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CHAPTER ONE

CREATION: WHY IT MATTERS, AND HOW IT IS SCIENTIFICALLY VIABLE

The question of origins is one of the most significant that a person ever faces: where we came from is crucial to understanding who we are and where we are going. Whether the world was created or has evolved has been a major point of controversy in philosophy, religion, politics and science for the last 200 years. There is no doubt that the biblical vision of man as God's creature, whom he made in his own image, has had the most powerful effect on human dignity, on liberty, on the expansion of the rights of the individual, on political systems, on the development of medicine, and on every other area of culture. How different from the humanistic viewpoint of man as merely an evolved creature; not made in God's image because there is no God! Such a premise has enabled the Marxist totalitarian states conveniently to liquidate millions of their citizens because of the assumption that there is no transcendent person in whose image those citizens are created, no being to give those citizens a dignity and a right to exist beyond what the state determines.

This point has been explored at length by Baron Eric Von Kuehnelt-Leddihn of Austria, who is possibly our century's greatest scholar on questions of liberty and totalitarianism. In his magisterial *Leftism Revisited: From de Sade and Marx to Hitler and Pol Pot*, he shows that apart from the belief that mankind is created in the image of the transcendent God, the divinely derived dignity and liberty of human beings disappears. 'For the genuine materialist there is no fundamental, only a gradual "evolutionary" difference, between a man and a pest, a noxious insect.'¹ His research demonstrates that 'The issue is between man created in the image of God and the termite in a human guise.'²

Essentially, mankind has only two choices. Either we have

1. Eric Von Kuehnelt-Leddihn, *Leftism Revisited: From de Sade and Marx to Hitler and Pol Pot*, Preface by William F. Buckley, Jr. (Regnery Gateway: Washington, D. C., 1990), 76.

2. *Ibid.*, xx. He shows what evolutionary views mean when applied to the

evolved out of the slime and can be explained strictly in the materialistic sense, meaning that we are made of nothing but the material, or we have been made on a heavenly pattern. Modern events have forced upon us the reality that more than a biological debate is at stake here. Behind many of the most important military, political, and economic struggles now going on in the world has been a conscious commitment to the materialistic explanation of man's origin. Yet the fall of the Berlin Wall and other events that have occurred since 1989 in Romania, Hungary, Poland and elsewhere seem to illustrate people's increasing refusal to allow themselves to be treated as soul-less animals with no transcendent reference.

It is precisely because the debate moves inevitably from the merely biological arena into the the area of morality that it has engendered intense emotional commitments, both among those who most claim scientific impartiality as well as among 'the religious'. How we choose to answer the question of whether or not we are created answers a larger question of, 'Who is in charge of all this and by whose rules should we play?'. Should society live by the Ten Commandments given by God, or by following human theories enforced because they are favored by a 51% majority or even by an elite who controls that 51% majority? The answer to questions such as these flow directly from one's understanding of creation bringing the whole issue squarely into our day to day existence.

The Bible is God's revelation of his Word to us and includes all we need to know concerning his will for our lives. Notice how God chose to begin this all important book. He initiated his whole revelation with a description of creation, demonstrating that it is not only primal in the historical sense, but primary for the understanding of other doctrines as well. This sense of primacy was well expressed by the Strasburg Reformer, Wolfgang Capito, in his 1539 *Hexameron*, when he stated that an understanding of creation is 'the head of divine philosophy'.³

concepts and practice of law, as in Chief Justice Oliver Wendell Holmes, Jr., of the United States Supreme Court earlier this century. Holmes wrote: 'Man is at present a predatory animal. I think that the sacredness of life is a purely municipal idea of no validity outside the jurisdiction' (*Ibid.*, 20). See also pp. 66, 187, 188, 325.

3. Wolfgang Capito, *Hexameron, Sive Opus Sex Dierum* (Argentinae

Frances Schaeffer, in an interview toward the end of his life with Christopher Catherwood, stated the crucial evangelistic importance of a sound space/time doctrine of creation.⁴ The author heard him remark in a discussion group at L'Abri in December of 1968 that if he had an hour with a person on a plane who did not know the Lord, he would spend the first fifty-five minutes talking about creation in the image of God and where that man came from, and the last five minutes on the presentation of the gospel of salvation. Schaeffer felt we are greatly mistaken to avoid the important subject of how we got here, why we are like we are, who is in charge, by whose rules we should play, and by whose rules we will be judged. Schaeffer thought that when one avoids those questions, which are deeply implanted in every human heart, and jumps immediately to salvation, one loses the major impact on those who are seeking the truth.

An understanding of the doctrine of creation is important for another reason: it helps us see that the Holy Bible is to be taken seriously when it speaks to the real world. If we avoid dealing with what the Bible says about creation of the material universe, then there is a tendency for religion to be disconnected from the real world, or to change the figure, there is a tendency to put Scripture and Christianity into a stained-glass closet that does not impact the space/time realm.

Scottish theologian, James Denney, made this point in the late 1890s: 'The separation of the religious and the scientific means in the end the separation of the religious and the true; and this means that religion dies among true men.'⁵ Instead, if the church does

[Strasburg], 1539), 22 ('caput divinae philosophiae...').

4. Christopher Catherwood, *Five Evangelical Leaders* (Christian Focus Publications: Geanies House, Fearn, Scotland, 1994). He considered that creation was 'the first category that many churches either failed or refused to recognize'. He wrote, '... these people do not realise that they are lost evangelically. How could they?' ... He went on to elaborate his reply. 'This lostness is answered by the existence of a Creator. So Christianity does not begin with accepting Christ as Saviour, but with In the beginning God created the heavens and the earth... That,' he continued, 'is the answer to the twentieth century and its lostness (the original cause of all lostness) and the answer in the death of Christ' (pp. 135,136).

5. James Denney, *Studies in Theology* (London, 1894), 15.



IN THIS BOOK Professor Douglas Kelly persuasively argues for a literal interpretation of the seven day account of creation found in Genesis chapters 1 and 2. He assesses both the biblical details and the scientific data to show that there is a convincing case for this understanding and how it is scientifically viable.

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'Douglas Kelly is a theologian who also displays a deep understanding of science and philosophy. The result is this thoughtful, thorough and well researched book that will be valuable to anyone wishing to dig deeper. I highly recommend Creation and Change.'

Walter E Brown
Director, Center for Scientific Creation, Phoenix

'It is an excellent work... I believe it will be an important contribution to the field.'

John Currid
Carl McMurray Professor of Old Testament
Reformed Theological Seminary, Jackson

'I greatly appreciate the content as well as the style of this book. It is the best work that I have read on this subject. The author's statements concerning the role of faith in science are very important; the subject is frequently misunderstood. With regard to the exegesis of the biblical text I hope that Douglas Kelly's courageous voice will be listened to.'

Frederick N. Skiff
Professor of Physics, University of Iowa

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