Chapter Six

A Proposed Creationist Alternative to Evolutionism

Originally Delivered as the Fall Lecture Series at Philadelphia College of the Bible, November 1-4, 1971. A series of four lectures which suggest a way in which both Biblical and scientific data concerning the nature of God's creative activity can be synthesized in a unified creationist view as an alternative to evolutionism. In Lecture One a case is made for the need for such an alternative and a survey/appraisal of various creationist views is made. In Lecture Two an outline-summary of the creative events of Genesis 1-2 is proposed, incorporating both Biblical and scientific data. In Lecture Three the problem of the proper relationship of Biblical and scientific chronologies is analyzed and a time-frame for the structuring of God's creative activity is proposed. In Lecture Four the question of the meaning of "kinds" is explored; the paleontological record is reviewed, and a proposal for the synthesis of the Biblical and paleontological data is offered in which these two records of God's creative activity provide mutual intelligibility.

Lecture One:

A Proposed Creationist Alternative to Evolutionism

Evolutionism is that view of reality which holds that natural processes, operating exclusively by means of natural forces, are responsible for the whole range of physical, chemical, biological, psychological, and sociological phenomena which make up the history of the universe.

Ordinarily, when we think of evolution we think of only one phase -- the biological phase. Yet, as Sir Julian Huxley points out in his book *Evolution in Action*, the overall process in the comprehensive sense is understood to comprise three main phases: the inorganic (or cosmological), the organic (or biological), and the human (or psychosocial). Evolutionism is thus the view that the process of evolution is comprehensive, all-encompassing, universal.

Upon analysis, this view can be seen to contain several constituent propositions: