

# THE CREATION MANIFESTO



THE BIBLICAL CREATION SOCIETY

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## Introduction

The Creation Manifesto has been drawn up by the Biblical Creation Society in order to present systematically the consequences and implications of the account of the origin of the cosmos in Genesis.

The purpose of the document is not to make an exhaustive statement about creation. It is rather to state what we consider to be the irreducible minimum that we can accept on the subject and continue to be faithful to the Word of God; any less would ignore vital areas of biblical data. We trust that this Manifesto will be a valuable tool in fostering closer ties between Christians and in dialogue with those who differ from us.

The Manifesto is in the form of a positive statement. Starting with the biblical teaching on the Creation and associated doctrines, it then sets out a number of the necessary practical and moral consequences of these teachings, demonstrating the continuing relevance of creation to the church's life and witness in the twentieth century. The third section pursues this relevance into a number of fields of study, including science, demonstrating that we cannot ignore the hand of the Creator in any discipline. It is not concerned with technical theories of evolutionary change, because the Manifesto is not a defensive document.

It must be added that we recognise the integrity of those Christians who cannot accept all of this document. Nevertheless, this is where we stand, believing that for truth's sake we can do no other.

*Biblical Creation Society, 1996.*

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# THE CREATION MANIFESTO

## 1.0.0.0 THE SCRIPTURAL DOCTRINE OF CREATION

1.0.0.1 This is a statement of what we believe the Bible teaches concerning Creation, with particular reference to God, man and salvation.

## 1.1.0.0 THE PRIMARY AUTHORITY OF SCRIPTURE

### 1.1.1.0 The Plenary Inspiration of Scripture

1.1.1.1 The foundation of our belief in Creation is the Bible, the Word of God, which is the Christian's sole source of absolute authority.

1.1.1.2 The Word of God consists of both the Old and New Testaments, mediated through human authors, who were nevertheless infallibly guided by the Holy Spirit in their writing (2 *Tim.* 3:16).

1.1.1.3 This necessarily implies verbal inspiration<sup>1</sup> of the original manuscripts and freedom from error not only in spiritual matters but also in references to, or accounts of, nature and history (2 *Pet.* 1:20–21).

### 1.1.2.0 The Historicity and Interpretation of Genesis Chapters 1–11

1.1.2.1 These chapters not only purport to be historical in character, but are treated in this way by the New Testament writers and by Christ Himself (*Matt.* 19:4; *Rom.* 5:12–14; 2 *Pet.* 2:5; 3:5–6; *Jude* 11, 14). The inspired New Testament hermeneutic<sup>2</sup> of Genesis 1–11, including especially the New Testament understanding of the origin, identity and significance of Adam and Eve is, and must be, the basis for our interpretation and understanding of these chapters.

1.1.2.2 The principle of the perspicuity of Scripture<sup>3</sup> follows from the doctrine of inspiration, God's purpose in Scripture being to reveal and not to conceal the truth. Thus the events recorded in these chapters (Creation, the Fall, the Flood, etc.) actually occurred and are accurately recorded for us in Scripture.

1.1.2.3 The doctrine of inspiration does not imply that the words of Scripture can be treated as scientific statements. Of necessity, when the infinite God speaks to finite man, He takes account of human limitations, but always without error.

## 1.2.0.0 THE CREATION

### 1.2.1.0 The Creator

1.2.1.1 The Creator is the triune God of the Bible, without beginning and without end. All three Persons of the Trinity were active in Creation (*Gen.1:1–2; John 1:3*).

1.2.1.2 In particular, the One through whom and for whom all things were created, both physical and spiritual, is the Son of God, the Lord Jesus Christ (*John 1:3,10; Col.1:15–17; Heb.1:2*).

### 1.2.2.0 The Creation

1.2.2.1 Creation is the foundational (though not the central) doctrine of the Bible. The distinction between the Creator and the creation is basic to biblical thinking about the true nature of reality, as in Genesis 1:1. Everything finds its purpose, its fulfilment and meaning through a right relationship to the Creator (*Rom.9:20–21;11:36*).

1.2.2.2 God created all things out of nothing<sup>4</sup> (*Heb. 11:3*).

1.2.2.3 Strictly speaking, the original Creation of the cosmos<sup>5</sup> in the beginning may be denoted 'Absolute Creation'. Here God worked without the aid of pre-existing materials; by contrast, in several major phases of biblical Creation, such as the Creation of the first man and the first woman, God worked with materials He had already created; these phases may be denoted 'Mediate Creation'.

1.2.2.4 The formation, structuring and filling of the visible created world was accomplished in six consecutive natural days<sup>6</sup> of creative activity. The initial creation is described as 'formless and empty' (*Gen. 1:2*), the succeeding days being concerned with the forming and then the filling of the world. The week is defined by the six days of creative activity and the day of rest (*Exod. 20:8–11*).

1.2.2.5 The whole completed creation, the handiwork of God, was described by God Himself as 'very good' (*Gen.1:31*).

1.2.2.6 On the seventh day God rested from His work of Creation, which was now finished (*Gen.2:1-2*). After this day, Creation is always spoken of in the past tense (*Heb.4:3*). The work of Creation was therefore a complete, finished work, ‘very good’, and without sin or any of its consequences.

### 1.2.3.0 **Providence**

1.2.3.1 God is constantly upholding and governing His creation—by that same ‘powerful Word’ through which the worlds were originally summoned into existence (*Ps.33:6; John 1:1-3; Col.1:16f; Heb.1:3; 11:3; 2 Pet.3:5*).

1.2.3.2 These divine works of upholding/sustaining and governing are commonly called ‘Providence’ and are the basis of ‘natural law’—as presupposed and perceived by the natural scientist. The regularity and dependability of natural law are illustrated in Scripture by references to the cycle of the seasons (*Gen.8:22; Acts 14:17*) and of the heavenly bodies (*Jer.33:25*).

1.2.3.3 Both absolute and mediate Creation, however, are divine acts which transcend God’s providential mode of activity relative to the world. Divine creative acts are acts of divine power which result in the existence of that which was not. Examples are the origin of life, the Creation of man, and, at the consummation of this present age, a general resurrection (*1 Cor.15:20-23*).

## 1.3.0.0 **THE CREATION AND NATURE OF MAN**

### 1.3.1.0 **Man and Woman**

1.3.1.1 Adam, the first man, was created ‘from the dust of the earth’ by God’s ‘forming’ and by ‘inspiration’<sup>6</sup> of the divine breath so that he then became a ‘living being (or creature)’ (*Gen.2:7; 1 Cor.15:45f.*). Since animals are also described as ‘living beings’ (*Gen.2:19*), it follows that ‘Adam’ was not a pre-human animal nor had a non-human evolutionary ancestry or he would already have been a ‘living being’ and could not subsequently have become one. Hence Adam’s creation must be understood as miraculous ‘special’ creation starting from non-living earthly material.

1.3.1.2 The origin of Eve, the first woman, is also described historically—as the account of the origin of mankind culminates

in the miraculous Creation of Eve from Adam's side (*Gen.2:21f.;1 Cor.11:8; 1 Tim.2:13*).

1.3.1.3 From Adam and Eve has descended the entire human race in accordance with God's plan and blessing (*Gen.1:28; 3:20; 5:3f.;Acts 17:26; Rom.5:14*).

### 1.3.2.0 **Made in the Image of God**

1.3.2.1 Both Adam and Eve participate as image-bearers of the God who created them (*Gen.1:27; 5:1*).

1.3.2.2 This image of God differentiates man from the animals, in that he alone is a spiritual being, enabled to have a personal relationship with his Creator (*Gen.8:5,6; Ps.8:3-8*).

1.3.2.3 Adam and Eve were without sin and enjoyed complete fellowship and communion with God until they disobeyed His commandment (*Gen. 2:25; 3:8*).

### 1.3.3.0 **Dominion**

1.3.3.1 When God created mankind He gave them dominion over the created world (*Gen.1:26,28; Ps.8*).

1.3.3.2 This dominion included a mandate to both use and take care of the created order (*Gen.1:28; 2:15*).

## 1.4.0.0 **CREATION AND SALVATION**

### 1.4.1.0 **The Fall**

1.4.1.1 Man's first act of disobedience ('the Fall') occurred historically and was punished by death in two forms. Adam and Eve became subject to physical mortality (*Gen.3:19; 5:5*) and also died spiritually, being separated from God by their sin (*Gen.3:24; Eph.2:1,5*).

1.4.1.2 Furthermore, Adam's descendants inherit his fallen, sinful nature (*1 Cor.15:21-22*), and liability to physical and spiritual death, so that humans are born sinners (*Ps.51:5*), subject to mortality (*Rom.5:12; 8:21-23*), and spiritually dead, subject to the judgment of God (*Eph.2:3*).

1.4.1.3 As a further consequence, the Fall resulted in judgment on the natural order over which Adam had been given dominion. The



creation became subject to ‘the bondage of corruption’ and remains thus until the return of Christ (*Gen.3:16,17–19; Rom.8:19–21*). This includes the cursing of the ground (*Gen.3:17*), the presence of thorns and thistles (*Gen.3:18*) and the introduction of animal death (*Gen.3:21*).

#### **1.4.2.0 A Bodily Resurrection**

1.4.2.1 Salvation in the New Testament is not only salvation from the penalty of sin, but also from its consequences. Chief among these consequences is physical death (*1 Cor.15:20–23,26*). Physical death was not therefore the experience of man before the fall.

1.4.2.2 In consequence with man’s miraculous origin, he will experience a miraculous destiny; all men being raised physically from the dead at Christ’s return (*John.5:28–29; 1 Cor.15:23*), either to eternal life with Christ or everlasting punishment. It is inconsistent to accept scriptural teaching on man’s supernatural destiny without accepting his supernatural origin.

#### **1.4.3.0 The Purpose of Creation**

1.4.3.1 All things were created by Christ and for Christ (*Col.1:16*), but His glory will be most fully revealed in the new, restored creation (*Rom.8:18–21*), of which Christ, the Lamb of God, and His church, those whom He has redeemed by his blood, will be the centrepiece (*Eph.1:23; Rev.21:22*). This is the purpose which God had in creating the world (*Matt.25:34*).

#### **1.4.4.0 First Adam and Last**

1.4.4.1 That Adam was mankind’s ‘representative head’ in sin and death, is essential to the New Testament teaching on salvation, where Jesus Christ is presented as the representative head of the redeemed both in justification and the enjoyment of eternal life (*Rom.5:12–21; 1 Cor.15:21–23,49; 1 John.5:11–12*), and as the head of the new creation. The unique descent of man from Adam, and the consequent inheritance of original sin, is therefore integral to the gospel.

## **2.0.0.0 PRACTICAL AND MORAL IMPLICATIONS OF THE DOCTRINE OF CREATION AND THE FALL**

2.0.0.1 This section shows how the doctrine of Creation has immediate practical application in the world today, is the foundation of morality and is vital to the gospel itself. The headings relate to the topics in Section 1 which underlie these points.

### **2.1.0.0 THE PRIMARY AUTHORITY OF SCRIPTURE**

#### **2.1.1.0 The Plenary Inspiration of Scripture**

2.1.1.1 The Bible is not a ‘scientific text book’, but it does not err when referring to areas of the natural realm or history and is therefore reliable in all statements relating thereto.

2.1.1.2 We reject any approach which undermines the doctrine of verbal inspiration. We reject the version of the ‘two books’ approach to knowledge which suggests that God’s revelation in nature can be approached independently from its revelation in Scripture.

#### **2.1.2.0 The Historicity and Interpretation of Genesis Chapters 1–11**

2.1.2.1 It is a requirement of Christian discipleship that we must follow the understanding of human origins and destiny definitely endorsed by Jesus Christ and his Apostles. Genesis 1–11 is therefore to be understood as an historical record and not mythology, however defined, nor as apocalyptic. This also follows from the principle of the perspicuity of Scripture<sup>3</sup>.

2.1.2.2 We must recognize that the Creation acts of Genesis 1–2 are miraculous and the processes are not, therefore, subject to normal scientific investigation. The consequences of these miraculous and revealed acts of God may be investigated subject to the recognition of the miraculous and unique nature of these events.

2.1.2.3 It is revealed that physical death post-dates the Fall (*Gen.3:19; Rom.5:12; 8:10–11*).

2.1.2.4 The genealogies trace the human race back to Adam. The Creation account identifies man’s Creation on the sixth day of Creation. Even allowing for some gaps in the genealogies, the

earth cannot be more than a few thousand years old. (e.g. *Gen.5; Gen.10; 1 Chron.; Luke 3:23–38*).

## 2.2.0.0 **THE CREATION**

### 2.2.1.0 **The Creator**

2.2.1.1 All worship, praise and obedience is due to God, the Father Almighty—Maker of Heaven and Earth, and to His only Son, Jesus Christ our Lord—because He is Creator (*Rev.4:11; Ps.149; Col.1:16*).

2.2.1.2 All of the created order declares that it is indeed created and proclaims its Creator (*Ps.104; Rom.1:19–20*). Those who fail to acknowledge the Creator are inexcusable and render themselves subject to God’s judgement because of wilful neglect of the evidence (*Ps.19:1–4; Rom.1:18–25*).

### 2.2.2.0 **Creation**

2.2.2.1 The whole creation is God’s gift to the human race to be enjoyed with gratitude (*Ps.104; 1Tim.4:1–5*), though self-denial may be required out of love, or for God’s service. (*Rom.14:21; 1 Cor.7; Matt.19:12*).

2.2.2.2 Because creation is God’s handiwork it is to be respected by men as well as enjoyed.

### 2.2.3.0 **Providence**

2.2.3.1 Creation, being an intelligent, teleological<sup>8</sup>, purposeful act of God, does not admit of interpretations that rely on ideas of ‘randomness’ or ‘blind chance’ (*Prov.16:4; Rom.9:19–22; Col.1:16*).

2.2.3.2 Since God upholds all that He has made (*Col.1:17; Heb.1:3*), we must see the hand of God in the continuation and consistency of the material world (*Gen.8:22; Ps.104*).

2.2.3.3 God is in control of His creation, and therefore of history, and from Creation has ordered all events according to His will (*2 Kings 19:25; Prov.16:4; Acts 17:26; Rom.9:19–22; Eph.1:11*).

## 2.3.0.0 THE CREATION AND NATURE OF MAN

### 2.3.1.0 Man and Woman

2.3.1.1 Male and female are equally the image of God (*Gen.1:27*). Therefore we sin in all things that lead to the treatment of woman or man as inferior, and Christians are to recognise the equality of the sexes in Christ (*Gal.3:28*).

2.3.1.2 Nevertheless the husband was given a headship in marriage at Creation (*Gen.2:18–23*), which is reaffirmed in redemption (*Eph.5:23*). This headship is not to be expressed as domination which is a sinful consequence of the Fall (*Gen.3:16*), but in love, service and honour (*Eph.5:25–33*).

2.3.1.3 God created mankind for lifelong monogamous marriage between a man and a woman (*Gen.2:18–25; Matt.19:4–6*). This means that polygamy always falls short of God's best and that easy divorce, adultery, fornication and homosexual practices must be rejected as offensive to God and as being destructive to our well-being as His creatures (*Rom.1:24–27; 1 Cor.6:9–10; Rev.21:8*).

2.3.1.4 Man has been created as a physical being and God declared that this was good (*Gen.1:31*). Therefore there must be no despising of the body or sexuality, nor forbidding of marriage; rather there should be a grateful enjoyment of the good physical life which God has given us (*1 Tim.4:4*).

### 2.3.2.0 Made in the Image of God

2.3.2.1 Man was created with the ability to communicate in language, and is to be a truth-teller as is his Creator (*Gen.1:28,3:9–19; John 8:44*).

2.3.2.2 As a creation of the triune God, mankind was made a social creature (*Gen.1:26–27*).

2.3.2.3 As God created man for a purpose, all men have a God-given potential to fulfil (*Gen.1:28; Eccl.12:13*).

2.3.2.4 Man has a dignity and worth unique in all of creation (*Ps.8; Matt.6:26; 10:31*). This unique dignity as being in the image of God means there must be respect and love for all members of the human race.

2.3.2.5 As all men come from one common ancestor (*Acts 17:26*), and all bear God's image, no one should be considered of lesser worth by virtue of race, class, education, culture, job status or sex (*Rom. 12:16; James 2:1–9*).

2.3.2.6 As man bears the image of God from the womb (*Ps. 139:13–16; Job 10:8–12*), it follows that from the earliest stage of development to the time of death, the individual life is to be treated with respect and care. This means that abortion<sup>9</sup>, infanticide, euthanasia and embryo experimentation must be rejected.

### 2.3.3.0 **Dominion**

2.3.3.1 Man is given dominion over the created order as God's vice-regent (*Gen. 1:28; Ps. 8:6*). Consequently this is a position of responsibility before God to be exercised through stewardship.

2.3.3.2 Dominion is expressed in Adam's naming of the animals (*Gen. 2*) and scientific activities such as biological classification are, therefore, a proper part of that dominion.

2.3.3.3 Dominion also means shaping and changing the creation, not just tending what is there (*Gen. 4:3, 20–22; Deut. 8:7–9*). This means that activities such as agriculture and technology are good in principle, but only while maintaining a proper respect for the creation and opposing wanton and unnecessary destruction of different parts of the created order. We should, therefore, seek to balance care for the environment with its use for man's benefit. In our care and concern for the welfare of animals, we should maintain a Scriptural perspective concerning the greater value of man. (*Matt. 6:26; 10:29–31; Luke 12:24*).

2.3.3.4 This dominion has been made more difficult to exercise because of the Fall (*Gen. 3:17–19*). It is a blessing because in working we express an aspect of the image of God, yet it is sometimes a curse and a trouble because of the Fall.

## 2.4.0.0 **CREATION AND SALVATION**

### 2.4.1.0 **The Fall**

2.4.1.1 Because of the Fall, man has become a sinner incapable of living up to God's glory and reflecting God's righteous and holy character. This sinfulness in thought, word and deed renders

him subject to the judgment of God, the judgment of alienation from his Creator (*Rom. 3:19,20; Eph. 2:1–3; Col. 1:21*).

2.4.1.2 This sinful character of man makes him dependent completely on the grace of God expressed in Christ if he is to be restored to fellowship with his Creator (*2 Cor. 5:17–19*).

2.4.1.3 The Fall has brought the effects of sin into every aspect of human life, including relationships between man and God, man and his body, man and himself, man and woman, man and his fellow man, man and creation, and even into creation itself as the sphere of man's dominion (*Gen. 3:14–23; Rom. 8:18–22*).

2.4.1.4 These effects include alienation, suffering, frustration, decay, and sorrow; the true cause of man's predicament is, therefore, sin.

### 3.0.0.0 **PHYSICAL, HISTORICAL AND SCIENTIFIC AREAS OF CREATION IN WHICH THE BIBLE IS DEFINITIVE**

3.0.0.1 While the Bible is not a scientific textbook, it makes some clear statements which have a direct bearing on the study of science, and other disciplines. These statements establish baselines and frameworks for our study of these subjects. The matters contained in the following sections are of crucial and central importance (though by no means exhaustive). A failure to incorporate these into the particular disciplines concerned will not only be a failure to glorify the Lord in that aspect of His Creation, but will result in a failure to fully comprehend the subject.

#### 3.1.0.0 **COSMOLOGY**

3.1.0.1 The created order had a specific beginning (*Gen. 1:1; Matt. 19:4; Heb. 1:3*).

3.1.0.2 The sun, moon and stars were created after the earth and on the fourth day of creation<sup>6</sup> (*Gen. 1:14–19*).

#### 3.2.0.0 **GENETICS AND SOCIOLOGY**

##### 3.2.1.0 **The Created Order**

3.2.1.1 The created order was originally perfect without genetic defect or disease in any part of it (*Gen. 1:31*).

3.2.1.2 Human death, genetic defect and disease had no part in the original creation but are a result of Adam's sin (*Gen.3:22,23; Rom.5:12; 8:20,21*).

3.2.1.3 Plants and animals were created in definite groupings referred to as 'kinds' and reproduce after these kinds (*Gen.1:11,12, 21,24*).

3.2.1.4 The history of all land animals and birds is marked by the genetic bottleneck of the Flood. At that time, the only individuals of the biblical kinds of land animals and birds to survive were those in the ark.

### 3.2.2.0 **Mankind**

3.2.2.1 Man was created as a being quite distinct from animals. While he may share some physical characteristics with animals, he was separately created and is the only creature made in the image of God, with all that image means (see Section 2). He must therefore be regarded as unique (*Gen.1:26,27*).

3.2.2.2 Two distinct sexes were created for the human race (*Gen.1:27; Matt.19:4*).

3.2.2.3 The entire human race is descended from Adam and Eve (*Gen.2:20–23; 3:20; Acts 17:26*).

3.2.2.4 The present human population is also descended from those saved through the Flood in the ark: Noah, his wife, sons and daughters-in-law (*Gen.9:1; 2 Pet. 2:5*).

### 3.3.0.0 **GEOLOGY, HISTORY AND ANTHROPOLOGY** (including Zoology and Palæontology)

#### 3.3.1.0 **Human History**

3.3.1.1 Genesis shows that at the beginning man was civilised, intelligent and cultured. The use of bronze and iron for tools, the cultivation of crops, the tending of domesticated animals and the use of musical instruments was known from the very beginnings of man's history (*Gen.4*).

3.3.1.2 The picture, as usually presented by evolutionary anthropologists and historians, of the human race struggling up from brutish beginnings eventually to reach the sophistication of the modern age is not supported by the Bible.

3.3.1.3 The recorded human life spans (which we may take as typical) were about 900 years at the beginning of history (*Gen.5*).

3.3.1.4 The population of the earth following the Flood became concentrated around Babel and migrated over the earth from there (*Gen.11:9*).

### 3.3.2.0 **The Flood**

3.3.2.1 The Flood (Genesis 6–8) really happened in history; this was affirmed by the Lord Jesus Christ (*Mt.24:37–39; Luke 17:26–27*) and, therefore, to deny this is to disbelieve Christ Himself.

3.3.2.2 The reality of the Flood will be denied in the last days and its crucial importance ignored (*2 Pet.3:3–7*).

3.3.2.3 The Flood was a disaster of a magnitude never known before or since and covered the earth for about one year (*Gen.7:11; 8:14*).

3.3.2.4 The Flood was anthropologically<sup>10</sup> universal (*Gen.7:21–23; 2 Pet.3:6*).

3.3.2.5 The Flood was also global (*2 Pet.3:6; Gen.7:19–24*).

3.3.2.6 All air-breathing land creatures died in the Flood except those in the ark (*Gen.7:21*).

3.3.2.7 The Flood and its after effects have vast implications for the study of geohistory. These events must have left geological features that would still be observable today. Geology and anthropology must always therefore be studied with reference to the Flood.

### 3.3.3.0 **Religion**

3.3.3.1 Since the truth about God was revealed at and by creation (*John 1:1–4; Rom.1:20*), all other religions are false, and must be seen as a falling away from the truth.

3.3.3.2 However ancient the documents of other religions, they therefore postdate the truth as recorded in Genesis.

3.3.3.3 It is therefore both reasonable and necessary to preach the gospel to convert adherents of other religions, for only thus can they be reconciled to their Creator.



### 3.4.0.0 LINGUISTICS

3.4.0.1 Man was created a communicating being (see Section 2), initially able to communicate directly with God (*Gen.3*) and had the power of speech from the beginning of his existence.

3.4.0.2 From the Creation until after the Flood, the earth had one language and a common speech; God brought different languages into being at Babel (*Gen.11*). This may mean that there is no common language root for post-Babel languages, but it does not preclude the subsequent development and fragmentation of languages and dialects after this event.

### 3.5.0.0 PSYCHOLOGY AND PHILOSOPHY

3.5.0.1 Man is a spiritual being and the main purpose of his existence is to know God (see Section 1). Any attempt to understand man comprehensively without reference to his spiritual nature is wrong and is doomed to failure.

3.5.0.2 All existential, materialistic and nihilistic philosophies are therefore opposed to the truth.

## NOTES

1. Verbal Inspiration: the doctrine that the very words of Scripture (as originally given) are the words of God, as well as the words of a man.
2. Hermeneutic: interpretation.
3. Perspicuity of Scripture: the doctrine that Scripture is clear in what it says and can be understood by ordinary readers.
4. Commonly referred to as *ex nihilo* creation.
5. The cosmos: the created order comprising all matter, energy, time and space.
6. The length of the days of Creation is defined by God: 'There was evening and there was morning—the first day' (*Gen.1:5 and subsequent days*). There is a clear continuity between these days and the natural days later in Scripture (*e.g. Gen.7:10,12; Exod.16:30*) and history, so we deduce they would have been about twenty-four hours in length as in the modern day. The astronomical bodies are only secondary

sources of light and timekeeping (*Gen. 1:14–18*). Primary conditions will again be experienced (*Rev. 21:23–25*).

7. Inspiration: (in this instance) breathing in, physically.
8. Teleological: purposeful, towards a specific end.
9. By abortion, we mean those actions deliberately taken by man to terminate the life of a human foetus. We recognize that there *might* be occasions in medical judgment in which there is a choice of preserving the life of the child or the mother.
10. Anthropologically: with reference to the human race.

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