

CREATION, THE KEY TO HISTORY

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ABSTRACT

This paper will show that what we believe about origins makes tremendous differences in our views of history. Evolutionists believe that this world is all there is (monism); biblical creationists believe that this world and time itself was created out of nothing by the personal, sovereign, transcendent God of the Bible. Evolutionist historians presuppose long aeons of "prehistory," minimizing the importance of human history as a whole; biblical creationist historians begin with man's creation in God's own image and likeness a few thousand years ago. Evolutionists are uncertain about man's historical purpose. Biblical creationists believe man's purpose is to obey God's creation mandate to be fruitful, multiply, fill the earth and have dominion over it, a mandate further charted by God's commandments and the Gospel; the key to history is how well or ill man obeys this mandate.

Ancient evolutionist paganism viewed history as recurring cycles, thereby robbing it of all meaning. For biblical creationism, history is linear from creation to Christ's Second Coming by way of the Fall, the Flood, the dispersal of the nations at Babel, the history of Israel, the Incarnation, Crucifixion and Resurrection of Jesus Christ, and the worldwide preaching of the Gospel. Modern paganism in both its materialist and pantheist "New Age" forms still believes in linear history as well though now rapidly discarding this remnant of Christian influence through "multicultural" education. It denies man's Fall and hence need for Christ as his Redeemer from sin. It believes in past upward evolutionary progress and expects change of human nature, merging of nations and one world government as history's next milestone. Evolutionist historians believe in determinism (by geography, heredity, economics, etc.) and/or chance. Biblical creationist historians believe God the Creator's will is the ultimate cause of all events, preserving man's freedom to obey or disobey God.

The biblical creation view of history is well undergirded today by the international scientific creation movement which shows that evolution cannot have happened. It is also confirmed by fulfilled biblical prophecy and by the bankruptcy of societies disregarding the creation mandate. Evolutionist educators and historians themselves have brought about the sad neglect of history study today by their reductionist, joyless theories of history as ultimately useless and meaningless. Creation based historiography has preserved consistent objective meaning and purpose for the study of history as an indispensable academic discipline. Creation based historiography recognizes the hidden role of evil supernatural spirits beginning with Satan in Eden, whose existence or evil modern evolutionists deny. Only creation based historiography joyfully promises man victory over these spirits and all adversity yesterday, today and tomorrow in Jesus Christ our Saviour (Gen. 3:15; Rom. 8:38-39; 1 Cor. 15:57).

References to St. Augustine's pivotal [City of God](#), Herbert Butterfield's [Christianity and History](#), Christopher Dawson's [Religion and the Rise of Western Culture](#), R. G. Collingwood's [The Idea of History](#), and to other contemporary historians and history textbooks round out this study.

INTRODUCTION

What we believe about origins makes tremendous differences in our views of history. Evolutionists believe that this world is all there is (monism); biblical creationists believe that this world was created out of nothing by the personal, sovereign, transcendent God of the Bible. Evolutionist historians presuppose long aeons of "pre-history" during which man slowly evolved from lower animals and primitive living to his high status today. They thus minimize the importance of human history properly speaking, and are committed to the idea of continuous progress toward a

nebulous higher state, like Marx's pure communism where the state withers away, Hitler's "Thousand Year Reich" ruled by a pure Aryan superrace, or "New Age" cult hero Pierre Teilhard de Chardin's spiritual "Omega point" where the world becomes Christ.

Biblical creationist historians, on the other hand, deny evolutionist "pre-history" and begin with man's creation in God's own image and likeness a few thousand years ago, thus dealing only with true human history. They are not snared by utopian visions of progress because they believe that man fell from his original perfection as created in God's own image and desperately needs salvation and restoration in Christ. Since man was created in God's own image and likeness, he is designed to live and receive true joy exclusively from God's own life and joy: "The joy of the LORD is your strength" (Nehemiah 8:10). As C. S. Lewis says,

What Satan put into the heads of our remote ancestors was the idea that they could ... set up on their own as if they had created themselves ... invent some sort of happiness for themselves outside God ...

The reason why it can never succeed is this. ... [God] Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on. There is no other. ...

That is the key to history. Terrific energy is expended - civilizations built up - excellent institutions devised; but each time something goes wrong. Some fatal flaw always brings the selfish and cruel people to the top and it all slides back into misery and ruin. That is what Satan has done to us humans.[8]

Ancient evolutionist paganism viewed history as recurring cycles, thereby robbing it of all meaning. For biblical Christianity history is linear from creation to Christ's Second Coming and absolutely meaningful every moment because ultimately directed by God the Creator and Sustainer, to Whom all men and nations are responsible. Modern paganism in both its materialist and pantheist "New Age" forms still believes in linear history though now also returning to ancient cyclical views.

Because evolutionists believe that this world is all there is, they have no independent, absolute standard for ethical judgment in history. They may judge on subjective grounds, or else say that events are their own justification. This robs the study of history of its instructive value. Biblical creationists have an independent, absolute standard for ethical judgment in history, namely, God's character and law revealed in the Bible. The Lord warns His people: "As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God" (Deuteronomy 8:20). Biblical creationists thus preserve the instructive value of history.

Evolutionist historians themselves have brought about the sad neglect of the study of history today by their reductionist, joyless views of history as ultimately meaningless. Only creation based historiography preserves consistent objective meaning and purpose for the study of history as an indispensable academic discipline. Creation based historiography also recognizes the role of evil supernatural spirits beginning with Satan in Eden, whose existence or evil modern evolutionists deny. Only creation based historiography joyfully promises man victory over these spirits because God as Creator is sovereign and victorious over all principalities and powers.

References to St. Augustine's pivotal *City of God*, Sir Herbert Butterfield's *Christianity and History*, R. G. Collingwood's *The Idea of History*, and to other historians and history textbooks will round out this study.

THE EVOLUTIONIST VIEW OF HISTORY

A Monistic Worldview

The evolutionist view of history is the perennial alternative and enemy of the biblical creationist view. First of all, it is impersonal and *monistic*, that is, it believes that this world is all there is. The evolutionist worldview does not admit supernatural or extra-natural action in history. This is also true for idealist, "spiritual," or magical views in today's "New Age" pattern because for them physical phenomena are mere "appearances," even as ideas or non-physical phenomena are mere "appearances" for materialist thinkers. Both deny the reality of anything, spiritual or physical, above and apart from this present world here and now. For them all that exists is at bottom one; it always existed in either changing (Heraclitus) or unchanging (Plato) form or forms.

Cyclical History

Second, ancient pagans saw the history of the world and mankind as cyclical, with the same events and phases recurring forever and ever without an absolute overall beginning and end. Some spoke of each individual cycle or revolution of the great wheel of time as a "Great Year" of 36,000 ordinary years. Hindu concepts of Karma and reincarnation as well as the long time spans demanded by modern evolutionists obviously fit well into this scheme. Modern, post-Christian pagan views of evolution and history seek in part to retain the idea of linear human history inherited from Christianity, and embrace the unbiblical idea of progress from primitive to highly evolved. However, there are also modern evolutionist cyclical writers and philosophers of history such as Oswald Spengler and his

The Decline of the West, first published 1917 and 1922, or Arnold Toynbee and his *A Study of History*, which appeared in the 1930s and 40s.

Evolution and "Pre-History"

After modern Darwinian evolutionism had become well established in higher education, most historians succumbed to its postulate that millions of years of "pre-history," during which "primitive" creatures evolved from apes to men, preceded the few thousand years of recorded human history, which alone is history properly speaking. The belief of two would-be historians expressed in a recent best-seller is typical: "For tens of thousands of generations, there was no civilization. There was no written language. There was no government, no larger organization of society at all [5]."

Unfortunately many Christian historians also swallowed this myth. Thus Sir Herbert Butterfield spoke of the "personalities ... the heirs of all the ages, whom creation groaned through so many astronomical eras and such long geological epochs to produce [3]." Not only did Butterfield accept the myth of long evolutionist ages of "pre-history," he even identified them with creation! With God's creation of all things out of nothing by His Word in six days, the foundation for a sure, victorious biblical Christian view of history, thus completely corrupted in his mind, he, like "a trumpet giving an uncertain sound" (1 Cor. 14:8), could only speak gently and tentatively on behalf of God's work in history. There is a trace of this evolutionist poison even in the fine Christian historian Christopher Dawson when he wrote that "Modern scientists rightly insist on the way in which the existence of modern man is conditioned by the inheritance of his prehistoric past [6]."

History and Progress

A close corollary of belief in man's evolutionary "pre-history" is belief in man's continuing progress to ever loftier heights of knowledge, freedom and civilization. This optimistic view of history and the future was especially prevalent around the turn of the twentieth century and even bedazzled Christian historians. We see it, for example, in the great Lord Acton who intended to write a history of the progress and expansion of human freedom from antiquity to his time (he died before carrying out this project, overly ambitious as well as futile in view of history's turn shortly after his death). Historical optimism steeply declined after World War I, the first world wide war in history, and the descent into Nazi barbarism of Germany, till then one of the most highly civilized nations on the globe. The horrors of communist rule in the Soviet Union were less publicized due to the leftist leanings of the majority of Western intellectuals. The Nazis, by the way, considered their racist policies, starting with sterilization and extermination of the physically or mentally handicapped and ending with the mass genocide of Jews and gypsies, as the praiseworthy enforcement of Darwinian evolution. However, the inherent logic of man's alleged upward evolution was reformulated after World War II by the vanguard of today's "New Age" movement, among whom the apostate French Catholic priest Pierre Teilhard de Chardin (d. 1955) enjoys special veneration.

The well-known American sociologist-historian Robert Nisbet shares this idea of progress as shown in his influential *History of the Idea of Progress*. Nisbet traces the idea of progress from the ancient Greeks to the middle of the twentieth century. He believes that only a renewal of religion or of a sense of the sacred can revive the idea of progress and with it the West, and that "the fusion of science and religion achieved by Teilhard de Chardin, one based upon the inexorable progress of human knowledge into the very distant future - and with this progress, the progress also of man's spirit and his estate on earth - will hold a very prominent place in it [10]." To Nisbet, the idea of progress

holds that mankind has advanced in the past - from some aboriginal condition of primitiveness, barbarism, or even nullity - is now advancing, and will continue to advance ... The idea ... must be thought a part of the very scheme of things in universe and society. Advance from the inferior to the superior must seem as real and certain as anything in the laws of nature [10, pp.4,5].

All this is deduced from atheistic or pantheistic evolutionism.

Nisbet maintains his defense of the idea of progress while admitting that "twentieth-century totalitarianism" and racism were founded on this idea of inexorable progress. He even writes that

From the post-medieval disciples of Joachim, eager to hasten through sword and torch ... the arrival of the millennium, through the zealots of the Puritan Revolution, through the Jacobins in the French Revolution, down to the Lenins, Stalins, Hitlers, and Maos of the twentieth century, the most awful of persecutions, tortures, massacres, and sieges of terror have had for their justification a sense of historical development, of *necessary* historical development, every bit as galvanizing as any Crusader's sense of God needing to be avenged against the infidel [10, p.139].

Nisbet's blanket endorsement of the idea of progress, and indeed the very idea of progress itself, is questionable when appalling atrocities are condoned in its name.

History and Judgment

Since nothing exists for evolutionists apart from history/"pre-history" itself, they have no independent, absolute standard of ethics by which to judge historical human action. Instead they take the events of history itself as their "standard," saying with the famous German poet Friedrich Schiller that "world history is world judgment" ("Die Weltgeschichte ist das Weltgericht"). In Darwinist tautological fashion they believe that success in history shows who is worthiest much like "survival of the fittest" shows who is fittest. In history evaluation the evolutionist worldview, lacking God and hence God's standard of ethics, must justify mere success regardless of how it was achieved. Much like the idea of progress, itself based on evolution, it has no basis from which to condemn a Hitler or a Stalin.

Determinism, Chance and Meaning in History

Non-Christian historiography hovers between determinism and chance as directing history's course. Deterministic factors are, for example, heredity and geography, while natural catastrophes striking a particular location at a particular moment might be mere chance. Such chance events or mere "accidents of history" then contribute to the outworking of determinist fate. Examples are the proverbial saying: "For want of a nail the horse was lost, for want of the horse the battle was lost, for loss of the battle the war was lost," or British historian J. B. Bury's famous reference to the shape of Cleopatra's nose as a decisive factor in the history of Rome. A butterfly's wings fluttering in China may eventually lead to a blizzard in New England - what meteorologists today call the "butterfly effect." All chains of cause and effect may be initiated by chances no more significant than this. By the way, this ancient, perennial determinism/chance model of history well fits the "punctuated equilibrium" evolutionist model proposed by Niles Eldredge and Stephen Jay Gould; the stream of determinism is comparable to their "equilibrium," and chance is analogous to their "punctuation." Of course this means that everything called "fate" is really the result of chance, and that there is no meaning to history other than the endless interplay and conflict of impersonal forces. If this were true, then the power-hungry tyrants of history, the Stalins and Hitlers, are justified by ultimate reality.

Falsified History

Monistic, evolutionist history writing has no absolute standard of truth (the very concept of absolute truth must logically be absurd to any evolutionist aware of the epistemological void of evolutionism). Hence the temptation to falsify history in order to substantiate one's party or individual ideology is often irresistible. (Christian history writing may err, but if it deliberately falsifies the facts, it is not "Christian" in principle, for then it violates the Commandment against bearing false witness against our neighbor. This is why the Bible itself does not gloss over the sins of its heroes, like King David.) Thus we have "party" historiographies of the Nazi or Communist variety which bend or suppress historical facts. The fact that Lenin (and not Stalin) began the rule of terror in the Soviet Union was not acknowledged until the great Alexander Solzhenitsyn incontrovertibly documented it in his *Gulag Archipelago*. Another example of falsification by suppression is M. N. Pokrovsky, for years the leading Soviet historian, who remained completely silent about the crucially important religious schism between the "Old Believers" and the Russian Orthodox Church in the seventeenth century in his *History of Russia* (London: Martin Lawrence, Ltd., 1931) because Marxism does not admit religious motivation. Modern Soviet historians attempted to construct a history of the development of Russian industry in line with Karl Marx's historical stages based on economic class war, which actual Russian history does not substantiate. Of course such falsification, if and when discovered, can backfire. This writer recently translated a letter from a Russian student who requested more information about biblical creation because of his disillusionment with falsified Soviet history!

In the West, a similar example of falsification today is the suppression of the Christian motivation and faith of Christopher Columbus. Columbus is a victim of the "politically correct" anti-Christian hatred of Western culture and "white patriarchal males" currently poisoning our climate of inquiry especially at our most prestigious universities. Absurdly, the famous church father St. Augustine, a native of Hippo, North Africa, and hence presumably not white, is usually among the targets of "politically correct" racism.

An example of outright "evolutionist" history is Frederick Jackson Turner (1861-1932), author of the "frontier theory" of American history. Turner based his theory on

the scientific "grant theory" most prominent in his own day, Charles Darwin's theory of evolution. Where Darwin had proposed an explanation for evolution in the natural world, Turner suggested that America was an ideal laboratory for the study of cultural evolution. The American frontier, he argued, returned man to a primitive state of nature. With the trappings of civilization stripped away, the upward process of evolution was re-enacted [11].

Later historians challenged or modified this theory in accordance with their own preferences. Today American frontier history is dominated by "politically correct" uncritical sympathy with American Indians, whose misdeeds are underreported. One-sided historical writing is by definition falsified.

Sometimes a prevailing false view of a certain historical period is due not so much to deliberate falsification but

rather to accumulated ignorance and misinformation. In such instances evolutionists and Christian creationists may well share the same mistaken views. One example is the false idea that the French Revolution was a liberating event to which we owe many civil liberties today. In reality it was a frightening outburst of vicious hatred of Christianity, unrestrained terror, butchery of tens of thousands of innocent people, and an economic disaster for France. A number of revisionist histories of the French Revolution have been published upon its 200th anniversary in 1989. The excellent *Revolution et Christianisme*, edited by the eminent French Swiss Christian author Jean-Marc Berthoud, is the best from the biblical Christian perspective. Another related example is the false idea among both secular and Christian historians that the American Declaration of Independence was not a Christian but a deistic document, and that we hence owe our civil liberties in America to the secular Renaissance or Enlightenment. In reality the Declaration was based on biblical creation and centuries of legal development of man's creation based inalienable rights by and within the Christian Church. For full details, see the outstanding book *Defending the Declaration* by Gary T. Amos [9].

Solipsist History

Modern philosophers of history generally belong to the two main categories of post-Christian thought, materialism-atheism and idealism-pantheism. The latter is especially compatible with "New Age" theorizing. An example of it is the British philosopher of history R. G. Collingwood (d. 1943) who taught at Oxford University. We will analyze his best known, posthumously published work, *The Idea of History*, still used in college history courses today, from the biblical creation perspective.

Being an evolutionist, Collingwood could not help but be a historical relativist. He thought that there is no point in asking whether any historian is right or wrong since historians are compelled to write as they do by the circumstances of the times in which they themselves live.

Collingwood saw the historian's own present "experience" of historical facts as that which gives meaning to history and even remodels human nature. For him "the historical process is a process in which man creates for himself this or that kind of human nature by recreating in his own thought the past to which he is heir [4]." Thus for Collingwood man, not God, is man's maker by means of "recreating" history in his own mind.

Collingwood believed that "'what really happened' is only 'what the evidence obliges us to believe' [4, p.154,204]." This reductionist definition allows each historian to decide for himself what evidence he will accept as compelling on the grounds of his present historically conditioned presuppositions.

Consistent with his evolutionist, relativist process philosophy Collingwood believed that man is the product of history, and that history is in principle endless. He rejected the Enlightenment's utopian thinking because man's mind "would give rise to new moral and social and political problems, and the millennium would be as far as ever [4, p.85]." seemingly unaware of the hopeless pessimism of this evolutionist view with regard to the utility of history study. If Collingwood were right about man's mind continually operating in new and different ways, the historical record would lose not only all transcendent but also all utilitarian value or meaning.

Collingwood asserted that history "is ... the self-knowledge of the historian's own mind as the present revival and reliving of past experience [4, p.175]." If this claim is accepted, the study of history is in essence reduced to the solipsist pursuit of "historical experience" within the mind of each individual historian. A historian trying to practice his calling as defined by Collingwood could never be sure that his purported "experience of the past" is not merely his own imaginary counterfeit of the past; thus the transcendent truth value of history as an academic discipline in pursuit of true knowledge would be abandoned. The example of Collingwood shows that for the consistent modern evolutionist relativist historian history is bound to become "a tale told by an idiot, full of sound and fury, signifying nothing" (Shakespeare in *Macbeth*).

Collingwood's work may be seen as an attempt to rescue history from meaninglessness in a supposedly evolutionist, relativistic world. The meaning he hoped to establish is history as "re-creation" of the past in each historian's mind. This "meaning," however, amounts to solipsism, the black hole of ultimate meaninglessness at the end of all evolutionist process thought. Sadly other prominent modern historians such as Americans Carl Becker (1873-1945) and Charles A. Beard (1876-1948) shared Collingwood's solipsist view of history. With such opinion leaders in the field of history, it is no wonder that its study in the primary and secondary schools of the West has been watered down to "social studies" or essentially eliminated altogether. The contemptuous comments of automaker Henry Ford, made in 1916 to a *Chicago Tribune* reporter in an interview about Ford's disarmament views, "What do we care what they did 500 or 1000 years ago? ... History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present, and the only history that is worth a tinker's damn is the history we make today" (*Reader's Digest*, June 1993, p. 98) could come from a "politically correct" educator or professor today. This cavalier attitude towards man's past and its lessons is suicidal but inevitable once belief in biblical creation and its personal, omnipotent, transcendent God, the key to history, is abandoned for monistic atheistic/pantheistic evolution myths.

THE BIBLICAL CREATION VIEW OF HISTORY

Is Not Monistic

The biblical Christian view holds that God is personal and transcendent, exists beyond and apart from this world here and now, precisely because this world is the product of biblical creation *ex nihilo*: God created it out of nothing, and without Him as its Creator out of nothing neither it nor history would exist at all.

Its Purpose and Meaning: the Creator's Joy

God freely created all things not out of necessity, "as though He needed anything" (Acts 17:25), but for His joy: "Thou hast created all things, and *for thy pleasure* they were and are created" (Revelation 4:11). Thus, God the Creator's joy is the purpose and meaning of all things whatever, and of history in particular. God was pleased with His creation when He first made it (Genesis 1:10, 12, 18, 21, 25, 31). God's creation is also meant to give joy to man, the creature made in God's own image and likeness, for "the joy of the LORD is our strength" (Nehemiah 8:10). Very few if any history books except, of course, the historical books of the Bible itself show awareness of this fundamental fact.

History is Linear; no "Pre-History"; History, "Progress," and Judgment

For the creationist there are, of course, no long ages of evolutionary "pre-history." On the basis of biblical creation fully accepted as true, and fully in conformity with science as shown today by a multitude of empirical evidences, Christian historians must not bow to any evolutionist stories of "pre-history" if they would keep faith with their Lord and honor their profession.

According to the Bible, history is linear and has a definite beginning and end. It began with creation about 6,000 years ago as shown by the biblical genealogies, and will end with our Lord's return and His final judgment of the quick and the dead (Matthew 25:31-46). He will judge our love for Him by how we have treated our fellow men, and our faithfulness to Him by how we have exercised our stewardship under Him (Matthew 24:14-30, the Parable of the Talents).

The Bible-believing Christian can never agree that the end justifies the means, or that we may do evil that good may come (Romans 3:8). Any idea of "progress" which omits, as do Nisbet and evolutionists, Creator, Fall and regeneration in Christ, is fatally flawed and doomed to failure.

From the biblical Christian perspective the idea that historical events themselves *always* constitute moral judgment is an error. C. S. Lewis rightly points to the "divine rebuffs [in Scripture] which this naive and spontaneous type of Historicism there receives; in the whole course of Jewish history, in the Book of Job, in Isaiah's suffering servant (liii), in Our Lord's answers about the disaster at Siloam (Luke xiii, 4) and the man born blind (John ix, 13). If this sort of Historicism survives, it survives in spite of Christianity [7]." How we have fulfilled our creation mandate, which is to give joy to our Lord Who created us for His joy, will thus decide whether we will "enter the joy of our Lord" (Mt. 24:21, 23) forever. Of course God's temporal judgment is pronounced upon the nations and rulers who forget Him and rebel against Him, though it may long delay and try the patience of His own obedient people (Revelation 6:10). As students of history we can and must evaluate men and nations in accordance with God's law revealed in Scripture, and this requires the utmost care in establishing the historical facts. The Christian father of history as an academic discipline, Leopold von Ranke, knew this well.

God is Absolutely Sovereign: Neither Determinism Nor Chance

God is omnipotent and omniscient, in full control of everything, and His will is the ultimate cause of every event in history. He uses everything and everyone, even His enemies, for His purpose. This does not mean that the efficiency of secondary causes, including men's wills, thoughts and deeds, is abrogated. As the Westminster Confession so clearly states:

God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of creatures, nor is the liberty or contingency of second causes taken away, but rather established [12].

On the contrary, and wholly admirably and praiseworthy, God can raise up a godless Pharaoh or Nebuchadnezzar freely boasting themselves against Him to fulfill His purpose and to show His power through them. The very men who crucified our Lord fulfilled God's design (Acts 2:23-24; 3:14-18). As Dorothy L. Sayers wrote in her magnificent play *The Man Born to be King*, the prophecies are fulfilled either *in us* or *upon us*.

Because God is a person, and we are also persons created in His own image and likeness, the bane of evolutionist history, impersonal determinism and chance, are excluded from biblical creation-based history. Hence history is not an ultimately meaningless, weary, everlasting struggle of force against force but has transcendent, eternal, absolute meaning, which is to restore the Creator's and men's joy in each other. For this "joy set before Him" Christ

"endured the cross, despising the shame" (Hebrews 12:2). On the contrary, each moment coming from God's hand to us, each act in history is full of meaning under God: in each moment we either turn towards Him or away from Him. Everything matters in our lives under God our Creator.

Nations in Creation and History

Nations, too, have created identities and are responsible for their actions to God their Creator. The word "nations" first occurs in the Bible in Genesis 10. Here the families of the sons of Noah are listed "after their generations, in their nations, and by these were the nations divided in the earth after the flood." Nations were in the Creator's original plan and purpose for developing mankind, and are the result of His command to our first parents and to Noah to be "fruitful and multiply, and replenish the earth" (Genesis 1:28; Genesis 9:1, 7).

Neither isolated individuals nor a one-world conglomerate of them, neither national chauvinism nor denial of separate national identities does justice to God's true created order, which is modeled after the Trinity-in-Unity of God Himself as the archetype of interpersonal and international relations. From this starting point - God Himself, in Whose image and likeness we human beings are created, as our model and pattern - and from it alone can we understand that nations are meant by our Creator to live together and to complement each other in loving harmony, yet without surrendering their respective distinct national "personalities" or created identities, even as do the Three distinct yet Triune Persons of the Godhead.

The Bible also teaches that not only individual people but nations will continue to exist in God's new heaven and new earth in eternity (Matthew 25:31-34, 41, 46; Revelation 5:9; Rev. 7:9). Consider especially Revelation 21:24, 26: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. ... And they shall bring the glory and honor of the nations into it." The great Russian Christian author Fyodor Dostoevsky was right when he wrote in his notebook, "The *nation* is nothing more than the *national personality*." It could not be otherwise, for our individual created identities include our nationality.

Genesis 10 shows that nations originally arise from individual ancestors and their families. Thus God promised Abraham, "I will make of thee a great nation" (Gen.12:1-2), and also that He would make a great nation of Abraham's son Ishmael (Gen. 17:20). People from one nation may join with another, as did "mixed multitudes" with Israel on the exodus from Egypt (Exodus 12:38), Rahab of Jericho (Joshua 6:25) and Ruth of Moab (Ruth 1:16-17). The American nation (U.S.A.) which began with settlers from England is now made up of immigrants from all over the globe. While God made all nations "of one blood", He also determined their "times before appointed, and the bounds of their habitation" (Acts 17:26).

Significantly enough, a nation's awareness of its *history* is probably the most important ingredient in holding it together, as shown by the Jews, the Poles, the Swiss, and so on. Falsify or suppress a nation's history - as was done in Russia under Communism, and is being done now in America - and the survival of that nation in its created identity is endangered. Henry Ford and modern educators notwithstanding, history is not "bunk" but indispensable.

Satan and History

Secular history is generally silent about evil spirits behind events. Documented historical "occult" movements claiming them as their guides receive only minimal attention, and then as a matter of the people's *beliefs* rather than actual existence of the evil spirits in which they believe. Since Christian history begins with creation and man's fall, it accepts the actual existence and activity of Satan and his demonic hosts beneath or behind historical events.

According to the Bible satanic principalities and powers work in *all people* who disobey God (Ephesians 2:2; 6:12). Hence all atrocities ostensibly inflicted by men upon fellow men, and all vicious anti-human motives, thoughts and philosophies behind them are due ultimately to the satanic hosts. They fiercely hate God and man, the unique being created in God's own image and likeness which they want to degrade, mutilate and destroy.

Satanic violence is nothing new in history. It has marked all the great idolatrous, demon-worshipping societies of antiquity, for "the things which the gentiles sacrifice, they sacrifice to demons and not to God" (I Corinthians 10:20). In ancient Babylon Chaldean sorcerers developed charms and a spiritual poisoner's art much like voodoo. Human sacrifice was an important part of Babylonian religion. Assyrian palace walls commemorate the most horrible anti-human cruelty, especially against conquered peoples, which was also prevalent in ancient Canaan. The Aztecs practiced exceeding torture, human sacrifice, and cannibalism as part of their religion and warfare, as did the Mayans. There are many eyewitness reports of North American Indians' horrible cruelty towards strangers. Human sacrifice is reported today as part of demonic and witchcraft rituals not only in Africa but increasingly in the post-Christian West. Modern mass murder and unspeakable barbarities in this century include the Nazis (champions of Darwinian evolutionism and with important ties to the occult), the Communists, the slaughter of well over a million Armenians by the Turks during World War I, of about three million Cambodians by the communist Khmer Rouge in the 1970s, of some 500 people by communist terrorists in Angola, ushering in decades of civil war, and of 6-800,000 Serbs, often with obviously satanic methods, by the Nazi-like Croatian "Ustashi" during World War

II (which set the background for the grisly civil war in the former Yugoslavia as this is being written). Finally, since the 1970s the unprecedented abortion holocaust around the world is destroying many millions of innocent human beings and thus severely impoverishes mankind's future.

Houston Steward Chamberlain openly stated that he wrote his master work *Die Grundlagen des Neunzehnten Jahrhunderts (The Foundations of the Nineteenth Century)* while possessed by a demon. Published in 1899 (a historical period of spectacular occult revival all over Europe, especially Russia), this book profoundly influenced the Nazi movement. There is persuasive evidence that Karl Marx, the founder of Communism, turned against God and became a Satanist. The same applies to other Communist leaders including Lenin and Stalin.

There are striking similarities between individual and mass atrocities far apart in time and space. Underlying them all is the murderers' bizarre desire to strip their victims of their human identity. Because this craving is so universal and so anti-human in essence, it has a source deeper than man. Scripture teaches that this source is Satan. The bodily harm he instigates pictures what he is really after: the eternal damnation of men's souls in hell with him (Matthew 25:41; 1 Peter 5:8; Revelation 12:12). As the enemy's attacks mount, we can take courage from the fact that he has already been defeated by Christ at Calvary. Besides, he is but a creature and can never prevail over the Creator, the sovereign triune God of Scripture.

St. Augustine, Pioneer of Christian History

St. Augustine's massive and pivotal work *The City of God* was first published between 413 and 425 A.D., and has appeared in many editions and translations to our own day. Augustine affirmed that all things are ordered by God's providence. Further, throughout history there is division between God's people, the "City of God" or "City of Pilgrims," and those who reject God, the "earthly city." All human beings feel the need of social peace, but citizens of the "earthly city" feel no higher need than this. However, earthly "peace" is not man's highest goal, and citizens of the "City of Pilgrims" who seek another, heavenly country are hated and envied by the rest. The earthly city "looks for glory from men, the latter finds its highest glory in God, the witness of a good conscience. ... The one city loves its own strength shown in its powerful leaders; the other says to its God, 'I will love you, my Lord, my strength.' [2]"

The *City of God* is not about the godly pilgrims' escape or isolation from this world, but about their ordered love of God and man while in but not of this world. Troubles befall us all and are ultimately the result of sin. History is linear from creation to the last judgment. The Church will endure here and now, including through the short end time when the Devil will be unloosed and lead all nations astray to wage war on her just before our Lord's Return. The two cities are intermingled throughout history in general and even in the visible church; the Church witnesses by preaching the gospel and living faithfully and sacrificially.

Augustine's thought was so revolutionary because he began history, as does the Bible, with creation, thereby rejecting the deadening evolutionary pagan concept of cyclical history. He also "broke the mold of classical, Graeco-Roman thought by denying the classical ideal of available self-perfection. ... Without God's sacrificial intervention, this world is trapped in an endless cycle of domination and resistance, rule and revolution - all moved by the love of self and pursued by the power of death [1]." This view, of course, is echoed by C. S. Lewis's statement early in this paper about why man's earthly empire building always fails. It is the perennial unique, unchanging, creation-based Christian view of history. Later Christian thinkers elaborated it in various details but did not substantially depart from it. Examples are Johann Georg Hamann (1730-1788), who thought the Bible's history of Israel was a type for the history of other nations, or Peter Marshall and David Manuel's *The Light and the Glory* which tells how God shaped early American history and makes a fine history textbook for junior high school students today.

Augustine first gave absolute meaning and value to history by placing it within the Creator's sovereign, gracious and wise providential order. How we act out our God-given parts in this prelude for eternity determines our roles in the "main play" in God's new heaven and earth, and it has didactic value and meaning for others as well.

CONCLUSION

We have compared evolutionist and creationist ways of looking at history. We saw that the evolutionist view of history is impersonal and monistic, denying the reality of anything above and apart from this present world. It was cyclical in antiquity and is now leaning toward the cyclical view again. It postulates immense periods of "pre-history," thus robbing history proper of meaning and embracing an unbiblical idea of human "progress" from primitiveness to advanced knowledge. It has no standard for ethical evaluation of human action in history. It hovers between determinism and chance as directing history's course. It has no standard for truth and hence is open to deliberate falsification of history in addition to falsification out of ignorance. Most recently it has descended into outright solipsist history where, like the British historian R. G. Collingwood, the historian relives and recreates history within his own mind.

The creationist historian avoids all these evolutionist traps. He begins with the personal Creator, Who created all things and began history for His joy. He denies all mythical evolutionary "pre-history," thus assigning importance to history proper. He sees history as linear with definite beginning and end. He rejects any idea of "progress" omitting creation, fall and regeneration in Christ. He excludes impersonal determinism and chance and their play of "forces" in the name of the personal, sovereign Creator. He has a place for nations in history by virtue of their creation. He also recognizes the existence of Satan and evil demonic hosts behind many historical events, especially human sacrifice, violence and atrocities, but he also knows that the final victory has already been won by Christ at Calvary, a historical event.

Christian historiography with biblical creation as its starting point was introduced by St. Augustine's revolutionary *City of God* which broke with the pagan evolutionist worldview of antiquity and thus gave absolute meaning and value to history. It is unique and unchanging in principle. When it is abandoned, as it now largely is in academic circles, history as a truth-seeking, meaningful and valuable academic discipline is abandoned as well. Creation is the key to history.

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