

phyla and kingdoms).

As a hypothesis, the supernatural creationist view has much to be said in its favor, and some things to be said in its disfavor. In its favor, it is able to provide answers to the questions of ultimate origins, to rationalize large bodies of scientific data, to provide a unifying principle among the various scientific disciplines, and to demonstrate its explanatory power and "fit" on all levels of the classification of living things. In its disfavor, some of its adherents persist in doing or maintaining bad scriptural exegesis and bad science, thereby bringing the creationist view, the Bible, and Christianity into unnecessary disrepute.

Of course, it should be pointed out that the natural evolutionist view has some things to be said in its favor only *if God does not exist*; whereas the supernatural creationist view has much to be said in its favor only *if God exists!*

Step 7: God exists.

How do I know this?

I know it because God has revealed Himself in space-time history. The God who cannot be "seen" directly, has "spoken" many times and in many ways; and He has thus made Himself known. He has spoken in His general and special works, in His written Word, and in His incarnate Son. His written Word confirms and states His general works in creation; His written Word confirms and records His special acts in providence and redemption; His written Word reveals His incarnate Word; and His incarnate Word confirms the authority of His written Word.

These last two propositions may seem to be a case of circular reasoning, but this is only so if each functions in the same way. They do not, as may be seen in J. Warwick Montgomery's "crux validation" of Scripture, as outlined in Gordon R. Lewis in *Testing Christianity's Truth Claims*, p 307). Lewis says:

Six steps are involved: (1) The gospels are tested critically and found historically trustworthy. (2) From these sources Jesus is known to have historically exercised divine prerogatives and made divine claims resting them