Preamble
As a Christ-centered liberal arts community, William Jessup University shares a common set of beliefs, values, and goals.

The following treatise on “Science and Faith” reflects our commitment to open dialogue and unity among Christians. Such unity is grounded first and foremost in the person of Christ Jesus, not our stance on creation and evolution.

We hold three foundational assumptions:

1.1 God’s creative acts are trustworthily recorded in the Bible and necessary for our understanding of His redemptive purposes.

1.2 The Bible affirms that God created the universe, but it does not do so in scientific language nor does it fully disclose God’s methods in creation.

1.3 The Christian scientific endeavor presupposes that the universe exists, that it is to some degree knowable through human rationality and the methods of the natural sciences, and that it reveals “the eternal power and divine nature” of its Creator (Romans 1:19-20).

On Origins of Life
We believe that:

2.1 One God—Father, Son, and Holy Spirit—exists as an intelligent, transcendent, holy, loving Spirit who existed prior to the formation of the material cosmos. God the Creator is totally other than and essentially distinct from His creation.

2.2 As supported by Scripture, all entities and phenomena have been brought into existence by God’s powerful actions and in accordance with His purposes, not by chance.

2.3 God made His creation to be good (Genesis 1:31).

2.4 The purpose of all creation is to praise God (Psalm 148:7-13). Every element in creation is for the praise of God and praises God in a way appropriate to its created nature, in some cases merely by its existence.

2.5 God’s distinct creative acts culminated in the first human beings whom He created “in His image” (Genesis 1:26-27); a characteristic that distinguishes human beings from all other creatures and bestows on them unique significance, value, and worth.
2.6 The first human beings fell into sin through an historical act of disobedience to God (Genesis 3:1-7) which brought death to humanity (Romans 5:12) and has affected all of creation in significant ways. Nonetheless, much evidence of the original goodness remains.

2.7 Even today, in our fallen condition, God intends humanity to manage, tend, and care for His earth according to His purposes (Genesis 1:28; 2:15). God opposes all abuse and exploitation of His creation.

2.8 We live under universal, created laws and moral absolutes.

2.9 The material world and cosmos are neither autonomous, eternal, nor self-generating. God is intimately involved in maintaining and upholding His creation. Indeed, all created reality holds together through God’s sustaining power (Psalm 33:6-7; 104:27-30; Hebrews 1:3; Colossians 1:17). Thus, all progress—whether human or otherwise—depends upon the redemptive activity of God.

Implications

We believe that:

3.1 A biblical view of the origins of life does not constrain legitimate scientific inquiry and research because we accept two sources of information: biblical revelation and natural revelation.

3.2 God is the source of both biblical and natural revelation. Apparent discrepancies should result in deferring conclusions in favor of a careful and humble reexamination of the presuppositions, theories, and interpretations that led to the disagreement.

3.3 Different positions must be subject to ongoing honest evaluation and scrutiny, and respectful debate within the framework of a biblical Christian perspective.

3.4 Members of the WJU community may differ on the timetable for creation in Genesis 1, conclusions about young earth or old earth, and the extent of changes in life forms over time (e.g. speciation).

Even as we affirm our own convictions, we strive to maintain an attitude of respect and charity towards others who may hold different views on these matters.