

their value in a series of concrete instances.

To implement this purpose, I propose to examine these three meanings of the term "Creation" as those meanings are conjoined with various aspects of God's creative activity. By doing so, we may be able to determine whether these distinctions are artificial trivialities, interesting oddities, or fruitful tools of systematic understanding.

In keeping, therefore, with this intention, I should like to present another Creationist View of the creative events of Genesis chapters one and two. In thus doing, I shall include in the body of facts to be structured both the Biblical facts and the scientific facts, or to put it in theological terms, both the data of Special Revelation and the data of General Revelation. Lest there be some objection to the inclusion in this synthesis of both sets of facts, we must hasten to point out that the assertion in Psalm 19:1 that "the heavens declare the glory of God, and the firmament showeth His handiwork" is not only a *truth* of Special Revelation; it also affirms the *reality* of General Revelation. This means that if we ever hope to read God's account of His creative activity properly, we must learn to read it from both books of Revelation -- the Book of Scripture and the book of nature. Or, to express it more precisely, we must learn to read the book of nature through the spectacles of the Book of Scripture.

In the second lecture, then, I shall propose an outline/survey of the creative events of the first two chapters of Genesis, attempting to synthesize both the scriptural and the scientific data, and to unify all of the relevant data in one self-consistent and coherent system of truth concerning Creation. This conception of God's creative activity, which we shall refer to as *The Unified Creationist View*, shall then form the structure of my "Proposed Creationist Alternative to Evolutionism."

Let us now, by God's grace, set out to regain a deeper and fuller recognition of the great truth that "the earth is the Lord's, and the fullness thereof, the world, and they who dwell therein," and let us strive to reclaim all of nature as God's creation, and as the sphere in which God's glory, God's eternal power, God's divinity, and God's Creatorship are wonderfully manifested.