknown through what is already known by learners. (Mark 11:12-14,20-24)
- We deny that it is possible for learners to learn adequately that which is not based on previous learning or experience. (Matthew 6:26-31)
34. We affirm that teachers should give students the opportunity to produce in their own minds the ideas or truths, and to become skillful at performing for themselves the acts or skills, to be learned. (Luke 9:1,2,6; 10:1,9,17)
- We deny that teachers should require students to acquire knowledge or skills without encouraging original thinking and applications of what they learn to other situations.
35. We affirm that teachers should confirm and test learning by review, repetition, and practical application, where necessary. (Luke 24:44; John 21:15-17)
- We deny that learning is adequately established generally by having students go once through a learning experience and then be tested for a mark or grade. (Matthew 14:15-21; 15:32-34)

Methodology of Education

36. We affirm that there is a variety of teaching and learning methods that may be appropriate for specific curriculum content with a particular learner or group of learners. A limited list of examples follows:

- 36.1. Demonstration (Matthew 6:9-15; Mark 6:41)
- 36.2. Involvement of students in learning (Mark 6:7-12)
- 36.3. Discipline and correction (Mark 11:15-17; 2 Timothy 3:15)
- 36.4. Discovery (Mark 14:66-72)
- 36.5. Familiar Illustrations (Luke 6:4)
- 36.6. Individualized instruction (John 3:2-21; 4:5-26; Luke 19:1-8)
- 36.7. Lecture, formal teaching (Luke 6:20-49; 1 Timothy 4:13)
- 36.8. Memorization (2 Timothy 3:15)
- 36.9. Practice (Matthew 10; Luke chs. 9,10; 1 Timothy 5:4)
- 36.10. Questions and answers (Matthew 16:13-18; Luke 6:39)
- 36.11. Repetition (Matthew 16:21; 17:22,23; 20:18,19; 26:1)
- 36.12. Review (Luke 24:44)
- 36.13. Small group activity (Matthew 17:1-9; Mark 6:7-12; Luke 10:1-11)
- 36.14. Visual aids (Matthew 22:19-21; Luke 13:19)

We deny that there is one teaching method that should be used consistently to the exclusion of others.

- 37. We affirm that learning is most effective for all learners when more than one instructional modality is used, such as visual, auditory, and kinesthetic modalities. (Matthew 14:27-33)

We deny that learning is effective for all learners when one instructional modality is used exclusively.

Responsibility for Education:

Role of Parents

- 37. We affirm that God entrusts children to their parents for their nurture and education; that parents have both a right and a duty to raise their children in a manner consistent with Biblical standards of responsible moral conduct; and that parents have the right, therefore, to educate their own children at home or to delegate the task to schools. (Deuteronomy 4:9; 6:7; 11:19; Proverbs 6:20,21; Ephesians 6:4)

We deny that civil government or any other entity has legitimate authority to supersede parents in the nurture and education of their children, and that governing agencies have legitimate authority to compel students to attend public schools. (1 Timothy 5:4)

38. We affirm that parents have both a right and a duty to teach their children about biological reproduction and sexual health and morality. (Genesis 35:22; 49:4; Leviticus 20:10-21; Deuteronomy 6:6,7; 22:22-30; 23:17; Proverbs 6:20-29)

We deny that civil government on any level has legitimate authority to usurp parents' responsibility to teach children about sexuality and reproduction or to establish mandatory sex education classes for children.

Role of schools

39. We affirm that it is a school's responsibility to assist and to cooperate closely with parents in every aspect of a student's education. (Mark 9:17-27)

We deny that schools have no responsibility to assist and to cooperate with parents in the education of their children.

40. We affirm that it is the responsibility of the schools to be sensitive to the wishes and values of parents with respect to the content and methodology of their children's education. (Philippians 3:5,6)

We deny that it is the right of schools to decide arbitrarily and unilaterally what value system shall be the basis for the content and methodology of their students' education.

41. We affirm that a school is an extension of the home, existing to supplement parents' primary responsibility to educate their children. (Ephesians 6:1-4; 1 Timothy 3:4,5)

We deny that schools have the right to supplant parents' primary responsibility to educate their children.

Role of the Church

42. We affirm that each congregation of the Church has the responsibility to teach all its members the doctrines of God, of creation, of salvation, of God's Law, and of worship, so that the people of God are fitted for a godly walk and for a living testimony of the saving grace of Christ to those outside the faith. (Matthew 28:18-20; Acts 20:28-32)

We deny that the Church has no authority to assemble its members for instruction in the faith.

43. We affirm that the home, the church, and the school must share cooperatively in the total design of education and yet remain separate in their respective spheres of jurisdiction. (1 Corinthians 7:20-24)

We deny that education can function for the greatest good for all and for the Kingdom of God without the home, the church, and the school working in concert. (John 17:21)

Role of civil government

44. We affirm that education ought to operate in a free market, with each existing form of schooling having equal opportunity to enroll students on the basis of the proven success of that schooling. (Acts 5:35-39)

We deny that civil government should arbitrarily favor through public funding one system of schooling over another.

45. We affirm that parents have a right to educate their children at home or in private schools that are free from control by civil government. (Proverbs 4:1-4)

We deny that civil government has legitimate authority to monitor, regulate, or directly control home schooling or private school education by such means as compulsory attendance laws, state curricula, state-wide student achievement testing, mandatory state teacher certification, or other intrusions into these areas of schooling. (Daniel 1:8,17,20)

46. We affirm that all forms of education should receive equal benefit from taxation, whether in money, goods, or services. (Matthew 22:17,21)

We deny that public education ought to be tax-supported unless proportionate tax support is available to all education, and that parents who send their children to private schools or who teach them at home ought to be taxed to support the education of children in public schools.

47. We affirm that education plays an important role in shaping the ability of people to think and in determining the content of their thoughts, and that education, therefore, ought to be free from control of its methods and content by civil government. (John 9:1-23)

We deny that civil government ought to be allowed to control the minds of its citizens by influencing the methods and content of education. (John 9:24-34)

A Call to Action in Education

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 educational 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 educational theories and practices into closer conformity with 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 educational 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 educational renewal 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 the behavior of the Body of Christ 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 the following specific actions:

1. God has ordained that the primary responsibility for educating the next generation rests on the shoulders of each child's parents. In consideration of the aforementioned affirmations and denials, we believe that there are several methods of providing children with a godly education. We encourage Christians to respect the methods chosen by others, whether home schooling, Christian day schools, or public schools.⁵
 - 1.1. The Coalition on Revival encourages the formation of local church Christian schools and encourages those parents who are greatly disturbed by the humanistic domination of our public schools (but who do not feel called to run their own home schools) to enroll their children in one of the fine Christian school systems that exist or to work in conjunction with local churches to form their own Christian schools where none is available.
 - 1.2. The Coalition on Revival also encourages the Home School Movement as one of the very wise ways of educating the next generation of Christians. Every local church that has parents who are disturbed with their children's educational options should assist those parents in establishing their own home schools if they wish to.
 - 1.3. The Coalition on Revival also encourages those who wish to try to reverse the humanistic domination of our public schools and to turn them to the Judeo-Christian base on which our nation was founded, and recommends that they wholeheartedly lend their efforts to this exciting strategy of reclaiming the ground that we Christians have given up by default. Christians should be encouraged to be involved in and support godly candidates for their local school boards.⁶
2. A high-level dialogue must be established among leaders in Christian higher education to review the entire enterprise of higher education from beginning to end. The Coalition on

⁵ Public school update, June, 2004 – When this document was finalized in 1986, there was controversy as to whether this sentence should be included. The controversy was over whether or not government schools are ever a righteous alternative for the children of the committed Christian parent. With the further degradation of the government school system and its steadfast religious endorsement of evolution as fact, its acceptance and oft times promotion of homosexuality and abortion, and its blatant as well as subtle effort to remove Christian thinking and worldview from all children – COR now calls on Christian parents to remove their children from the government school system. Further, COR has come to understand that training children is the responsibility of the family, and that the government has no jurisdiction in the training of children; when the government is involved in training children it is acting outside its God-appointed jurisdiction. COR therefore calls upon parents in every country to take seriously their God-appointed duties to raise their own children in the fear and admonition of the Lord by either home-schooling their children or by participating in or starting a Christian school. In this way they may obey the command of Scripture to bring every thought captive to the obedience of Christ and thus assure that their children are being confronted with teaching conforming to godliness and a Christian worldview. *Coalition on Revival*

⁶ For lists of organizations involved in home schooling, Christian church schooling, and reclaiming public schooling, contact the National Association of Christian Educators, Post Office Box 3200, Costa Mesa, California, 92628, and the Christian Educators Association International, P.O. Box 41300, Pasadena, California, 91114.

Revival will endeavor to initiate such a dialogue for courageous re-thinking and to make the fruits of such discussion available for those who are looking for new ways to accomplish an old task.

3. The “Life-on-a-Life” apprenticeship-discipling approach that Jesus used with the twelve disciples must be reinstated as a basic educational strategy in training pastors, missionaries, evangelists, and lay Christians, whether in the home, in the local church, or in some renewed seminary or Bible school training program. Leaders of the Christian Church, at all levels, must be willing to work to renew those seminaries, Bible schools, and Christian colleges that seem to be ineffective at producing graduates who are capable of helping others to become godly people.
4. Two major agenda items for the administration and faculty of most Christian K-12 schools and Christian institutions of higher learning must be: 1) to rebuild their curricula around an integrated, Biblical world view rather than to present a piecemeal and partially connected curriculum; 2) to exorcize from their curricula those humanistic concepts and values that permeate many Christians’ thinking and the classroom instruction of many Christian schools.
5. All forms of Christian education should strive for excellence, not necessarily as the world defines it (by test scores, etc.), but as righteousness and truth evidenced in lives, and as credible ambassadors of the Lord Jesus Christ to the world. We cannot accept the world’s standards of what educational goals are, but must form our own. We are not in a battle to prove that Christian schools produce smarter pupils, though in fact that is often the case. We are preparing children to fulfill God’s plan for their lives. We must beware of esteeming the child who does well academically more highly than those who don’t, for *every* child has a divine purpose in the plan of God.