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BY

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INTRODUCTION

Awareness of the environment, like salvation, usually starts with a personal experience. Those passionate about Christian environmental ethics, cited a defining moment, of being in contact with God’s creation, or the discovery that the place they grew up in, played and fished, biked or built tree houses had been stripped mined, or deforested. Sometimes, a visit to a third world country to see the tragic results and the resulting poverty when the ecosystem had been irreparably damaged was the spark to initiate greater environmental concern. I grew up on the outskirts of urban environments, giving me contact with the natural environment, and an appreciation for God’s creation. I spent 4 years in BC, without electricity or running water, recycling everything. When I returned to college to pursue an undergrad degree, I choose environmental studies. I studied biogeography, the interaction of plants and animals within the ecosystem, and focused on studying numerous environmental issues in my course work. I hoped that environmental resources management would help me become a part of “saving” the world.

However, God had a different plan for my life, and instead, saved me! Sadly, I was soon persuaded that salvation was an individual experience by numerous people, as Jesus was returning soon, I should just take care of my family, get a job teaching school, and abandon my “secular” interest of caring for the beauty of the earth that God created.

Yet, the question of whether a Christian should care about the environment must be answered by a study of God’s Word, not just personal experience. Is there support for the viewpoint that God intends us to pursue good stewardship, eco-justice or even creation spirituality?\textsuperscript{1} In fact, there is a huge wealth of scholarship addressing the Biblical admonitions to care for the earth, including the consequences if we do not. The second aspect of Christian environmental ethics is

\textsuperscript{1} Willis J. Jenkins, Ecologies of Grace: Environmental Ethics and Christian Theology (New York: Oxford University Press, 2008), 18.
the perception that Christians are indifferent at best, or perpetrators of all kinds of environmental disasters at worst. Public awareness of the degradation of the environment is reaching an all time high. How do we respond to faulty conclusions that Christians are responsible for the numerous environmental issues that are now occurring? Do we blithely walk away, or talk about personal salvation, while ignoring the greater issues of poverty in light of environmental decay? If we do not take responsibility for the land, then we will reap what we sow. Since Lynn White Jr. first published his ground breaking essay, “The Historical Roots of Our Ecological Crisis” in 1967, Christianity has been the scapegoat because “anthropocentric [Christian] religion established the dualism of man and nature, and insisted that it is God’s will that man exploit nature for it’s proper ends.”2

**THEOLOGY**

The amazing Christological hymn, which Paul cites in Colossians 1:15:20, leads to a theology that is beyond individual salvation. Redemption is more expansive, in fact, cosmic in purpose and scope. In North America, the heart of salvation is a personal relationship with Jesus, who came to save us from our sins. But passages like Colossians 1 point the way to a much broader concept of cosmic salvation.3

Richard Young notes in *Healing the Earth*, that in the Old Testament, salvation basically meant deliverance from bondage, disease, trouble or enemies. In the New Testament, the idea of deliverance carries over the spiritual and moral connotations.

A cosmic understanding views both humanity and nature as being overpowered by the forces of decay and death, and in need of divine healing. This does not remove the idea of human sin from soteriological discussion: instead it moves it into the forefront, for it is sin that fractures relations and leads to the dying planet. Salvation can no longer be limited to humanity. Because humans are bound together with the rest of creation, what happens to one happens to the other. Nature was implicated in the Fall, so it will be included in the restoration.4

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4 Ibid.
In fact, a truly Christian theology of creation care “requires of us a freshly renovated and fundamental theology…. Whereby the Christian faith defines whence the Creation was formed, and why and by whom and to what end.”

The Old and New Testaments reveal a huge legacy of passages in which God commands his people to care for the land, the people and the animals. It also portrays ancient concerns for the dramatic results of environmental degradation, and the response of God when His people did not care for his creation. In fact, the contemporary “fad” of environmentalism is echoed throughout Scripture. But poor theology has resulted in Christians isolating creation care from the message of redemption in salvation. We must incorporate a proper theology that does not follow the world, but instead shows that God’s approach to redemption, sanctification, and glorification including a respected and redeemed earth.

Stassen and Gushee, in Kingdom Ethics, outline the three approaches to the Biblical theology of creation care. The “anthropocentric” approach places humans at the centre of concern. God did create the universe, but he did so for humans to have dominion and for our benefit. Because we are intrinsically connected with the rest of the natural order, even this approach can be concerned about the environment, because of the negative impact on humanity, and the duties we owe to future generations. In practice, though, reliance upon the market place to regulate human society, in light of the sins of consumption and greed, leads to idolatry because of the right of humans to exploit the earth and the resources God created. Sadly, this approach rarely considers Jesus teachings on the treasures of the heart and putting God first, and relies on the desperately wicked human heart to regulate business, ethics and our concern for the environment.

The biocentric approach gives no special status to human beings, and invests equal intrinsic

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7 Ibid.
worth or value in all living creatures. Many world religions, such as Hinduism, Buddhism and native North American spiritualities espouse this viewpoint. Even movies such as Avatar, the popular 3-D movie, motivate people to be “connected” with the spirituality of the earth, in a frightening New Age or pantheistic holistic reverence, which sees nature itself as holy and worthy of worship. This perverts the message of Scripture, and instead of emphasizing the need for redemption of humanity and nature it downplays humanity’s special place in the plan of creation as divine image bearers. The biocentric approach emphasizes the original blessing of creation, human goodness and the exclusion of sin, and divine immanence, forgetting the essential transcendent and sovereign nature of God.

The theocentric approach to environmental concerns places God at the center of value, and that God’s creatures, including humans, have value only within God’s created community. God is Creator and is continuously, dynamically involved in caring for all creation, as Jesus teaches concerning God’s care for the birds of the air and the lilies of the field. An important subset of theocentric ecological ethics emphasizes a covenantal perspective. God made a covenant with all creation after the flood. Since Adam and Eve were evicted from the garden, the command to have dominion over the earth was superseded in Gen. 9:9-17. This significant covenant finishes with the words of God “Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures, of every kind on the earth. So God said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.” Again and again, in the Old and New Testament, this “full gospel” is emphasized. Psalm 24:1 “The earth is the Lord’s and the fullness thereof, the world and those who dwell therein.”

So is this a radical theology, isolated in context, or has the modern church missed some essentials of the magnitude of creation care? Peter in Acts 3:19-21, says that God sent Christ into

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8 Ibid., 437
9 Ibid., 438.
10 Ibid., 440
the world on a two phase mission, to redeem the world, and to usher in the times of refreshing.11

When Christ returns, he will “restore everything.” God’s objective for the incarnation was to restore all relationships in creation, not simply to save humanity from damnation. When relationships are restored, and new creation will emerge, one that reflects the wholeness, balance and harmony it once enjoyed. Just as Christ was the active agent in the original creations John 1:1-3, so is He the active agent in the new creation.12

Paul, in one of the most interesting New Testament scriptures, Romans 8:18-23, notes that it is not only we who groan, awaiting the final resurrection and redemption, but the “whole creation has been groaning together in the pains of childbirth until now.” (Vs. 22) We are waiting for the new creation, but also the entire world awaits the future restoration of the earth in which Eden like conditions of the earth once again flourish. (see Rev. 22:1-5, re Gen. 2:9-10)13

However, this brings up the eschatological error in which the earth is just a temporary home, we are passing through, which will be replaced when Jesus returns. Restoration implies that the world, like us, will be transformed rather than completely annihilated and remade.

Righteousness and resurrection, the central themes of the cross go together. All things have been made right by the atonement. DeWitt, continues on Paul’s theme in Romans 8, that the good creation has been vindicated by God’s righteousness.14 Both Isa. 65:17 and 2 Cor. 5:15, remind us that God is creating a new creation, or thing, in which the desert and the rivers will spring forth to water the desert.

Many pre-millennialists will argue that 2 Peter 3:10 points to the eschatology that the earth is going to be burned up, so why care for something that God has no use for, and is planning on re-creating? Bouma–Prediger, among others, points out that:

This is perhaps the most egregious mistranslation in the entire New Testament. In fact, the Greek word _heureskin_ states that after a refiner’s fire of purification in verse 7, the earth will be _discovered_, not destroyed! Creation is not ephemeral and unimportant – some second rate way station until the eschaton – but rather it is our proper home, and 2 Peter 3 speaks of

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11 Young, 148.
12 Ibid.
13 Ibid. 151.
a basic continuity, rather than a discontinuity of this world rather than the next. God created the world, God loves the world, and God will never leave the world behind.

A theocentric approach to creation care is that Christ is in the process of transforming the world through the power of the Holy Spirit. The Spirit expects righteousness of Christians who walk in this present age. This righteousness is summarized as love of one’s neighbour. But one cannot love one’s neighbour without taking care of creation. Pollution can injure and literally kill one’s neighbour. People destroy the earth and do “wrong to a neighbour” because they covet more than the Creator has allotted to them. This greed, says Paul in Col. 3:5, is idolatry. Greed is an attitude of worship that dethrones the creator, and elevates the creature to the Creator’s place. The ironical point is that when people reject God and the Biblical norms for living, they end up worshiping AND defiling the world they idolize.

But even if the earth is going to be totally destroyed, as some theologians would claim, we are still under obligation as Christians to care for the earth, as God has given us the job of stewardship, and laid out the need for a Sabbath rest not just for people, but for the earth. Lev. 25:8-10, “God rails against those who violate this legislation by buying up all the land and creating homelessness. The result of such injustice will be a radical loss of the land’s fertile productivity.” (Isa. 5:8-10) The list of Scriptures continues on what will happen to the land, if God’s people are not faithful, including Hosea 4:1-3. In this passage, disobedience to the laws of God results in the land being made unproductive. There is no spiritualizing of the consequences of breaking God’s laws, but instead, the land and the seas are made impossible to live on. Deut. 11:11-17 documents God’s promises to his people when they cross the Jordan. Again, the consequences of worshiping false gods are that “the heavens will be shut up so that it will not rain, and the ground will yield no produce, and your will soon perish from the good land the Lord is giving you.” (v. 17) God also promises his people if they keep his

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15 Bouma-Prediger, 68-69.
16 Ibid. 70.
18 Gushee and Stassen, 442.
commands, there will be redemption and restoration, in passages such as Ezek. 47:9-12 and Jer. 33:11.\textsuperscript{19} Isa. 24:4-6 is profound in its condemnation of the result of sin on the earth.

\begin{quote}
The earth mourns and withers; the world languishes and withers;  
The heavens languish together with the earth  
The earth lies polluted under its inhabitants; for they have transgressed the laws,  
Violated the statutes, broken the everlasting covenant.  
Therefore a curse devours the earth, and its inhabitants suffer for their guilt.
\end{quote}

**ENVIROMENTAL ISSUES**

Clearly, the Bible laments the deterioration of the environment. Contrasted with the wondrous pictures of creation’s intended harmony and wholeness given in scriptures, environmental ruin is a direct offense against God the creator. The cause of a degraded environment is sin. Alienation from God’s purposes and love, quite literally causes the land to mourn, and the whole creation to be in travail.\textsuperscript{20} There are multiple issues at stake, on a global basis, which also impact national and local levels. The geometric increase in population, particularly in third world countries is a major issue. However, countries with affluence actually have a greater impact per child on the environment than poorer countries, because of the high rates of consumption in technologically advanced countries. The 1.5 billion people in the world in the consumer class consume the bulk of the world’s fossil fuels, metals, wood products and so on. A simple calculation shows that the annual increase in the U.S. population of 2.6 million put more pressure on the finite resources of the world than the increase of 17 million added in India each year.\textsuperscript{21} Increased population also leads to loss of natural environment and loss of biodiversity.

O’Brien, in his book on the *Ethics of Biodiversity*, notes, “the loss of biodiversity interacts with other examples of environmental degradation. Many fragile species are endangered … faster

\begin{footnotes}
\footnote{19} Ibid., 443  
\footnote{21} Bouma-Prediger, 26.
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than they can adapt.” Biodiversity is the diversity of genes, species and ecosystems that make up life on Earth, and theologically, that identifies such diversity as a characteristic of God’s creation. According to this basic definition, biodiversity is a characteristic of our world that is in decline, and under threat from human activity. Does biodiversity matter? O’Brien concludes that biodiversity matters because God created it and intends for us to live among the variety of life. Over the past few hundred years, humans have increased species extinction rates as much as 1000 times the background rates that were typical over earth’s history. A report by the BBC names more than 16,000 species at risk for extinction from human activities due to habitat loss and degradation. Without the original worldwide web, we simply cannot exist.

Hunger can be a direct result of both overpopulation and loss of biodiversity. Harvested cropland is shrinking as the water table shrinks, and oceanic fish catch is levelling off or decreasing and topsoil is degraded,

Deforestation is a major global issue. Roughly 25 million acres of tropical forests are destroyed each year, especially in Brazil, Indonesia and the Sudan. Half of the forests that covered the globe eight thousand years ago are gone now. Between 1980 and 1995, two hundred million acres of forests vanished, an area larger than Mexico. The major causes of deforestation include logging, ranching, plantation farming, smallholder agriculture, cutting for fuel wood, and road construction. Phenomenal increases in paper use and consumption continues to grow. The list of the benefits from forests is endless, from oxygenation of the atmosphere, to provision of food, fodder, resins, spices and medicines. Soil and water table regulation, moderation of disturbances such as floods and storms, regulation of local and global climates, and sustenance for millions of people make forests invaluable.

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23 Ibid., 11.
24 Ibid. 12.
25 Bouma-Prediger, 29
26 Ibid. 32.
27 Ibid., 33.
Water is a huge issue, with over 50% of the world not having access to an adequate supply. 1.1 billion people did not have safe drinking water in 2008, and 2.6 billion people lacked water for proper sanitation. This is over 56% of the world’s population. In North American, we take this resource virtually for granted, but aquifers, rivers and lakes are being diverted for a variety of human uses, including agricultural, irrigations domestic consumption and industrial use. In many countries, lack of clean water causes various diseases that in turn increase infant mortality. 1.8 million people, of whom 90% are children, die each year from diarrheal disease, with 88% of those deaths attributed to unsafe water supply and/or inadequate sanitation. So not just water, but safe water is needed.

Land is another part of the environment that we take for granted. Worldwide, 75 billion tons of topsoil is eroded each year. The erosion rate is 10 times the rate of formation of new soil, much of which is fertile topsoil, needed to grow crops to feed the hungry. This means that in the last 40 years, 30% of the world’s arable land has become unproductive and much of that has been abandoned for agricultural use. Desertification is another form of land degradation. Overgrazing, cultivation of marginal land, and deforestation have contributed to the growth of desert areas on the earth. Increased urbanization removes more cropland from production, a fact that is evident in my own rolling farmlands in Sturgeon County.

Pollution is defined as the harmful or fatal effects of human actions, direct or indirect, that place natural and/or synthetic elements in ecosystems where they should not be at all or in amounts that surpass the ecosystem’s capacities for normal assimilation. Pollution is a generic term, of a multitude of overlapping sins including oil spills (The resulting BP Gulf crisis demanding world wide attention), ground level ozone, toxic and other hazardous discharges

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28 Ibid.
29 Ibid., 37.
30 Ibid., 28.
from petrochemical plants refineries, paper mills and other industrial sources, and acid rain.\textsuperscript{32}

Waste management is one area that has actually seen significant gains in the last 20 years, as recycling has increased, in North American in particular. Recycling has increased from 10.1% to 32.5% from 1985 to 2006.\textsuperscript{33} However, the opportunity for recycling of solid waste, paper and paper products, could be dramatically increased if people became more serious about understanding that there really is no such a thing as “throwing away,” anything. It may be out of sight, when the garbage truck hauls it away, but it remains part of our landfill problems and water table contamination. But 98.5% of all waste is generated by mining, oil and natural gas production, agriculture industry and sewage.\textsuperscript{34}

Climate change is the final area and numerous scientists and politicians are striving to lower CO\textsubscript{2} emissions, which are breaking down the ozone layer, and in theory raising the mean temperature of the earth, which could result in catastrophic changes to the world. The evidence is controvertible that the earth is warming up. The years from 1997-2008 have been the warmest since 1880.\textsuperscript{35} If it is true that greenhouse gases are warming the earth, global warming comes with serious consequences. Ecological changes include the shrinkage of glaciers, thawing of permafrost, later freezing and earlier breakup on lakes and rivers, lengthening of mid-latitude growing season, pole ward and altitudinal shifts of plant and animal ranges, declines of some plant and animal populations, and the spectre of rising sea levels as glaciers disappear and major changes to literally all global ecosystems, from coral reefs to rain forests, savannas, alpine tundras and deserts. While rich nations will be dramatically affected, in everything from the ability to grow food to the rising coastlines inundating major cities, it is the poor who will bear the brunt of any climate change. CBC documented the latest intrusion into the area of reversing global warming on Nov. 25, 2010, called “Playing God with Planet Earth” on some possible

\begin{itemize}
  \item \textsuperscript{32} Ibid., 31.
  \item \textsuperscript{33} Ibid., 40.
  \item \textsuperscript{34} Ibid., 42
  \item \textsuperscript{35} GISS Surface Temperature Analysis, http://data.giss.nasa.gov/gistemp/2008/ (National Aeronautics and Space Administration).
\end{itemize}
radical schemes to cool the planet, some of which could be so dangerous, and yet so enticingly cheap for poor nations that they literally could trigger an nuclear war. As weather patterns change, more intense heat waves, longer cold spells, severe droughts and intensive flooding, larger hurricanes and uncontrollable fires.

**OBJECTIONS TO ENVIRONMENTALISM**

There are two main trends that I have identified as possible objections to the church as a body and individuals becoming actively involved in environmental activities.

The first is the “Chicken Little” syndrome. These are the radical claims that if we don’t do something about the myriads of environmental issues, particularly climate change, the earth and humanity are not just doomed, but very soon. Doomsday prophecies have been around for a long time with regards to both population and the environment, and yet many of the scenarios have not come to pass. “Limits to Growth” by the Club of Rome, examined the how exponential population growth interacts with finite resources. Unchecked consumption and economic growth on our finite planet predicted that the earth would overshoot its carrying capacity and this will be followed by disaster. Nearly fifty years later, the earth has not collapsed.

*Environmental Hype and Hoax* notes that there is a necessity to investigate and separate facts and reasonable beliefs from half-truths and misleading constructions, to prevent “misuse of scientific data in order to advance a politically correct environmental agenda.”

In response to the book *Famine 1975!* which predicted literally death to the nation of India by starvation, India scientist Monkumbu Sambasivan Swaminathan created a green revolution which literally saved tens of millions of people from starving to death. His work won him a

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37 Bouma-Prediger, 53.
Nobel Peace Prize and demonstrated that nothing is “certain or inevitable.”40 While alarmism about the environment, and scare tactics abound, we have to remember that in the end, it will not be technology or global conferences that save us, but the sovereign God.

The second objection to Christians taking part in the environmental movement is the association in the minds of the evangelical church with the New Age movement, eco-feminism and pantheism. Even Christian theologians have embraced the biocentric approach, and Gaia or mother-earth has become an object of worship, rather than God’s good creation and our good stewardship. A recent book by Ervin Laszlo, promotes a shift or evolution in global consciousness, which is needed to avoid an environmental calamity as soon as 2012, coinciding with the supposed Mayan calendar predictions. “Cosmic consciousness” is predicted as the awakening of humanity from materialistic, consumeristic, and success-, image, status- and growth with movement to the holistic stage of collective individualism, cosmic spirituality and earth changes.41 Small wonder conservative Christians are reluctant to get involved in “planetary ethics,” when such an anti-God and fundamentally anti-Christian approach to caring for the earth God created abound. Tony Campolo, in *How to Rescue the Earth Without Worshiping Nature,* states his critics ranged from those who thought he was being seduced by the New Age Movement, to those who proclaimed he was under demonic influence. Yet he notes that Biblical justice for the poor is intricately intertwined with hunger and poverty. Destroying the land that gives us food, polluting the air that we breathe and contaminating our drinking water is related to the destruction of the environment. He quotes Denton Lots, the general secretary for the Baptist World Alliance, who says that the conflict between those who emphasize saving souls and those who emphasize saving trees is a ridiculous conflict. We need saved souls who can live a meaningful life in God’s beautiful world of nature which is yearning

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to be free from pollution. We should not confuse evangelism with ecology, but we need to show that true evangelists are also true ecologists.42

TRANSFORMING INITIATIVES AND CHRISTIAN PRACTICES43

As Christians, we must keep God’s glory and use the theocentric approach, as opposed to the anthropocentric. The theocentric approach unifies creation, redemption and the consummation and restoration of all things.44 But what does this mean practically, how do we begin the process of caring for creation? The Greek word oikos, or house, is the root source of the words ecological and economic. If salvation is seen in context of the flourishing of God’s household, then we must see that for the planet to flourish, the earth’s resources must be distributed justly among all the inhabitants of the earth, human and others on a sustainable basis.45 Our disregard for other people and for the requisites of a balanced ecological system stems from an evil spirit that fosters our lack of self-control.46 Our values and definitions of what constitutes “the good life” must radically change.47

Locally and practically, Kingdom Ethics observes that everyone must take a step of commitment, a step of repentance and a step of discipleship in caring for God’s creation.48 Ethical virtues must be incorporated in our ecological principles which are include respect and receptivity, self restraint and frugality, humility and honesty, wisdom and hope, patience and serenity, benevolence and love, justice and courage in order to be caretakers of the earth God has given us.49 These resemble the virtues in the Beatitudes, which affects all areas of our lives.

The church must begin to preach, teach and live what the Bible teaches about caring for one

43 Gushee and Stassen, 443.
44 Anna Case-Winters, Reconstructing a Christian Theology of Nature: down to Earth (Bodmin, Cornwall: MPG Books Ltd., 2007), 55.
45 Sallie McFague, A New Climate for Theology (Minneapolis, Mn: Augsburg Fortress., 2008), 33.
46 Campolo, 198.
47 Ibid.
48 Gushee and Stassen, 443.
49 Bouma-Prediger, 135-152.
another and the earth, as centered on God’s purposes. Small steps locally, such as encouraging conservation and recycling, making people aware of the things in their lives they can change to begin care for the earth God created. In every church nursery a notice concerning disposable diapers, which account for the third largest single consumer item in landfills, 4% of all solid waste, and over 50% of household waste could be posted.\(^{50}\) Other things that could be implemented include saving energy, carpooling or using public transportation and purchasing vehicles with lower emissions, and reducing waste. Non-toxic household vegetable soaps and cleaners, often work better than caustic ones. Instead of buying the latest gadget or toy, families could use that money to purchase a well for a village in Africa with no clean water, and the life lesson to the entitled children of this next generation is invaluable. I have included a list of links as Appendix 1. As one slogan puts it, we can ‘think globally while acting locally,’ and educate ourselves so that we are not ignorant of our abuse of the environment in the past, and pray for healing of the land. As 2 Chronicles 7:14 so profoundly points out, “If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.” If we care about serving God and one another, then we must repent of the terrible sins of greed, individualism and selfishness, which have unfortunately been propagated in the western church for too long. Instead of looking for technology and science for the “fix” to heal the land, or for divine intervention to spirit us away, we need to look at the way we live as Christians.

The final benefit an ecological approach to caring for the environment is a starting point to reach the lost with the whole gospel. Christians should be leaders in earth care, as a result of applying the virtues that Christ exemplified with his zero carbon footprint life. I believe that this would be an open door, to literally millions of westerners who are aware that our earth is being degraded, but are not seeing Jesus Christ and the restoration of the earth as part of the message of salvation. The incarnation of Christ, it must be stressed, is the good news that God came to

earth and lived as a man. Christ is not separate from the world, from our culture. He took on an earthly body, becoming part of the created order while remaining as one of the Trinity – the creator. He is one of us. The resurrected Christ had a real body. To over spiritualize or individualize salvation prevents an opportunity to share the gospel. Christ does not demand that our wants be gratified regardless of the cost and the suffering. When Christians stop being arrogant about their rights and privileges and model gentleness and meekness in our lifestyles, I believe that non-Christians will be drawn to the Kingdom of God and His righteousness.

CONCLUSION

For too long the western church has lived under faulty theological assumptions concerning God’s plan for the earth. We have severely limited the plan of salvation to an anthropocentric view, which has resulted in the environmental movement championing a biocentric view of the earth. But only a theocentric perspective, with God as the Creator, Redeemer and Restorer of the earth will move us to change our thoughts about creation care, stewardship and applying virtue ethics to our every day life. Many may feel they are burdened already with good Christian causes, such as church work, caring for the poor and needy. Yet caring for the earth remains interlocked with our basic theology, and our lifestyle is a reflection of that.

As Art Meyer so aptly concludes,

The created order, the universe, is to be respected, (not worshiped) as the order that has given birth to us, sustains us, and will be the framework for our existence when the whole process of creation-redemption has been complete. We are to respect the created order both because it comes from God and is sustained by him and because it is the place of our origin, growth, and fulfilment as human beings. We therefore have a responsibility to tend the creation as we use it for our own development. However we must also respect it in its own right as a tangible manifestation of God’s creative energy. We must cooperate with God in bringing out the full magnificence of the created world as reflecting the glory of the creator.

We all need to develop an appropriate environmental ethic for living in today’s world. What

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52 Campolo, 196.
can you do today, to change your own attitude and lifestyle to live out an ethic in which respect for the created order glorifies God?

APPENDIX

Resources on Christian Earth Keeping and Care

Links for Further Reading:

http://www.ausable.org/
http://www.careofcreation.net/
http://creationcare.org/
http://www.creationcareforpastors.com/resources/
http://www.earthcareonline.org/bibleverses.html
http://issuu.com/crcjustice/docs/creationcare2
http://www.lifewater.ca/
http://www.mennocreationcare.org/
http://www.realdiaperassociation.org/diaperfacts.php
http://www.tearfund.org/
http://www.tyndale.ca/seminary/mtsmodular/reading-rooms/ethics/creation
BIBLIOGRAPHY


Dan Gardner. *'Foredoomed' is not forarmed.*


Friedrich Schleiermacher's theology, Christology in particular, has been known to deviate from classical Christian orthodoxy. This is especially illustrated by the fact that he is commonly called the "father of modern (liberal) theology." In what follows, I will put forth Schleiermacher's Christology in an attempt to...