

Lecture Two: The Unified Creationist View

In this second lecture on the subject, "A Proposed Creationist Alternative to Evolutionism," we have set for ourselves the task of presenting the second part of our proposal, namely the structuring of the scriptural and the scientific data, and the unification of these data in one self-consistent and coherent system of truth concerning the doctrine of Creation.

However, before proceeding to this task via a summary-outline of the creative events of the first two chapters of Genesis, let us briefly review two basic definitions and the first part of our proposal.

Evolutionism, we have stated, 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. We have also noted that this view implies several constituent propositions:

- (1) Either matter is eternal or it has simply, of itself, come into being.
- (2) The complex structure of the physical universe has evolved from the simple unorganized condition of primeval matter.
- (3) Living material has evolved from non-living matter.
- (4) All living things have evolved from the simplest living things.
- (5) Man has evolved from animals.
- (6) Each of the above processes took place by means of the random operation of previously-existing natural forces.

Creationism, on the other hand, is that view of reality which holds that the triune God, employing supernatural and natural forces as well as second causes, has, for the purpose of glorifying Himself, created, or brought into objective being, the universe and all things in it, whether material or nonmaterial, and sustains, or holds in being, all things, according to His good pleasure.

However, as we noted, there are four basic types of Creationism. We have called these four types the Non-Scientific Creationist View, the