

Glossary

Accommodation: also condescension; God speaks to us in a form suited to the capacity of the hearer, like a father to a small child. God does not communicate falsehood, but he communicates truth through the limitations of human understanding. This suggests God used ideas about the natural world that ancient Hebrews would understand when he talked about creation in Genesis.

Analogy: when something based in our experience (with a point of similarity) is used to understand something about God and his historical activity. It essentially says: “this is like that.” There is *correspondence* or similarity between the two points of comparison, but not *identity*. For example, the Lord is a shield (Psalm 3:1) is an analogy.

Archetype: Used in literature, it refers to a recurrent symbol or motif. Fictional characters often serve archetypes of good or evil. Walton uses it in a narrower sense to refer to a representative of a group in whom all others in the group are embodied. So all members of the group are included and participate with their representative. Walton holds that the forming accounts of Adam and Eve in Genesis 2 should be understood archetypically. This does not negate the idea that Adam was a real person in a real past.

Atheistic or Dysteleological Evolution: an unplanned, and purposeless series of physical mechanisms driven by blind chance. Design in nature is just an illusion.

Argument from Design: An argument for the existence of God that appeals to the beauty, complexity, and functionality seen in nature.

Chance: an *assumed* lack of cause or purpose, as in: “Life came about by chance, not by God.” Here, chance is being used in a philosophical sense. Also see “random” and “dysteleology”.

Conflation of Ideas: Collapsing distinct ideas into one single category. For example, the scientific theory of evolution is often conflated with the secular philosophy of atheism, leading many people to assume that evolution can only be a godless and purposeless natural process.

Concordism (or scientific concordism): An approach to biblical interpretation that suggests there is a correspondence or alignment between Scripture and modern scientific explanations of the physical world. It assumes that the Holy Spirit revealed scientific facts to the biblical writers; that creation happened historically in the same order as the days in Genesis 1. For example, the Day-Age theory matches the creation days in Genesis 1 with geological periods in the history of the earth.

In its strictest sense, statements about the physical world in the Bible are inerrant, and thus foundational to the doctrine of biblical inerrancy. This seems to apply to young earth creation.

Create: The verb *bara* (to create) appears in Genesis 1:1, 21, 27, 2:3, 4. The verb *‘asá* (to make) with God as subject appears in 1:7, 16, 25, 26, 31. They often denote the same activity, as we see in Genesis 1:26-27. Collins suggests that the best way to describe their semantic relationship is to say that “to make” has a broader meaning than “to create.” So “to create” is “to make,” but “to make” might not be “to create.” Seen this way, the author uses “to create” when

stressing a fresh, new start, as with the universe (Genesis 1:1) or mankind (Genesis 1:27). The term, make, focuses more generally on God's activity of working. So God "made" the expanse (1:7) or the lights (1:16). This does not necessarily assert the origin of their being. Rather, that God carried out some operation on them, without being specific. However, when God "made" humanity (1:26), he did so by creation (1:27). (From *Genesis 1-4* by Collins, p. 67-68)

Creation: The belief that the world is the product of the Creator. A divine act brought the world and all of its inhabitants into existence. The biblical concept of creation actually comprises seven distinct, but interrelated passages: Genesis 1:1-2:4a; Genesis 2:4b-3:24; Job 38-41; Psalm 104; Proverbs 8:22-31; Ecclesiastes 1:2-11; 12:1-7; Isaiah 40-55.

Deism: The belief in an impersonal god. He created the world, but never enters it to interact with humans.

De Novo Creation: God's creative action that results in fully formed inanimate things (objects and creatures) and human beings. It appears in most ancient creation accounts and is quick and complete. With regard to humans, *de novo* creation means that Adam and Eve were created by God through a direct, material act.

Dysteleology: The belief that the world has no ultimate purpose. Existence is ultimately meaningless and driven by blind chance.

Evolution: The scientific theory that the universe and life, including humans, arose through natural processes. The use of the term by professional scientists makes no reference to whether these natural processes are purposeful (teleological) or purposeless (dysteleological).

Exalted Prose: Language that is stylized and majestic in its simplicity. It is rigidly patterned (the refrain marking of the days; and the correspondence of the days: 1 and 4, 2 and 5, and 6). Unusual words are used (i.e.: expanse/firmament); unusual comparisons are made (the "sun" and "moon" referred to at "lights" or luminaries).

Ex nihilo: The creation of material objects without using pre-existing matter. According to John Walton, *ex nihilo* creation is never claimed for human origins in the Bible.

Intelligent Design: The *belief* (not scientific theory) that beauty, complexity and functionality in nature point toward an Intelligent Being/Creator. It is also understood to be an argument from design for God's existence.

Intelligent Design Theory: (ID) holds that intelligent design in nature or creation is *scientifically* detectable. ID is opposed to "neo-Darwinism," but not evolutionary theory. It also claims that ID Theory is not based on the Bible. Alternately, Denis Lamoureux says that design is a *belief*; and there are no scientific instruments to detect belief.

Macro-Evolution: The scientific theory that all living organisms arose through evolutionary processes. For example, fish evolved into amphibians, amphibians into reptiles, reptiles into mammals, and mammals into humans.

Micro-Evolution: Rejects macro-evolution, limiting the extent to which living organisms can evolve. For example, a dog changing into another variety of dog.

Ordained: It was God's will (i.e., to create through evolution).

Random: when used scientifically, random (or chance) means the outcome of something is not predictable. The Bible says God can control events that look random to us (Proverbs 16:33).

Sustained: Upheld by God—refers to the ongoing activity of God in nature (Psalm 104). In Denis Lamoureux's view of evolutionary creation, it includes the evolutionary process of all creation through billions of years.

Teleological: The belief that the universe has an ultimate plan and purpose. For Christians, teleology is rooted in the God of the Bible.

Teleological Evolution: a planned and purposeful natural process that heads towards a final purpose—the creation of life. The natural processes of evolution also reveal intelligent design. The understanding of what is meant by evolutionary creation.