

# SCIENCE & CHRISTIANITY

Exploring the Relationship Between  
Science & Christian Theology

Rev. Jeswin John

Lay Education And Development (LEAD)  
PHASE II Study Guide

***SCIENCE & CHRISTIANITY***  
*EXPLORING THE RELATIONSHIP BETWEEN SCIENCE &  
CHRISTIAN THEOLOGY*

COPYRIGHT © 2026 JESWIN JOHN  
ALL RIGHTS RESERVED.

THIS WORK IS LICENSED BY CC BY-NC-ND 4.0 DEED  
ATTRIBUTION-NONCOMMERCIAL-NODERIVS 4.0 INTERNATIONAL  
[HTTPS://CREATIVECOMMONS.ORG/LICENSES/BY-NC-ND/4.0/](https://creativecommons.org/licenses/by-nc-nd/4.0/)



# CONTENTS

04

---

Introduction

05

---

Bridging Science and Religion

08

---

Models for Bridging Science and Faith

12

---

Examples of Intersection

13

---

Questions & Answers from the Classroom

19

---

Further Inquiry

22

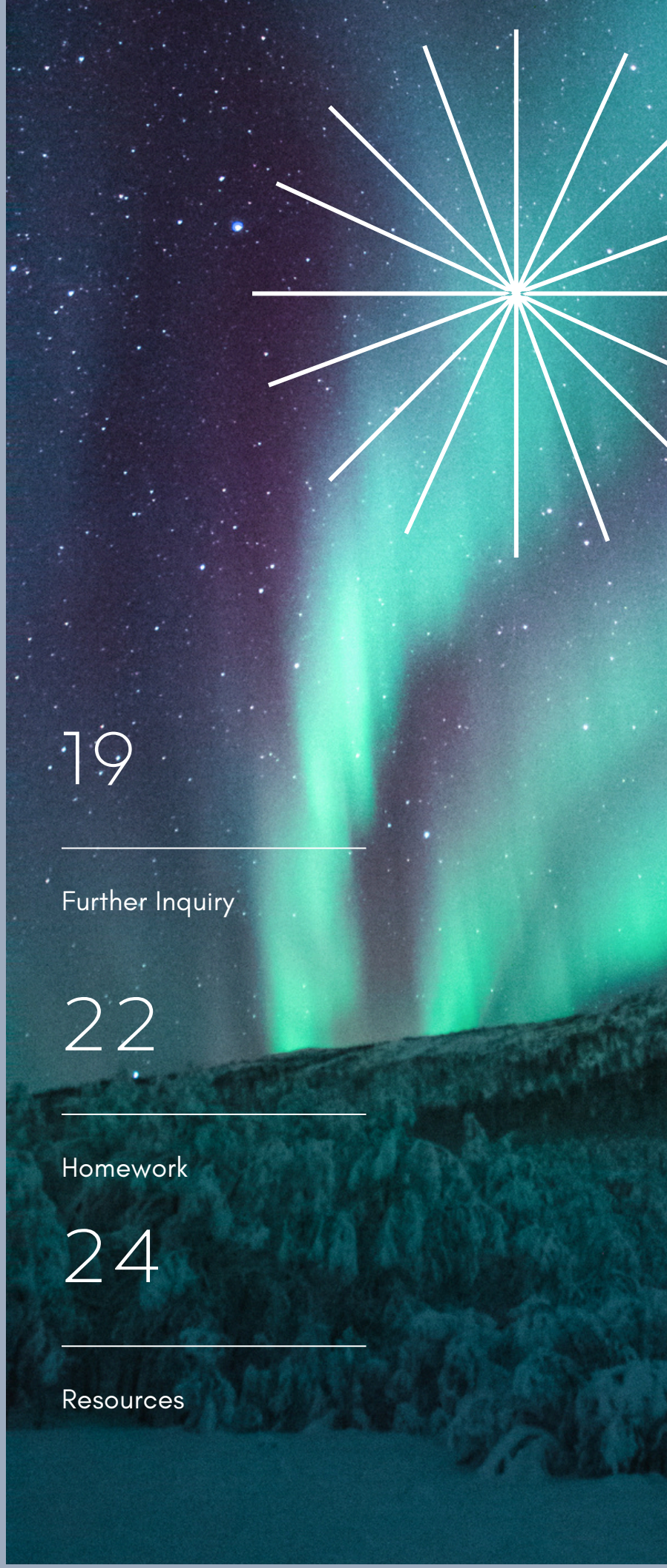
---

Homework

24

---

Resources





# INTRODUCTION

We often think that science and religion are at odds, at least that is what the media seems to tell us. Among scientists there are those who admit that signs does not provide all the answers surrounding existence and the universe we live in. There are also religious scholars and theologians understand that the holy books such as the Bible does not contain all the explanations for this life we have. Thus it is clear to see that both science and religion offer explanations regarding the world that we live in.

The Lay Education And Development program (L.E.A.D.) of the Mar Thoma Syrian Church, Diocese of North America has been offering an online educational program to equip the laity for strong leadership in their parishes and throughout the wider Church. The introductory courses range from theology to preaching. I have been privileged to teach for the L.E.A.D. classes in areas history and theology. Since my undergraduate background had been in and I am keenly interested in science and faith, I was eager to to teach this class. This study guide has been prepared to help the students of this class As they further investigate how to relate science and the Christian faith for their life as well as in the wider church and society.

This booklet contains a few articles related to the main lecture on how to bridge science and faith. In addition, there are responses to some of the questions that were frequently asked in the classroom. Finally, there is a set of questions for those interested in digging deeper into the subject as well as the homework questions that I provide at the end of my lecture. I hope that this booklet will help both students and anyone interested in science and religion to further pursue the topic.

Rev. Jeswin John Kaseesha  
*Pethurtha*, Beginning of the Great Lent  
2026

# BRIDGING SCIENCE & RELIGION

Whatever perspective we use to view the world, it is clear that there is something awe-inspiring about the universe we live in. We can imagine two people looking at the moon; one is a theologian attributing the source of this great object to God, and the other is an astronomer thinking in scientific formulas and equations. In the end, both are astounded by its magnificence and come to the same conclusion about the beauty of the world around them.

In popular understanding, however, there seems to be a conflict between faith and science, often historically described as warfare. John William Draper, in his 1874 *History of the Conflict Between Religion and Science*, and Andrew Dickson White, in his 1896 *History of the Warfare of Science with Theology in Christendom*, both argued that science would liberate the world from the ignorance caused by religion. This conflict typically arises from extreme positions on both sides. In the scientific world, scientific materialism posits that only the physical, material world exists and that scientific methodology is the only reliable tool for investigating it, completely denying anything beyond the physical realm. On the other end, an extreme Christian position known as biblical literalism demands the Bible be read entirely literally, which leads to restrictive beliefs such as a six-day creation, and often fails to interpret the text for the modern world.





# BRIDGING SCIENCE & RELIGION



The reality of this relationship is much more collaborative. The pioneers of modern science during the Enlightenment era were often deeply religious individuals motivated by their faith to study God's creation, assuming the world had an order that human reason could understand. We can avoid the perception of conflict by understanding that science and faith seek answers to entirely different questions. Science uses physical tools and measurements to ask “how” things work and how something came into being. Conversely, religion asks “why” things are, seeking to understand the purpose of human existence and why the universe is ordered the way it is.

To bridge the gap between these two spheres, 20th-century scholars Ian Barbour and Ted Peters proposed specific models of relation. Ian Barbour categorized the relationship into four methods: conflict, independence, dialogue, and integration. Ted Peters used the term “consonance” to bridge the two, observing eight modes of interaction: scientism, scientific imperialism, ecclesiastical authoritarianism, scientific creationism, the two-language theory, hypothetical consonance, ethical overlap, and New Age spirituality.

Taking a closer look at these models, the method of independence views science and religion as distinct, separate spheres that do not communicate. In this view, science explains objective, repeatable data through observation and reason, while religion asks subjective questions about meaning and purpose. While this avoids conflict by keeping the two separated, the problem is that our world and our human experiences are not naturally divided into isolated compartments. The complementarity model suggests that science and faith are complementary but not directly interacting, often separated by “boundary questions.” Science has limits to the knowledge it can bring, and beyond that boundary lie questions that can only be answered by religion. Additionally, both spheres share parallels in their methods; just as the scientific method tests and retests experimental data, theology uses tools like historical records, archaeology, and critical reason to reflect on and investigate God.



# BRIDGING SCIENCE & RELIGION

Barbour's integration model attempts to synthesize science and theology so they modify and inform each other. This is often achieved through a theology of nature, which explores what scientific concepts, like the uncertainty of quantum physics or the randomness of chaos theory, reveal about God. This requires a standard philosophy of knowledge to bring scientific findings and religious experiences together, such as process philosophy, which understands the world as a comprehensive web of relations.

These models highlight several examples of intersection between faith and science today. In cosmology and creation, the scientific Big Bang theory proposes that time and the universe had a definitive beginning, expanding from a center point. This is highly consistent with the biblical concept of creation *ex nihilo*, or "creation out of nothing." The fine-tuning of the universe, such as the minute probability of the earth being in its exact life-sustaining location, points religious thinkers to an intelligent creator rather than a cosmic accident. Genesis ultimately affirms this goodness of creation, its order, and its dependence on a creator God.



Evolution and human identity present another profound intersection. Charles Darwin's theory of evolution challenges the idea of a fixed cosmos, the instantaneous creation of species, and the special role of humanity. The Bible, however, explains that human beings are the crown jewel of God's creation. Theologians have attempted to bridge this through old earth creationism, the belief that the earth is ancient, and theistic evolution, which posits that God utilized evolutionary processes to create the world. Ultimately, rethinking human nature through the concept of *Imago Dei* (being created in the image of God) helps humanity retain its significance and dignity. Without this inherent dignity, the scientific worldview can lead to dangerous ideologies, such as the evils of 20th-century eugenics or viewing life merely as the survival of the fittest.



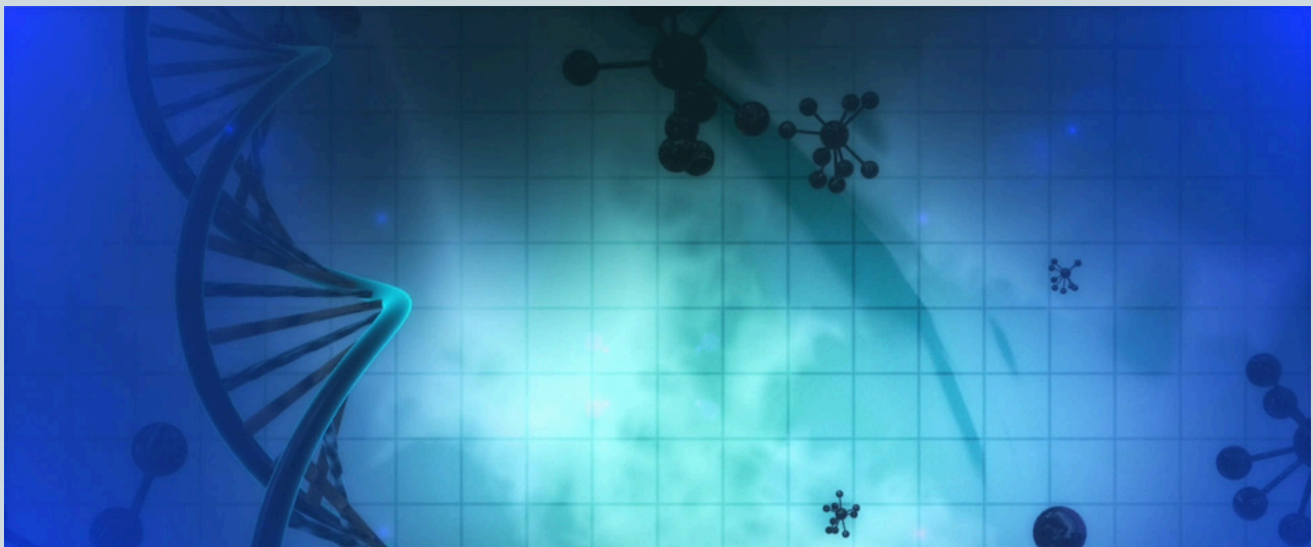
# BRIDGING SCIENCE & RELIGION



Modern ethical challenges and environmental concerns also require an overlap between scientific capability and theological guidance. Science presents complex dilemmas regarding embryonic stem cell research, cloning, and artificial reproductive technologies (ART), which often raise religious objections about humans “playing God” or tailoring children with specific traits.

Furthermore, our eagerness for technological progress, such as acquiring new smartphones or electric cars, relies on destructive practices like lithium and rare earth mining, creating wastelands far from our own homes. While a historical misreading of Genesis led some to believe the earth was merely something to be subjugated and destroyed, the true Christian calling is one of environmental stewardship, global justice, and sustainability

Finally, the scientific era has introduced significant worldview challenges, including the secularization of society and a widespread crisis of faith. Today, there is a loss of credibility in both religious authority and scientific institutions. As people seek solutions for their spiritual struggles outside the established church, many turn to New Age spirituality. Additionally, the question of God's continued action and intervention in the world remains a topic of debate, sometimes addressed through the concept of the “God of the gaps.” Ultimately, science and Christianity are not in conflict; they offer an opportunity to interact, providing profound answers to the pressing concerns of the modern world when both perspectives are integrated.





# MODELS FOR BRIDGING SCIENCE & FAITH



Science and religion seem to be mortal enemies with nothing to share and nothing in common. Christian theologians Ian Barbour and Ted Peters challenged that assumption. They showed that science and religion share some fundamental commonalities that can enrich each field.

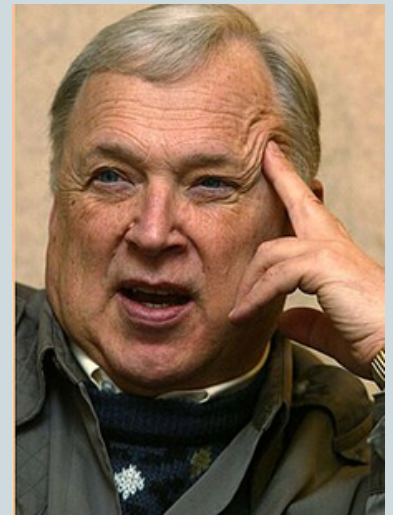
## Relating Science and Religion: Ian G. Barbour's Model

According to Ian Barbour, there are four ways to approach the relationship between science and religion. They are conflict, independence, dialogue, and integration. Conflict and independence are approaches taken because each side perceives the other as a threat. Conflict occurs mainly due to the assumptions of the extremes of science and religion, namely, scientific materialism and biblical literalism. The conflict arises because both make absolutist claims that deny any other episteme. Barbour calls both a misuse of science.

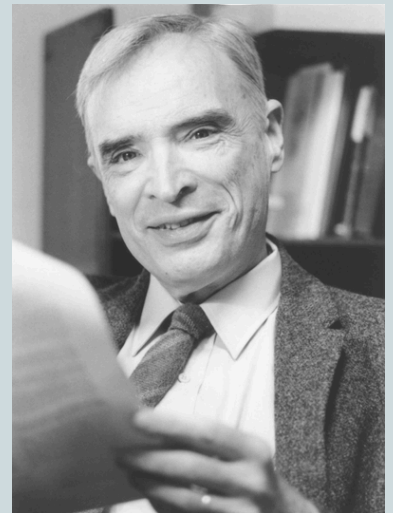
1. **Conflict:** The two sides are in active opposition.
2. **Independence:** Science and religion are viewed as distinct spheres that do not communicate or interact.

The remaining two approaches are positive ways to think about bringing science and religion together.

3. **Dialogue:** Scientists and theologians engage in conversation to find common ground and meaningful discourse.
4. **Integration:** A synthesis where both inform each other, often through a "theology of nature" or process philosophy.



Theodore Frank Peters (b. 1941),  
American Lutheran Theologian



Ian Graeme Barbour (1923–  
2013), American Physicist and  
Theologian



# MODELS FOR BRIDGING SCIENCE & FAITH



## **Towards Consonance Between Science and Religion: Ted Peters' Eight Ways of Relation**

Ted Peters saw that science and religion have more in common and are more open for dialogue than the media portrays or what public opinion seems to think. He proposed that it is possible to find a domain of inquiry shared by both. Peters observed eight modes of interaction between science and religion.

1. **Scientism:** An absolute belief that only the scientific approach to knowledge is valid.
2. **Scientific Imperialism:** The view that science is advanced enough to answer religious or subjective "why" questions.
3. **Ecclesiastical Authoritarianism:** Historically used by the church to respond to scientific attacks by asserting spiritual authority over worldly matters.
4. **Scientific Creationism:** The attempt to use scientific terminology and data to explain the biblical account of creation.
5. **Two-Language Theory:** The idea that science and religion speak completely different "languages" and thus remain independent.
6. **Hypothetical Consonance:** A bridge-building approach where both sides seek a meeting point through continued dialogue.
7. **Ethical Overlap:** Where theologians address pressing modern concerns, such as the environmental crisis, created by scientific and technological advancement.
8. **New Age Spirituality:** Links subjective religious experience with a mystical view of the universe.





# MODELS FOR BRIDGING SCIENCE & FAITH



## Ian Barbour's Bridging Models

Of Ian Barbour's four models for the relationship between science and religion, Dialogue and Integration act specifically as bridges to connect the two spheres. The Dialogue Model attempts to have scientists and theologians talk to each other to combine their findings and make sense of the world. This model recognizes that science and religion often speak entirely different languages, which makes interaction difficult, but necessary. Dialogue facilitates indirect interaction through two main avenues:

1. **Boundary Questions:** This concept suggests that science has a limit to the knowledge it can discover. When scientific inquiry approaches that boundary and has difficulty answering further questions, religious discovery can begin. Religion provides presuppositions about reality that allow modern science to be fruitful.
2. **Parallels in Method:** Dialogue also highlights that both science and theology use strict, parallel methods and tools to investigate the world. While a scientist tests and retests experimental data, a theologian uses observation, historical records, and human reason to critically reflect on and understand God.

The Model of Integration goes a step further than dialogue by attempting to synthesize and merge science and theology so that they modify and inform each other. They are achieved by:

1. **Theology of Nature:** This is a primary way to achieve integration, which proposes that our understanding of God must make reinterpretations to exist in harmony with science. It explores what the natural world, including scientific concepts like the uncertainty in quantum physics or chaos theory, reveals about God.
2. **Standard Philosophy of Knowledge:** To successfully integrate scientific findings with religious experiences, Barbour notes that a standard philosophy of knowledge or metaphysical framework must be used. A 20th-century example is "process philosophy," which attempts to understand reality not as isolated compartments, but as an interconnected "web of relations" that brings the scientific front and human experience together.



# MODELS FOR BRIDGING SCIENCE & FAITH



## Ted Peters' Bridging Models

Ted Peters proposed eight ways of relating science and religion under the concept of "consonance," noting that the two fields have more in common and are more open for dialogue than public opinion often suggests. His specific models for bridging include:

1. **Hypothetical Consonance:** This model is similar to Barbour's ideas of dialogue and integration. Peters proposed hypothetical consonance as a direct bridge-building effort. It posits that through continued discussion, interpretation, and dialogue, both the scientific and religious sides can reach a point of connection or a mutual meeting point.
2. **Ethical Overlap:** deals with the practical necessity of bringing science and religion together to address the pressing ethical problems of today's world. This model was developed particularly in response to the modern environmental and ecological crises. It focuses on how theologians can bridge scientific data with concepts of justice and ethics to answer the troubling questions surrounding global inequality and environmental destruction.





# EXAMPLES OF INTERSECTION



The intersection of faith and science is most visible in several key areas of inquiry:

## **Cosmology and Creation**

The Big Bang theory is scientifically consistent with the biblical concept of creation ex nihilo (creation out of nothing), suggesting the universe had a beginning. Furthermore, the “fine-tuning” of the universe suggests a level of order and intelligibility that many attribute to a creator.

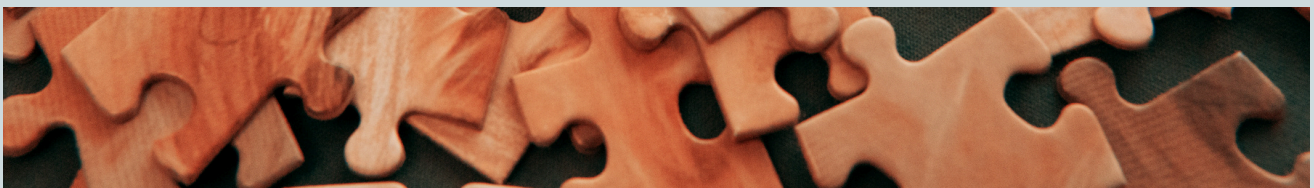
## **Evolution and Human Identity**

Darwinian evolution challenges the idea of a fixed cosmos and instantaneous creation. In response, Christians have proposed various interpretations:

1. **Old Earth Creationism:** The belief that the earth is ancient and was populated by God over millions of years.
2. **Theistic Evolution:** The view that God used evolutionary processes to create life.
3. **Imago Dei:** Regardless of the physical process, the religious view emphasizes that humans are created in the “image of God,” providing a basis for human dignity and significance.

## **Ethical and Worldview Challenges**

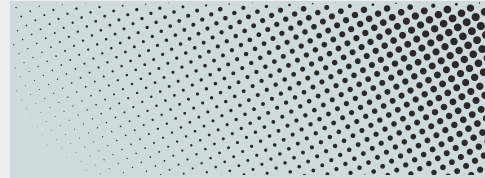
1. **Bioethics:** Modern technologies like embryonic stem cell research, cloning, and Artificial Reproductive Technology (ART) present challenges regarding “playing God” and the sanctity of life.
2. **Environmental Justice:** The concept of stewardship calls for Christians to care for the world, even as industrial and technological progress causes ecological crises.
3. **Crisis of Faith:** The dominance of scientific authority has led to a secularization of society and a crisis of faith, though many still seek spiritual answers through alternative means like New Age spirituality.





## Q & A

Based on classroom discussions



# CREATION AND ORIGINS

## 1. What does science say about God's creation?

Science attempts to understand and explain the physical world using the tools of the scientific method such as formulating hypothesis, observing and collecting data, and analyzing results, etc. It cannot explain about metaphysical concepts such as God or the supernatural because it does not have the tools to explore such things.

## 2. Is science able to provide answers to the orbital configuration of stars and galaxy? Is science able to unlock the mystery of life and death of human beings?

These phenomena can be studied by scientist using tools which can observe them. Astronomy is an ancient art And in the modern era sophisticated tools such as telescopes and other technologies have allowed astronomers to explore the furthest reaches of the universe. Regarding life and death, scientists are able to explore certain aspects of it but other areas difficult to understand such what happens after death or what may be "life force" that holds living creatures together. Science attempts to understand and define natural phenomena using observable and quantifiable data.

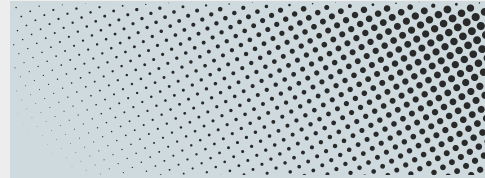
## 3. How is life created? What would be the implications if scientists were to discover the exact process of how human beings were created? How would such a discovery relate to, or impact, the accounts of creation described in the Book of Genesis?

There are scientific explanations of how life is created but to define life in the first place is often a complicated question. If a scientist discover exactly how to create a human being from basic elements, then we are venturing into questions of ethics. Ian Barbour has said that science can tell society what is possible and religion can reflect on what is desirable (Elaine Woo, "Ian Barbour dies at 90; academic who bridged science-religion divide", *LA Times*, 2014). Now if such discovery came to be, it wouldn't impact Theological statement given in the book of Genesis. The reason is the theological statement explains the relationship between God and humanity. Such a statement would not explain the relationship between humans and this "life" which they have created.



## Q & A

Based on classroom discussions



## CREATION AND ORIGINS

### **4. A common conflict we encounter is the concept of creation according to science and according to Christianity. What is the best way to respond to this never-ending conflict?**

We have to move away from the warfare mindset regarding science and faith and try to understand that both science and faith offer different yet compatible perspectives on reality. They are addressing different questions, such as science investigating how things work versus faith asking questions about why things are the way they are. The best way to respond to this conflict is by building bridges through dialogue and integration. We need to reject extreme views in both science and faith.



## THE LIMITS OF SCIENCE VS. THE NATURE OF GOD

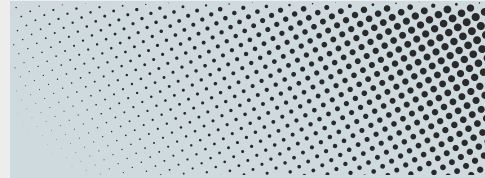
### **1. Why does the science contradict God's existence?**

It is not that science contradicts the existence of God but rather than science does not have any way to prove the existence of God. Therefore science does not attempt to answer that question but those who believe that the only answers in life are those which are testable and examined through scientific methods. For such persons, God's existence an untestable hypothesis and therefore God does not exist.



## Q & A

Based on classroom discussions



# THE LIMITS OF SCIENCE VS. THE NATURE OF GOD

## **2. How should Christians interpret scientific findings that appear to challenge biblical teachings on creation and life? Does deepening scientific knowledge bring us closer to God, or make faith more difficult?**

We should see scientific findings as tools that can help us to deepen our understanding about the world that we live in which God created. Scientific discoveries do not negate the teaching that God is the ultimate cause behind all that exists in this world. It is good to investigate the boundary questions and find where scientific inquiry reaches its limits and where discovery can begin. At the same time, Biblical ideas may have to re-evaluated in the light of new discoveries. This does not mean that the Bible was wrong in the past but rather that today discoveries may shed light into the mysteries of God's Word. Scientific discoveries may make us uncomfortable but that should not stop us from discarding our faith or investigating our beliefs more deeply.

## **3. So if there is a boundary for science, why don't people believe in existence of God?**

The concept of boundary questions was proposed by Ian Barbour as a way to bridge the gap between science and religion. Unless the scientist or someone who adheres to a purely scientific worldview accepts that there a limit to scientific knowledge, it is difficult for them to make the step into the next stage which is investigate beyond the limits of science and scientific tools/methods.

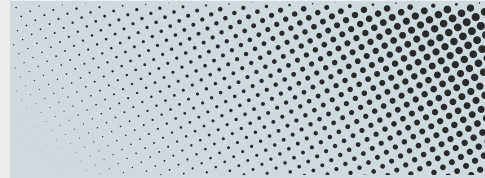
## **4. Is it possible for scientists to figure out everything in the Bible?**

The Bible is primarily talking about the origin of the natural world as part of the deliberate creation of a Supreme Being who exists beyond time and space. It deals with the purpose of this creation and provides explanations for the current state of the natural world. The signs on the other hand observes the world as a physical phenomena. Science attempts to piece together this in order to make sense of this world. Science cannot explain the metaphysical realities that are described in the Bible. Signs however can complement some of the descriptions in the Bible and provide explanations for some of the phenomena that is found there.



## Q & A

Based on classroom discussions



# SUFFERING, GLOBAL ISSUES, AND ETHICS

## **1. How can I make theological sense of the suffering and destruction involved in the evolution of life?**

Assuming that the question is regarding suffering throughout the ages of human history, The Christian understanding I suggest that the world exists in a state of sin (“fallenness”) And the suffering is an outcome of this brokenness. Evil results from the corruption of God's good creation. Worldview emphasizes that God's plans operate at a scale that surpasses human comprehension. Biblical texts such as the Book of Job help us to process the broken condition of our world and in our own life as well. Other texts such as the Letter to the Romans Explain how God is at work in redeeming this broken creation and making it whole again. Unlike scientific evolution which only suggests that life is in a state of competition for survival (“Survival of the fittest”), The biblical hope is in God's renewal of this world. As a response to the suffering in the world, Christians are called to uphold human dignity of all persons By recognizing the image of God (*imago Dei*) In all persons and making efforts toward compassionate action.

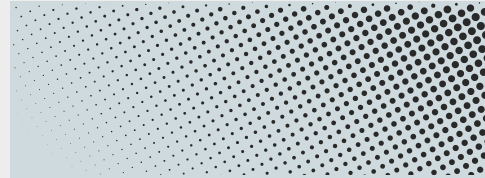
## **2. How can faith address global inequality and environmental challenges?**

Religious faith allows one to respond to the world around them in meaningful ways. The Christian Response Global inequality is the compassionate and charitable act of service to those in need. Christians follow teachings of the Bible and of Jesus Christ to respond to the oppressed and the marginalized by providing for physical, mental, and spiritual needs. With regards to the challenges posed to the environment due to over consumption and misuse of natural resources, we can look towards the theological readings of the story of creation and understand God's call be stewards of the natural resources of the world that we live in. The Bible also teaches us move away excessive consumption and the satisfaction of personal passions. Instead one is called to satisfy the longings of the heart through the pursuit of God and to live meaningful lives that are centered on maintaining good relationships with neighbors, being productive members of society, and building a family life according to the biblical principles.



## Q & A

Based on classroom discussions



# SUFFERING, GLOBAL ISSUES, AND ETHICS

## 3. How should theology respond to the scientific study of religion?

The scientific study of religion, which to apply scientific tools of the modern era in order to better make sense of the teachings of the Bible should not be seen as a threat to the faith. Rather it should be seen as a complement to how we understand the teachings of the Bible. By also applying critical and historical scientific methods in its investigations, theological studies can be shown to be just as rigorous as scientific studies. The theology of nature is a way in which we can study the natural world and see what it reveals about God the Creator. A rigorous approach to theology also shows that it is not a subjective experience but an objective search for truth.



# GENERAL QUESTIONS

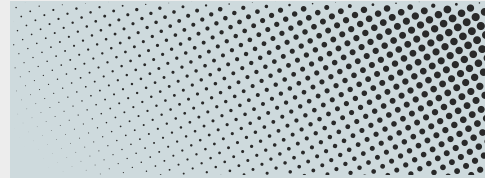
## 1. Is Scientology related to science or God? What is the basis of scientology? Is it purely science-based or does it complement faith through science?

Scientology not related to science or the Christian understanding of God. It is a 20th century religious movement that is categorized by many as cult or scam. Based on the writings of American author L. Ron Hubbard, It teaches esoteric ideas related Gnosticism, New Age spirituality, science fiction, etc. The teachings are complicated and those who wish to learn more have to be embedded deeper into the organization, which is why it is often referred to as a cult.



# Q & A

Based on classroom discussions



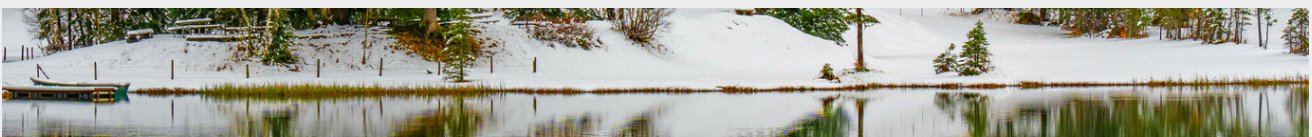
## GENERAL QUESTIONS

### **2. Scientific and religious credibility has gone down. Can you explain?**

Both scientific and religious institutions, as well as many other institutions in modern society are experiencing a crisis of credibility. Religious authority has been on the decline for decades as the church leadership has lost the ability declare truths about the world and society. This Became more prominent when the scientific worldview challenged that authority. Theological ideas are viewed with suspicion and the authority of scientists and secular scholars were preferred over the views of faith leaders or theologians. Religion is viewed as an outdated concept and religious institutions have been tarnished by scandals and failures to uphold their values. On the other hand, the scientific authority has also been on the decline. Failure Add a proper communication has caused a loss of public trust. Science is no longer seen to be fully objective and biases are recognized within scientific studies. Secularization has eroded the authority of religion And science is also viewed with suspicion. In order to make sense of the world around and satisfies spiritual needs, people turn to alternatives such as New Age mysticism, Pagan religions, and other non-institutional religious systems.

### **3. Is it ever possible to bridge science and religion? Is there a way to negotiate between both in certain situations?**

It is necessary for us to bridge science and religion in order to have a complete understanding of reality. The belief that they are incompatible is a false concept provided by extremists on both sides. Various bridging tools such as dialogue, integration, or hypothetical consonance have been proposed to bring faith and science together. Recognition of the limits of both science and religion in answering certain questions lead to the understanding of boundaries between the two fields. Both science and religion work together to provide ethical framework in response difficult about the natural world and society. It is important for Christians to engage with the world around them through practical theology. We are to learn how use spiritual discernment to understand the scientific discoveries and new technologies in such a way that we are properly using the gifts of God.



# FURTHER INQUIRY

## QUESTIONS TO PONDER

---



### 01. HOW VS. WHY

---

The class distinguishes that science asks how things work, while faith asks why they exist. In your own spiritual life, have you ever looked to the Bible to answer “how” questions that might be better suited for science, or looked to science to answer “why” questions that belong to faith?

### 02. MOVING BEYOND WARFARE

---

We often hear that science and religion are at war, a concept popularized by 19th-century writers like Draper and White. Which of Ian Barbour’s alternative models (Independence, Dialogue, or Integration) do you find most helpful for maintaining your faith in a scientific world?

### 03. THE DANGER OF “GOD OF THE GAPS”

---

The lecture mentions the “God of the Gaps” theory, where God is only found in the spaces science hasn’t explained yet. As science advances and those gaps shrink, how can we learn to see God in the scientific processes we understand, rather than only in the mysteries we don’t?

# QUESTIONS TO PONDER

---



## 04. EVOLUTION AND HUMAN DIGNITY

---

If we accept the scientific possibility that humanity arose through evolutionary processes, how do we uphold the biblical truth of *Imago Dei* (created in the Image of God)? Does the process of our creation change the value God places on us?

## 05. STEWARDSHIP IN A HIGH-TECH WORLD

---

We enjoy the benefits of modern technology, like smartphones and electric cars, but the lecture noted that these rely on destructive mining practices. How does the Christian mandate of “stewardship” challenge our consumption of the latest technology?

## 06. THE BIG BANG AND GENESIS

---

The Big Bang theory suggests the universe had a definitive beginning, which aligns with the Christian doctrine of creation *ex nihilo* (creation out of nothing). Does viewing scientific theories as potential evidence for God's action change the way you read the creation account in Genesis?

## 07. NAVIGATING BIOETHICS

---

Science now allows for medical interventions like IVF and stem cell research, which can be ethically complex. Since the Bible does not explicitly mention these modern technologies, what broad biblical principles (e.g. sanctity of life, compassion) can we use to guide our decisions?

# QUESTIONS TO PONDER

---



## 08. THE TWO BOOKS

---

Early scientists like Newton believed studying the world was studying God's creation. Do you view your own engagement with the natural world, whether through medicine, nature, or astronomy, as an act of worship?

## 09. BIBLICAL LITERALISM VS. SCIENTIFIC MATERIALISM

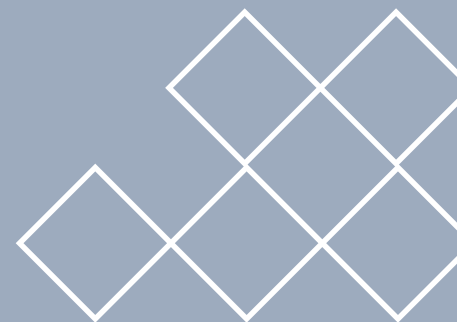
---

We must be wary of two extremes: "Scientific Materialism" (only matter exists) and "Biblical Literalism" (reading the Bible as a scientific textbook). How can we hold a high view of Scripture without falling into a literalism that creates unnecessary conflict with observed reality?

## 10. AWE AND WONDER

---

The class opened with an image of a theologian and an astronomer both looking at the moon and saying "Wow." When you look at the stars or the complexity of biology, is your first reaction to analyze it like a scientist, praise the Creator like a theologian, or have you found a way to do both?



# HOMWORK QUESTIONS



*Choose the best answer*

1. Ecclesiastical Authoritarianism suggests:

- a. Science must guide theology
- b. Religious authority dominates interpretation of all truth
- c. Human reason is ultimate method to acquire knowledge
- d. Faith has no place in ethics

2. *Imago Dei* refers to:

- a. Humanity created in the image of God
- b. The fall of humanity
- c. Human rationality alone
- d. Genetic mutation

3. True or False: John William Draper and Andrew Dickson White promoted the view that science and religion are in warfare.

4. Darwinian evolution primarily challenges the idea of:

- a. A dynamic universe
- b. Fixed species created instantaneously
- c. Moral reasoning inherent in humans
- d. Time measurement

5. True or False: Ethical issues such as cloning and stem cell research are areas where science and Christian theology intersect.

6. The Big Bang theory supports the Christian idea that:

- a. The universe is eternal
- b. Time has no meaning
- c. The universe had a beginning
- d. The world is cyclical

# HOMWORK QUESTIONS



7. The Integration model seeks to:

- a. Separate science and religion entirely
- b. Synthesize theology and science
- c. Reject science entirely
- d. Replace faith with reason

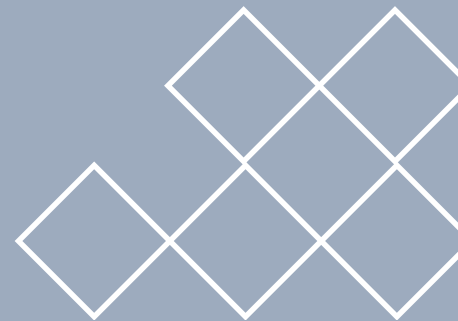
8. Science generally answers questions about:

- a. Purpose
- b. Morality
- c. Mechanisms
- d. Salvation

9. True or False: The Complementarity model teaches that science and faith answer different realities and never overlap.

10. Scientific Imperialism claims that:

- a. Science should remain limited to physical study
- b. Science can explain everything
- c. Religion should dictate scientific research
- d. Morality has no scientific basis



# RESOURCES

---



1. *The Language of God* by Francis Collins
2. *Belief in God in an Age of Science* by John Polkinghorne
3. *Can Science Explain Everything?* by John Lennox
4. *Religion in an Age of Science* by Ian G. Barbour
5. *Science and Religion: A Very Short Introduction* by Thomas Dixon
6. *Science and Religion: Understanding the Issues* by Nancy Morvillo
7. *Science and Religion: An Introduction* by Alister E. McGrath
8. *The Faith of Biology and the Biology of Faith: Order, Meaning and Free Will in Modern Science* by Robert Pollack

