

**THE SCRIPTURE DOCTRINE OF  
CREATION, WITH REFERENCE TO  
RELIGIOUS NIHILISM AND  
MODERN THEORIES OF  
DEVELOPMENT**

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The Scripture Doctrine of Creation, with Reference to Religious Nihilism and Modern Theories of Development by T. R. Birks

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# THE SCRIPTURE DOCTRINE OF CREATION.

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## INTRODUCTION.

THAT the glorious universe we see around us is the work of an Almighty Creator, the true and living God, is taught in the first sentence of the Bible, and affirmed throughout all the later books of Scripture. It holds the foremost place in the two main creeds of the Christian Church, and is there taught in the words, "I believe in One God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." The Law, the Psalms, and the Prophets, abound in testimonies to this great truth. It is declared strongly and plainly in the Gospels and Epistles of the New Testament, and is proclaimed anew in the song of the heavenly elders, and in the oath of the mighty Angel, in that great prophecy which crowns and completes the written messages of God.

This truth is not set before us in the Bible

with nice definitions or metaphysical subtleties, which might only obscure its simple grandeur. But it plainly includes two main ideas, that there is a Self-existent Being, the Supreme and All-wise Creator ; and that all other beings are creatures which receive their being as the gift of His bounty, and depend from the first on His good pleasure alone. Hence those weighty sentences of the Bible, "I AM THAT I AM. . . I AM hath sent me unto you." "Be sure that the LORD, He is God : it is He that hath made us, and not we ourselves." "I am the LORD, and there is no God beside Me." "I am God, and there is none else." To this Creator alone is ascribed supreme and essential goodness : "There is none good but one, that is, God." His nature, as revealed in the Bible, is inclusive of all good, and exclusive of all evil. He is Light, and in Him is no darkness at all. He cannot be tempted of evil, neither tempteth any man. He is "the Father of lights," from whom proceeds every good and every perfect gift. He is God almighty, everlasting, the Only Wise. He is Light, and He is Love.

This truth is the ground of all the morality of the Law, and of all the doctrines and promises of the Gospel. The holy will of God, the law of duty to His intelligent creatures, is summed

up first in the Ten Commandments, and then condensed into two only; the first and chief of these being the love of God with all the heart and mind, and the second, like unto it, the love of our neighbour. Social morality, we are thus taught, is a reflection of that which has God for its immediate object. The lower duty is a test of the higher, for "he who loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" But the higher duty is the source and fountain of the lower; for "the fear of the LORD is the beginning of wisdom," or of that moral goodness by which men depart from evil. So that, according to the voice of all Scripture, faith in the Creator, and love to His Name, is the only firm basis of social morals. A counterfeit, based on expediency alone, may do service in smooth and quiet times; but in times of conflict and temptation it is soon scorched, and, because it has no root, it withers away.

This fact of Creation, again, is the basis on which the higher doctrines of Christianity depend. Redemption is a new creation, described by figures and analogies drawn from this earlier work of God, which has gone before. Thus we are told that "if any man be in Christ,