Presupposition: God created man, from the dust of the ground, in His own image and breathed the breath of life into Him."

Man is a created being and his rights come from his place in purposeful order. The Westminster Catechism states it this way; "God created man male and female after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures."  

"After God made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, and power to fulfill it;...they were happy in their communion with God, and had dominion over the creatures." 

The doctrine of creation follows from the belief in the transcendence and providence of God. A God who is self-existent and fully complete in Himself, is one who is the originator of all things. He is immanent in His creation because it is a revelation of Him. He also exists above, apart and distinct from the world. It is the clear teaching of the Scripture and it is a logical conclusion from the truth of the existence of only one true God. 

The human being created by God has a special relationship to God. Adam was called the son of God (Luke 3:38). He was the son of God by creation but son is a covenant word. We understand from Scripture, Adam stood in covenant relationship before God, on behalf of all his descendants. Therefore all are part of a covenant. When Adam fell he covenanted with Satan. His descendants become part of that covenant. All of creation is now under the curse because of that covenant. God progressively provided a covenant relationship for His people. Now there are two covenant people. Those under the covenant with Satan and those under the New Covenant in Christ. All by virtue of creation are obligated to obedience to God. Therefore for all time we are to obey Him and follow His laws. To seek to find common ground with the covenant people of satan, the law-breakers, is a denial of our creation and redemption status. We are then to seek to fulfill the provision of the creation command to subdue the earth. That is to bring all into conformity with God's laws. This is not just in the moral realm but in every area of life, religious, social and political.

The Biblical view of creation gives one a proper view of the creation. It is the handiwork of God and operates in accordance with His divine and sovereign purpose. There is an interdependence in all creation in which each needs the other and serves a purpose beyond themselves. Ecology, to be properly evaluated must conform to this view. There is a harmony of interests in which each serves the other. This is not only true in the human realm but also in the realm of nature. None is a law until himself, nor is an individual will the ultimate and final will. The myth of evolution undercuts this view of reality and substitutes (as we have seen) a theory of the conflict of interests.

1 The Shorter Catechism Question 10
2 Westminster Confession of Faith page 32
3 Gary North quoting C. Van Til states "For this reason we have sought to point out that the idea of creation is an integral part of the Christian theistic system of thought." Political Polytheism page 128 from Van Til A Survey of Christian Epistemology.
Man's rights come as an agency of fulfilling his destiny in God's purposeful universe. The goal of man is in fulfilling the will of God. The Westminster Catechism states the chief end of man is to glorify God and enjoy Him forever. Man exists not for himself but to serve God and his fellow human beings.

The creation view gives the human species great dignity and value. Humans are not a higher form of animal progressing to an eternal nothingness. They are a special handiwork of God with eternal heavenly destinies. They were created with an eternal soul have been breathed upon with the breathe of God. A creature so endowed by God, who has an eternal existence cannot be taken lightly. Such a being is to be treated with dignity and respect. Anything less would be a denial of the theistic creation presupposition.

The human being is in the image of God. He is a reflection and representative of the Supreme God of the universe. He is endowed with the communicable attributes of the Creator. He is so far above the highest of the brute beasts, that even though there are design similarities, the gap is so wide as to be unbridgeable. Human beings are unique in all of God's creation. They are the only earthly creatures to share immortality with deity.

Being created in the image of God he has certain unalienable rights given by God to be free economically, socially and politically. He has a duty to preserve his freedom in order to maintain his personal responsibility before God.

The creation view of man makes him of inestimable value. He is the king of creation, the highest of all God's earthly creatures. He was created with an immortal soul, therefore is an eternal being. While being a part of creation, he is placed above it, as its shepherd, guide, and ruler. He is fearfully and wonderfully made. (Fig. N1)
The doctrine of creation, especially as it relates to human beings, includes the doctrine of dominion. Adam was given the responsibility to subdue the earth and bring it into harmony with God's law and purposes. The command of Christ in the Great Commission is a command to subdue the earth. Christians then both as a mandate of creation and of redemption are called upon to take dominion over all aspects of life. Dominion was not meant to be limited to spiritual matters alone. The Great Commission is a call to make the Kingdom of God effective in every area of human activity. The death of Christ, was to reconcile not only human beings to God, but to restore all of God's creation to its rightful place, in harmony with His laws. Gary Scott Smith gives us the Biblical view when he says, "We are to glorify the Lord not simply through ecclesiastical life (worship, the sacraments, Christian education and nurture, prayer) but by what we do in every sphere of life: marriage, family and home, leisure and recreation, work and economics, art, music, dance and drama, literature and communications, education at all levels, and politics and government. Christ died on the cross, not merely to reconcile individuals to God the Father, but to restore the whole creation to its rightful condition. Redemption therefore involves not only saving the souls of individuals but reconciling the entire world - all its structures, patterns, practices and relationships - to the Lord.4

Gen.1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Psa.2:11,12 Serve the LORD with fear, and rejoice with trembling. (12) Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Mat.28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. (19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Rom.8:20-22 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, (21) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (22) For we know that the whole creation groaneth and travaileth in pain together until now.

Christians are to by all their activities of life, are to be acting redemptively. The Holy Spirit is in the business of renewing and establishing the Kingdom of God on earth, through the lives of the people of God. Christ is to be the King of our lives and rule through us in daily activities. Christians are called upon to glorify God in all they do. Biblical law and standards are to be the measure of all that we do. Business, educational, marriage and family life, political or any other activity is to be based on principles of the Word of God, provide a testimony and example of God's Law-Word, acted out in daily living.

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4 God and Politics  page11
The infinite value of human life is demonstrated in Biblical Christianity. Christianity has produced education and human advancement on a world wide basis while socialistic principles have destroyed, education, wealth and human advancement. All over the world Christianity has provided schools, hospitals and other social services to help the poor and down trodden of the world. The atheists and their religion of humanism have done very little if anything at all to provided these services for the population. They have subverted the Christian institutions and revised their purposes and now use them to promote their humanistic religion.

Man as created is highest of all God's creatures. He is to exercise dominion in the name of and for the glory of God. All creation is to come under his headship and be used for his benefit. Human beings find fulfillment in surrender and service to his Maker. Each has been endowed with talents, giftings and abilities to serve a particular purpose. Every individual is develop and use his special endowments for the glory of God and the benefit of his fellow man. When each fits in his place there is harmony in the earth and fulfillment in the individual.

Human rights so highly esteemed by atheistic humanists give place to responsibility. The individual has heavy responsibility in his family, community, work and the earth. Rights are linked with
responsibility. Rights without responsibility lead to tyranny. Children's rights as an example has led to such ridiculous things as a handicapped child suing the parents for being born. Lawsuits of all kinds are now the order of the day. These are not to address real wrongs but to insist on rights. They are also seen as an easy way to riches. The theistic view elevates the responsibility and is careful about rights. A true Biblical theist believes in divine creation, and therefore, has a high regard to the rights of others. He will seek to defend them even at the cost of his own rights.

As a created being the individual is precious in the eyes of God, the community, and very importantly in the eyes of the law. While the whole society cannot be destroyed, or contaminated because of one individual, who would defy the laws of God, neither can the whole community override, disregard, nor devalue the individual. The society or state exists for the benefit of the individual not the individual for the state. leads to human value and true human rights.

Theistic creationism promotes life and destiny. The individual is of the utmost importance and his life is to be protected as far as possible. God who is the giver of life is the only one who has the right to take life. He can and does delegate the execution of certain members of society but it must on His terms and according to His law. Life, the gift of God is to be cherished until the very end.

The right to die is an abhorrent idea to the Biblical theists. It is the same attitude that brought original sin. I will be like God. It is a usurpation of His authority and deciding when my life shall end. Theistic creationism says each life is a destiny determined by God. Whether that life be short or long, pain free or filled with suffering, He has a purpose which we must not short circuit.

The same is true of abortion. Procreation was God's plan of reproduction. It is a great privilege for the human species to have a conscious part in the fulfillment of divine purposes in the earth. Abortion is the playing of God in the procreation area. Abortion becomes the taking of life outside God's authority and therefore usurping His Kingship.

The murder of the unborn does not justify the murder of the abortionists. Extremists have elected to take the law into their own hands and become executioners. The taking of life, as mentioned above, must be authorized by God and according to His law. The agent of execution, according to the law of God is either the next of kin or the government. Therefore we cannot take upon ourselves the taking of life.

Euthanasia is like right to die and abortion the unauthorized taking of life. Medical authorities, family members nor any other group, have the right to decide when a person should depart this life. No one nor combination of persons have the right to play God and decide destinies. Life is too valuable for finite human beings to play around with.

Artificial means of keeping a person alive can also be playing God. Medical advances in today make it possible to delay death indefinitely. It is difficult to determine when to "pull the plug" and is a matter for the study of ethics. We must not play God in the taking of life. We must also be careful about playing God in the extension of life.

The theistic view of man, emphasizes individual value and this effects his understanding of the penalty for murder. Murder is the unauthorized taking of a life, by one who has no authority to do so. The penalty for such rebellion against God and His law is death. The life of the victim cannot be restored but rather

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5 California Supreme Court Tupin v Sortini 31 Ca 3 220 - 1982
has been poured out. The only retribution that adequately brings justice is execution. The image of God in the victim has been marred and therefore the guilty must pay the supreme price. In addition to justice it clearly shows the value of human life. We have mentioned previously, the value of the victim's life, is determined by the penalty paid, by the offender. When the penalty is anything less than death for premeditated murder, we devalue the victim's life.

A murderer can be forgiven redemptively. Sin brought to the cross is forgivable. The offender can become a born again Christian who loves God and serves Christ. However, there is the matter of civil justice, which has not been removed by redemption. Therefore the penalty is to be carried out.

Sexual morality is governed by God's Word. Situational ethics in this or any other area are rejected in favour of God's absolutes. Sexual relationships are limited to within the marriage relationship. The love a man and a woman have for each other is expressed in many ways. One of the beautiful ways God designed for a husband and wife to relate together is in the area of sexual relationship. Any sexual activity not prohibited by the Word of God is allowed within the confines of that relationship, upon mutual agreement and for mutual enjoyment.

Homosexual activity like adultery is strictly forbidden to the theist. Homosexuality is a perversion of the God given gift of sex. The charges of homophobia notwithstanding the Biblical theists as believer in creation must declare homosexuality a deviant, none acceptable activity.

Homosexuality is becoming more readily acceptable as they come out of the closet and show themselves as "normal people". Society is condoning and even passing laws to favour homosexuals. Bible denying liberal churches are accepting them into their ministry. The acceptance of homosexuality or any other deviant sexual practice is a denial of theism and an acceptance of atheism, polytheism or pantheism.

Marriage is honorable in theistic thinking. God created male and female and designed they live in a family unit. It is a covenant between two people, given before God, they would live together until God by death separates them. The covenant, if taken seriously, gives them resources to work out differences and to learn to live in harmony. Divorce is not an option they consider. Anything that would undermine or weaken the marriage relationship must be avoided and rooted out. Christians, society and institution are to operate in ways that reinforce and encourage family living and relationships.

The theistic view of marriage does not lead automatically to the conclusion single life is second best. We all belong to the family of God, which is the priority family. In that family we are brothers and sisters. Therefore to be single is not to be second rate. Singleness can often be a means of greater service to God and His kingdom.

Monotheism as taught in the Bible declares there are absolutes and we are answerable to God for our actions. A person must conduct his daily affairs with eternity in view. One may be able to escape the consequences of wrong action while here on earth but there is a day or reckoning coming. God who sees in secret will reveal openly and demand an answer. Injustice will be corrected, dishonest dealings punished and all will be exposed before Him on that great day. Therefore there is a powerful incentive to do right even when we could do wrong and escape the consequences.

Some object that fear is not the best motivation for doing right. I agree love is a better motive. However fear is also a legitimate motivation for doing right. Many young people would be spared the
ravages of drugs, a life of crime and the devastation of evil if there was a fear of their parents, the law, the judges and of God. The recognition of the ultimate end of heaven and hell can be powerful motivators to come into obedience to God's law.

Man's duty to the state is subservient to, and an outgrowth of his first, highest and ultimately duty, which is to God, his Creator and Saviour. God's law is supreme. It is His law. The state is not the source of law but the administrator of His law and the distributor of His justice and righteousness. Thus those who would rule over others must have the rule of God in their hearts or there will be misrule and the people of God will be led away from His laws and purposes.

The good life comes in serving God and His purposes. He in turn blesses His faithful servants often with inheritance now but certainly in the world to come. This present evil world is not seen as the place for Utopia. When the righteous, die he enters immediately into the presence of the Lord. He awaits the day of resurrection, and the final culmination of the earthly purposes of God. His enters into the eternal world in fellowship with God and His people. (Fig. P1)
The goal of government is not an earthly Utopia but a system of justice that works and restrains the evil heart and actions of sinful man. It is also to free man from his own wicked inclinations, preventing him from fulfilling evil desires so he can learn to act with self-responsibility before God. Government according to Rom 13:3,4 is to be a terror to evil works. Sinful fallen man will always have a tendency toward evil. Therefore God ordained government will be a protector of law abiding citizens and a fearful deterrent to lawbreakers. When a government ceases to fulfill this role it ceases to be a legitimate God ordained government. Government however can never bring about a utopia on earth. It is a restraining force not a redeeming force.

Democracy, while not truly a Biblical concept of government, can be made to work. It must be based on the principles of human value which flow from creation. Democratic governments must be first answerable to the law of God and then to the people. The fallen nature of man makes necessary a system of checks and balances. The depravity of one area of government must be restrained by another. When one area becomes too strong, even in a democratic society, tyranny and oppression of the individual is the result. True democracy will only work were the people are God fearing and subject to His laws.

Creationism places a high value on each person. He exists to serve God and the community. He is not to use others for solely personal benefit. A person's actions are valued, because of their value to serve others, and to extend the kingdom of God. They come from a free expression of a heart, with a desire to serve God. A person is not a tool to be used and discarded when his useful is ended. He has intrinsic value, from the moment of birth, until the moment of death. Even in death they have eternal value.

In legal matters the individual is to be considered innocent until proven guilty. The guilt to be decided by the evidence of two or three witnesses. The credibility of the evidence and thus the guilt or innocence of the accused is to be decided by a jury of his social peers. No ruling or upper class could impose a verdict on the individual.

The value of the created individual implies he has the right to his property and to use and do with it as he sees fit. The earth is the Lords and the fullness thereof. He distributes it to people. They have both a responsibility and a right to it. He also can make agreements with others that must be honoured both by the parties involved and by the community at large. These principles of personal freedom, private contract and private property are basic in the view of man as created in God's image. They also lead to a free market economy. (Fig.Q1)
The government does not have a Biblical right to tax or dispossess an individual or family from their possessions. The Bible teaches the earth belongs to God. He is the Supreme governmental authority and therefore not subject to taxation. Property tax is unscriptural and illegal. Human beings have been given
stewardship of the property of God. Whenever civil authority controls land people are enslaved as we see from the story of Joseph in Genesis 47. According to Old Testament law Israel was not permitted to permanently take land from their fellow countrymen. The sale of land, was on the basis of crop years, to the year of jubilee. Then the land reverted to the original owners. The owners of property have a right and obligation to care for and defend the property given to them by God. Land marks were not to be removed. We understand by these things, God was stressing the importance of private access to an individual's land. The access would be a guarantee of economic and political independence. In counties where there is private control over the land and its use, there is freedom, economic independence, and a market driven economy. Biblically, the right to defend one's property extends to the taking of the life of the thief, if necessary, and if caught in the act of stealing. Knowing the high value God places on life, we now see the high value He places on private ownership of property.

_Psa. 24:1_ The earth [is] the LORD'S, and the fulness thereof; the world, and they that dwell therein.

_Psa.115:16_ The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.

_Deut.19:14_ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

_Prov.22:28_ Remove not the ancient landmark, which thy fathers have set.

_Prov.23:10_ Remove not the old landmark; and enter not into the fields of the fatherless:

    Economics, politics and theology flow into one stream. Everything flows from a theistic base. It is the reason any religions be it atheism, or secular humanism must create its own totally different political and economic system.

    Free enterprise comes from a theistic base. In a world without sin there would be cooperation and mutual concern. We live in a fallen world and the free enterprise system balances the short comings of our fallen human nature. The best interest of the entrepreneur is served by providing the best service to his customer. Therefore by best serving the interests of others, one is able to attain his own goals. Socialistic ideas while sounding lofty, presume a perfect world in which none have self interest.

    Prosperity and obedience to the law of God are irretrievably linked. The present economic woes in Canada are a result of ignoring the principles of God. God spoke through Moses in Deut. 28 and 29 giving the principles of prosperity and poverty. Obedience meant abundance. Disobedience meant poverty. God has not changed, His principles are eternal. Therefore when a nation violated the laws He created that nation is broken by those laws. The Western world and especially North America has prospered because of the gospel and the fact the nations were founded on the law of God. A country like India, for example, suffers great poverty. The religion of the people impoverishes the land and enslaved the people. If India were to turn to Christ over a period of years their economic condition would be completely changed.

    The issue becomes one of control of production, earnings and spending. Those with greater wealth, or skills earn more, and therefore, exercise more control over the wealth of the community. The question is which view, the Biblical view or the humanistic view of human beings, is the correct one. The matter becomes the control of spending and wealth in a society. Humanism seeks to have politicians and their
bureaucrats exercise that control. The Biblical view is man is responsible under God. Therefore governmental regulation and interference should be minimal. The society that has the greatest freedom is that in which the citizens submit to the principles of God as revealed in the Word of God. Those who live by His rules will experience His blessing. Tom Rose contrasts the results of the two views when he said, "As long as citizens conduct their personal lives and social relations according to Biblical precepts, the practical conduct of civil government will reflect this state of affairs. Power wielded by civil authorities will then be minimal. Individual freedom and self-responsibility and private control of property will be maximized. The economy will be market directed. Control of economic production will be widely dispersed among the populace. Taxes will be minimal, and of almost negligible impact. As men individually, and governments collectively, become less Bible-centered and more humanistically oriented, governmental authorities will gradually arrogate more and more power to themselves. Individual freedom, self-responsibility and the private control of property will decline. The economy will become centrally controlled by a humanistic government elite and taxes will become burdensome to the point of stifling personal initiative and productive creativity."6

Another principle in free enterprise that is Scriptural and comes from theistic creationist base is reward for effort. The person who works the hardest, provides the best service or in some way best meets the need of the people is rewarded. Success is based on industry and effort. The Bible recognized human beings have been created with an insatiable appetite. Sin has taken this part of human nature and made it greed. Human beings will take from limited resources and using their skill will maximize the resource. The harder or smarter a person works the greater will be the economic benefit. Benefit accrues as each human being is free to pursue his or her talents in developing the resources available. The economic well being of the community is advanced through this activity. (Fig. R1)

The theistic view of authority recognizes God as the ultimate authority. When one is submitted to His authority he also submits to delegated authority. The authority of the home, school, church and society has been designed to maintain order in human affairs. A theistic creationist's view flows into the authority God

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6 Economics: The American Economy page 51
has placed in the life.

   Fallen human beings can and do make mistakes. Leadership is made up of fallen human beings. Therefore, when they make a mistake, there is an appeal process which respects the authority, yet does not blindly submit to erroneous things. Followers are never to be in the position of disciplining leaders but with a proper attitude present our concerns in the matter.

   Man has the power or rationality and reasoning. These abilities are not sufficient for him to find truth. There must be special revelation, such as that contained in the Scriptures for human beings to find truth. Involved in the discovery of truth is faith. Faith is part of the learning equation. In his fallen state he fails to see even the most obvious truths, even though it is before his eyes. He refused to believe the truth so he is blinded by a lie (Rom.1:21,22; 2 The. 2:10,11)