

Orthodox Christian Theology Creation Evolution And Intelligent Design And Origins Questions The Collected Works Of Cjs Hayward

Sumario : War? really? -- Darwin, Darwinism, and the neo-Darwinian synthesis -- Social Darwinism, sociobiology, and evolutionary psychology -- Scientific creationism -- Intelligent design -- Theistic evolution : a survey -- Theistic evolution : a constructive proposal.

Originally published in 1995, *Creation-Evolution Debates* is the second volume in the series, *Creationism in Twentieth Century America*, reissued in 2021. The volume comprises eight debates from the early 1920s and 1930s between prominent evolutionists and creationists of the time. The original sources detail debates that took place either orally or in print, as well as active debates between creationists over the true meaning of Genesis I. The essays in this volume feature prominent discussions between the likes of Edwin Grant Conklin, Henry Fairfield Osbourne and William Jennings Bryan, John Roach Francis and Charles Francis Potter, George McCready Price and Joseph McCabe and William Bell Riley versus Charles Smith, amongst many others. The collection will be of especial interest to natural historians, and theologians as well as academics of philosophy, and history.

Biblically and scientifically informed answers to pressing questions about the creation-evolution debate. This accessible volume evenly addresses the issues of modern science and the scriptural texts. The conservative evangelical authors are well-informed on contemporary scientific views of the universe and also carefully exegete the biblical texts that pertain to creation. They irenically consider the various angles of the debate and make constructive suggestions to reconcile science and the Bible. Those who are curious about the origins of life and the universe will want to read this book. Seminary students and serious college students will find this information critical, as an understanding of creation is vital to an effective apologetic in sharing the faith.

Science and the Eastern Orthodox Church explores core theological and philosophical notions and contentious topics such as evolution from the vantage point of science, Orthodox theology, and the writings of popular recent Orthodox critics as well as supporters. Examining what science is and why Eastern Orthodox Christians should be concerned about the topic, including a look at well known 20th century figures that are considered holy elders or saints in the Orthodox Church and their relationship and thoughts about science, contributors analyse the historical contingencies that contribute to the relationship of the Orthodox Church and science both in the past and present. Part II includes critiques of science and considers its limitations and strengths in light of Orthodox understandings of the experience of God and the so called miraculous, together with analysis of two Orthodox figures of the 20th century that were highly critical

of science, its foundations and metaphysical assumptions. Part III looks at selected topics in science and how they relate to Orthodox theology, including evolution, brain evolution and consciousness, beginning of life science, nanotechnology, stem cell research and others. Drawing together leading Orthodox scientists, theologians, and historians confronting some of the critical issues and uses of modern science, this book will be useful for students, academics and clergy who want to develop a greater understanding of how to relate Orthodoxy to science.

Evolutionists have no interest in or acquaintance with the faith of the Church Fathers. There would seem to be no reason for them to read them inasmuch as they are thought to be theologians with a fatal attraction to the supernatural - and Greek philosophy. Nevertheless, they offer a treatment of Genesis - the "six days" or periods of creation (hexaemeron) - of which Darwinists are disdainful. Unfortunately, if Darwin and his disciples knew anything about "those mystical trumpets of the Spirit," it was from the pen of secular historians who thought of them as obsolete. *En Arche: Evolution, Genesis and the Church Fathers* aims to expose Darwinian or Neo-Darwinian pretensions. They have not yet to undertake "a really disinterested, critical research of their assumptions," but also to introduce the cosmology of the Church Fathers.

Let Us Attend! A Journey Through the Orthodox Christian Liturgy is a guide to understanding the Divine Liturgy, and a vibrant reminder of the centrality of the Eucharist in living the Christian life. Every Sunday morning we are literally taken on a journey into the Kingdom of God. Fr. Lawrence guides everyday believers in a devotional and historical walk through the Orthodox liturgy. Examining the Liturgy section by section, he proves both historical explanations of how the liturgy evolved, and devotional insights aimed at helping us pray the liturgy in the way the Fathers intended. In better understanding the depth of the Liturgy's meaning and purpose, we can pray it properly. If you would like a deeper understanding of your Sunday morning experience so that you can draw closer to God, then this book is for you.

In Blind Evolution?: The Nature of Humanity and the Origin of Life, Professor David Frost challenges the dominant worldview derived from Darwin's evolutionary theories and perpetuated in Richard Dawkins's atheistic propaganda for Neo-Darwinism: that our universe has 'at bottom, no design, no purpose, no evil and no good, nothing but blind, pitiless indifference'. Frost deploys recent findings from a range of scientific studies that shake Neo-Darwinism to its foundation. Citing entertaining examples, from the inner workings of a single cell to the animal kingdom at large, from elephants and giraffes to the Japanese pufferfish, Frost maintains that Darwinian premises are wholly inadequate to engage with life or to provide a framework for our experiences of joy and sorrow, the problem of suffering, and the stark realities of good and evil. Reflecting on the nature of existence, Frost points to a mode of human understanding parallel to scientific enquiry through the path of 'vision' accessed via the nous (or spiritual

intellect). He argues that 'vision' is as much essential to our understanding of creation as is scientific enquiry - reality is best approached through a complementary partnership of both.

Battles over creation or evolution have been perpetuated for years by vocal Christians and scientists alike. But conflict has never been the only choice. *Laying Down Arms to Heal the Creation-Evolution Divide* presents a comprehensive, uplifting alternative that brings together an orthodox, biblical view of a sovereign Creator-God and the meaningful discoveries of modern evolutionary biology. Gary Fugle offers unique insights into this debate from his dual perspective as both an award-winning biology professor and a committed leader in conservative evangelical churches. In focusing on the stumbling blocks that surround creation and evolution debates, Fugle sensitively addresses the concerns of skeptical Christians and demonstrates how believers may celebrate evolution as a remarkable aspect of God's glory. He describes how the mainstream scientific community, as well as numerous Christians, may alter current approaches to eliminate conflicts. He explains conservative readings of early Genesis that respect both the inerrant words of Scripture and the evolutionary revelations in God's natural creation. This book is for individuals who sense that biblical Christian faith and evolution are compatible without compromising core convictions. If given good reasons to do so, are we willing to lay down our arms to affirm an encompassing vision for the future?

To some Western evangelicals, the practices of Eastern Orthodoxy seem mysterious and perhaps even unbiblical. Then again, from an Orthodox perspective, evangelicals lack the spiritual roots provided by centuries-old church traditions. Are the differences between these two branches of Christianity so sharp that to shake hands is to compromise the gospel itself? Or is there room for agreement? Are Eastern Orthodoxy and evangelicalism at all compatible? Yes, no, maybe—this book allows five leading authorities to present their different views, have them critiqued by their fellow authors, and respond to the critiques. Writing from an Orthodox perspective with a strong appreciation for evangelicalism, Bradley Nassif makes a case for compatibility. Michael Horton and Vladimir Berzonsky take the opposite stance from their respective evangelical and Orthodox backgrounds. And George Hancock-Stefan (evangelical) and Edward Rommen (Orthodox) each offer a qualified “perhaps.” The interactive Counterpoints forum is ideal for comparing and contrasting the different positions to understand the strengths and weaknesses of these two important branches of Christianity and to form a personal conclusion regarding their compatibility. The Counterpoints series provides a forum for comparison and critique of different views on issues important to Christians. Counterpoints books address two categories: Church Life and Bible and Theology. Complete your library with other books in the Counterpoints series.

Can Christianity and evolution coexist? Traditional Christian teaching presents Jesus as reversing the effects of the fall of Adam. But an evolutionary view of

human origins doesn't allow for a literal Adam, making evolution seemingly incompatible with what Genesis and the apostle Paul say about him. For Christians who both accept evolution and want to take the Bible seriously, this can present a faith-shaking tension. Popular Old Testament scholar Peter Enns offers a way forward by explaining how this tension is caused not by the discoveries of science but by false expectations about the biblical texts. In this 10th anniversary edition, Enns updates readers on developments in the historical Adam debate, helping them reconcile Genesis and Paul with current views on evolution and human origins. This edition includes an afterword that explains Enns's own theological evolution since the first edition released.

For decades, the creationist movement was primarily situated in the United States. Then, in the 1970s, American creationists found their ideas welcomed abroad, first in Australia and New Zealand, then in Korea, India, South Africa, Brazil, and elsewhere—including Europe, where creationism plays an expanding role in public debates about science policy and school curricula. In this, the first comprehensive history of creationism in Europe, leading historians, philosophers, and scientists narrate the rise of—and response to—scientific creationism, creation science, intelligent design, and organized antievolutionism in countries and religions throughout Europe. Providing a unique map of creationism in Europe, the authors chart the surprising history of creationist activities and strategies there. Over the past forty years, creationism has spread swiftly among European Catholics, Protestants, Jews, Hindus, and Muslims, even as anti-creationists sought to smother its flames. Antievolution messages gained such widespread approval, in fact, that in 2007 the Parliamentary Assembly of the Council of Europe passed a resolution advising member states to “defend and promote scientific knowledge” and “firmly oppose the teaching of creationism as a scientific discipline on an equal footing with the theory of evolution.” Creationism in Europe offers a discerning introduction to the cultural history of modern Europe, the variety of worldviews in Europe, and the interplay of science and religion in a global context. It will be of interest to students and scholars in the history and philosophy of science, religious studies, and evolutionary theory, as well as policy makers and educators concerned about the spread of creationism in our time.

Basil of Caesarea is considered one of the architects of the Pro-Nicene Trinitarian doctrine adopted at the Council of Constantinople in 381, which eastern and western Christians to this day profess as “orthodox.” Nowhere is his Trinitarian theology more clearly expressed than in his first major doctrinal work, *Against Eunomius*, finished in 364 or 365 CE. Responding to Eunomius, whose *Apology* gave renewed impetus to a tradition of starkly subordinationist Trinitarian theology that would survive for decades, Basil's *Against Eunomius* reflects the intense controversy raging at that time among Christians across the Mediterranean world over who God is. In this treatise, Basil attempts to articulate a theology both of God's unitary essence and of the distinctive features that

characterize the Father, Son, and Holy Spirit--a distinction that some hail as the cornerstone of ""Cappadocian"" theology. In *Against Eunomius*, we see the clash not simply of two dogmatic positions on the doctrine of the Trinity, but of two fundamentally opposed theological methods. Basil's treatise is as much about how theology ought to be done and what human beings can and cannot know about God as it is about the exposition of Trinitarian doctrine. Thus *Against Eunomius* marks a turning point in the Trinitarian debates of the fourth century, for the first time addressing the methodological and epistemological differences that gave rise to theological differences. Amidst the polemical vitriol of *Against Eunomius* is a call to epistemological humility on the part of the theologian, a call to recognize the limitations of even the best theology. While Basil refined his theology through the course of his career, *Against Eunomius* remains a testament to his early theological development and a privileged window into the Trinitarian controversies of the mid-fourth century.

In *Constructing the Beginning*, Simon Locke offers a new approach to considering the enigma of creation science, using the perspective of discourse analysis. Using the publications of the British Creation Science Movement to perform a detailed analysis of the creationist case, Locke demonstrates that the discourses and rhetorics used by natural and social scientists are also employed by non-scientists. Out of this study, a view of science as a cultural resource develops, questioning the adequacy of perceived sociological wisdom that sees science as the source and embodiment of cultural "rationalization." As a case study of the use of science as a discursive resource in everyday life, *Constructing the Beginning* speaks to scholars of discourse analysis, constructionism, rhetorics, and the public understanding of science. It will also be of great interest to scholars in the areas of cultural studies, sociology of scientific knowledge and of religion, postmodernism, and sociological theory. Additional Copy Creation science is the target of much attack these days from both within and outside of the orthodox scientific community. This book, however, takes a different approach. It is not an attack on creationism; nor is it a defense. The author's interest is not in creationism at all, but rather, it is in the questions of the role and significance of science in modernity or the public understanding of science. Locke's approach to this issue is a discursive and rhetorical one. Creationism is treated as a case study of the argumentative engagement between science and non-science which--in his view--is as central to the commonsense lifeworld of modernity as much as it is to the lives of its intellectuals. An important dimension of the public meaning of science in modernity is its limits and its relations with other modes of thought and belief, which continue to survive as discourses in the wider culture. Creationism is merely one example of this general feature. The book begins with a discussion of the current issues in the public understanding of science in relation to traditional sociological views of the impact of science on modernity. This is examined through rationalization and the contrasting view derived from the sociology of scientific knowledge which points to the likelihood

of a much more complex and variable relationship than rationalization proposes. It continues with an argument and detailed analysis that focuses on three main points: *the problem of a competing account of reality (the world), in the form of evolution; *the problem of competing accounts of the Bible (the Word), in the form of different versions of Christianity; and *the realization that both of these problems must be managed together in such a way that creationists' own version(s) of the world and of the Word are compatible--a compatibility achieved through a discursive syncretism. The final chapter brings together the strands of the argument to further develop the implications of the dilemma of science for the public understanding of science through the idea of science as a cultural resource and its possible relation to other such cultural resources within modernity--such as Christianity. It is suggested that much so-called "anti-science" could be made sense of in these terms and proposes further research in this direction.

Many prominent Christians insist that the church must yield to contemporary evolutionary theory and therefore modify traditional biblical ideas about the creation of life. They argue that God used—albeit in an undetectable way—evolutionary mechanisms to produce all forms of life. Featuring two dozen highly credentialed scientists, philosophers, and theologians from Europe and North America, this volume contests this proposal, documenting evidential, logical, and theological problems with theistic evolution—making it the most comprehensive critique of theistic evolution yet produced.

Jung and the Question of Science brings to the foreground a controversial issue at the heart of contemporary Jungian studies. The perennial debate echoes Jung's own ambivalence. While Jung defined his analytical psychology as a science, he was aware that it did not conform to the conventional criteria for a scientific study in general psychology. This ambivalence is carried into twenty-first century analytical psychology, as well as affecting perceptions of Jung in the academia. Here, eight scholars and practitioners have pooled their expertise to examine both the history and present-day ramifications of the 'science' issue in the Jungian context. Behind the question of whether it is scientific or not there lie deeper issues: the credibility of Jung's theory, personal identity as a 'Jungian', and conceptions of science, wisdom, and truth. The book comprises a collection of erudite essays (Part I) and linked dialogues in which the authors discuss each other's ideas (Part II). The authors of Jung and the Question of Science share the conviction that the question of science is important, but differ in their understanding of its applicability. Drawing upon their different backgrounds, the authors integrate Jung's insights with bodies of knowledge as diverse as neuroscience, literary theory, theology, and political science. Clinical practitioners, psychoanalysts, psychologists, scholars and students interested in the Jungian perspective and the philosophy of science will find this book to be insightful and valuable.

Dr Denis Alexander is a neuroscientist who believes passionately in both the

biblical doctrine of creation and the coherence of evolutionary theory. His book draws on the latest genetic research. What do we mean by creation and evolution? What are the common scientific objections to evolution? Is evolution atheistic? Who were Adam and Eve? Can the concept of the Fall be reconciled with evolutionary theory? How could a God of love create a world where animals kill each other? What about intelligent design? The author concludes that the question in the title is a false dichotomy: we do not need to choose, since both are true. 'Nature is what God does' - Augustine This new edition takes account of the most recent scientific and theological developments and responds to critiques of the first edition.

The debate surrounding creation and evolution divides Christians, particularly evangelicals. It has been a stumbling block for young Christians and a point of contention for the new Atheists. Professor R. J Berry assembles a wide range of distinguished contributors, all convinced, committed and orthodox Christian believers, each of whom has undertaken a conceptual journey, based on sound science and careful theology, from a creationist position to one in which God's creation and the processes of evolution are properly and credibly integrated. Christians and Evolution is a luminous volume that offers a pathway for doubters, sceptics and conservative Christians to embrace the overall scientific consensus of the evolutionary approach, while holding solidly and without reservation to the doctrines of God's creation and God's omnipotence. This text is a must-read for anyone interested in the creation v evolution debate.

Four Views on Creation, Evolution, and Intelligent Design presents the current "state of the conversation" about origins among evangelicals representing four key positions: Young Earth Creationism - Ken Ham (Answers in Genesis) Old Earth (Progressive) Creationism - Hugh Ross (Reasons to Believe) Evolutionary Creation - Deborah B. Haarsma (BioLogos) Intelligent Design - Stephen C. Meyer (The Discovery Institute) The contributors offer their best defense of their position addressing questions such as: What is your position on origins - understood broadly to include the physical universe, life, and human beings in particular? What do you take to be the most persuasive arguments in defense of your position? How do you demarcate and correlate evidence about origins from current science and from divine revelation? What hinges on answering these questions correctly?

"The SCM Press A-Z of Evangelical Theology" is a comprehensive critical survey of the main persons, events, controversies, concepts, and institutions of twentieth-century evangelical theology. It will introduce readers to and be a reference work for the study of evangelicalism's distinctive theological vision in its unity and diversity. Olson explores evangelical theology through five lenses: The Story of Evangelical Theology; Movements and Organisations Related to Evangelical Theology; Key Figures in Evangelical Theology; Traditional Doctrines in Evangelical Theology; and Issues in Evangelical Theology. Here is a unique, compact narrative description of the origins, rise and significance of evangelical theology today. About the Author Roger E Olson is Professor of Theology at George W Truett Theological Seminary, Baylor University, USA.

The Patristic Understanding of Creation encapsulates what the Church Fathers had to

say, in their own words, on the topic of creation. Going back to Roman and Byzantine times, the writings of the Church Fathers are basic to Christian theology and provide a benchmark for how Christians have traditionally understood creation. This understanding of creation, however, faces tremendous challenges in our day, especially in discussions at the intersection of science and religion. Process theology and other efforts to reconceptualize creation have explicitly opposed key elements of the Christian doctrine of creation: creation ex nihilo, the transcendence and immanence of God in creation, "the absolute creatureliness and non-self-sufficiency of the world" (to use a phrase of Fr. Georges Florovsky), the goodness of creation, and the openness of the world to divine action. All of these the Church Fathers not only held but also ably defended. This anthology is therefore not merely of academic or historical interest. In reasserting a theologically sound understanding of creation, this anthology fills a need that is both practical and urgent.

Proceedings of a dialogue held in the fall of 2009 at the Internationales Wissenschaftsforum, University of Heidelberg.

Beginning theology students often find themselves bewildered by a maze of beliefs represented in Christian history and tradition. Don Thorsen's *An Exploration of Christian Theology* unravels the knots of theology by exploring the whole Christian tradition in a simple and straightforward way. Beginning with introductory chapters on theology, revelation, and authority, this book deals with biblical teaching and Christian tradition related to such topics as God, creation, sin, Jesus Christ, salvation, and eschatology. Chapters conclude with helpful questions for further reflection and discussion and a convenient glossary of theological terms is included. This is an excellent introduction to Christian theology for classroom or individual use.

Many books have been written on the Bible and evolution by scientists, but this volume is written by a biblical specialist. In *Faith and Fossils* Lester Grabbe, a prominent Hebrew Bible scholar, examines the Bible in its ancient context and explores its meaning in light of emerging scientific evidence. Both the Bible and the fossil record raise significant questions about what it means to be human, and Grabbe expertly draws on both sources to grapple with who we are and where we came from. Written in uncomplicated language and featuring eleven spectacular color plates, Grabbe's *Faith and Fossils* creatively shows how science and faith intersect in questions about human origins.

In this groundbreaking work, Joseph Fitzpatrick challenges the traditional interpretation of chapter three of Genesis: the story of Adam and Eve in Eden. Fitzpatrick claims that this story is actually a symbolic tale about the ascent of a hominid couple to full human consciousness.

"Genesis, creation, and early man has been compiled posthumously from a rich array of materials left behind by Fr. Seraphim. The second edition contains much new material to supplement Fr. Seraphim's work, including an updated preface outlining new developments in the creation/evolution debate, such as the rise of the intelligent design movement in the West and the defense of the Orthodox Patristic teaching on creation by theological writers and scientists in Russia; new explanatory notes on many topics pertaining to Genesis and creation, with further quotations from the Holy Fathers and extensive references to Patristic works; an article detailing the Scriptural-Patristic teaching on the incorruption of man and the cosmos before the fall, and showing its relevance to other aspects of Orthodox theology; and critiques of the modern philosophy of evolution by saints and holy elders, as well as by Orthodox

scientists working in the fields of biology and geology." from publisher website.

What if the biblical creation account is true, with the origins of Adam and Eve taking place alongside evolution? Building on well-established but overlooked science, S. Joshua Swamidass explains how it's possible for Adam and Eve to be rightly identified as the ancestors of everyone, opening up new possibilities for understanding Adam and Eve consistent both with current scientific consensus and with traditional readings of Scripture. According to British scholar Conor Cunningham, the debate today between religion and evolution has been hijacked by extremists: on one side stand fundamentalist believers who reject evolution outright; on the opposing side are fundamentalist atheists who claim that Darwin's theory rules out the possibility of God. Both sides are dead wrong, argues Cunningham, who is at once a Christian and a firm believer in the theory of evolution. In Darwin's Pious Idea Cunningham puts forth a trenchant, compelling case for both creation and evolution, drawing skillfully on an array of philosophical, theological, historical, and scientific sources to buttress his arguments.

"This is the book of the generation of heaven and earth," saith the Scripture, when all that is seen was finished, and each of the things that are betook itself to its own separate place, when the body of heaven compassed all things round, and those bodies which are heavy and of downward tendency, the earth and the water, holding each other in, took the middle place of the universe; while, as a sort of bond and stability for the things that were made, the Divine power and skill was implanted in the growth of things, guiding all things with the reins of a double operation (for it was by rest and motion that it devised the genesis of the things that were not, and the continuance of the things that are), driving around, about the heavy and changeless element contributed by the creation that does not move, as about some fixed path, the exceedingly rapid motion of the sphere, like a wheel, and preserving the indissolubility of both by their mutual action, as the circling substance by its rapid motion compresses the compact body of the earth round about, while that which is firm and unyielding, by reason of its unchanging fixedness, continually augments the whirling motion of those things which revolve round it, and intensity is produced in equal measure in each of the natures which thus differ in their operation, in the stationary nature, I mean, and in the mobile revolution; for neither is the earth shifted from its own base, nor does the heaven ever relax in its vehemence, or slacken its motion.

As a part of the Counterpoints series, *Four Views on the Historical Adam* clearly outlines four primary views on Adam held by evangelicals, featuring top-notch proponents of each view presenting their positions in their own words and critiquing the positions with which they disagree. You will come away with a better understanding of the key biblical and theological issues at stake and of the implications of Adam for contemporary Christian witness and church life. Contributors include Denis O. Lamoureux, John H. Walton, C. John Collins, and William Barrick. Each focuses his essay on answering the following questions: What is the biblical case for your viewpoint, and how do you reconcile it both with modern science and with passages and potential interpretations that seem to counter it? In what ways is your view more theologically consistent and coherent than other views? What are the implications of your view for the spiritual life and public witness of the church and individual believers, and how is your view a healthier alternative for both? Concluding reflections by pastor-scholars Gregory A. Boyd and Philip Graham Ryken highlight the significance of the topic in the faith of everyday believers.

The Christian doctrines of original sin and the historical fall of Adam have been in retreat since the rise of modernity. Here leading scholars present a theological, biblical, and scientific case for the necessity of belief in original sin and the historicity of Adam and Eve in response to contemporary challenges. Representing various Christian traditions, the contributors shed light on recent debates as they present the traditional doctrine of original sin as orthodox,

evangelical, and the most theologically mature and cogent synthesis of the biblical witness. This fresh look at a heated topic in evangelical circles will appeal to professors, students, and readers interested in the creation-evolution debate.

Subtitle: Orthodox Christian Reflections on the Book of Genesis The Book of Genesis is foundational reading for the Christian, concerned as it is with the origins of our race and the beginnings of salvation history. Its opening pages provide the theological suppositions of the entire biblical story: Creation, especially that of man in God's image, the structure of time, man's relationship to God, the entrance of sin into the world, and God's selection of a specific line of revelation that will give structure to history. Early Christian writers such as St. Paul saw no dichotomy between the writings of the Law, of which Genesis is the beginning, and the Gospel. Rather, the Gospel is the key to understanding the Law. In "Creation and the Patriarchal Histories," Fr. Reardon shows clearly how the proper understanding of Creation and the Fall informs all of Christian doctrine, and how the narratives of the patriarchs from Noah to Joseph pave the way for the salvation history that continues in Exodus.

Berry describes why so many Christians have difficulty believing in the theory of evolution. (Christian Living)

What does it mean to both affirm the goodness of God's creation and anticipate the new creation? Bringing together contributions from church leaders, academic theologians, and scientists on the doctrine of creation, this volume engages with Scripture, scientific theory, church history, and current issues to help Christians understand the beginning and ending of God's good creation.

According to the authors of this book, who explore evolutionary theory from a clear Christian perspective, the common view of conflict between evolutionary theory and Christian faith is mistaken. Written by contributors representing the natural sciences, philosophy, theology, and the history of science, this thought-provoking work is informed by both solid scientific knowledge and keen theological insight. The three sections of the book address (1) relevant biblical, historical, and scientific background, (2) the scientific evidence for an evolving creation, and (3) theological issues commonly raised in connection with evolution, including the nature of God's creative activity, the meaning of the miraculous, and the uniqueness of humankind. Woven through the volume are short meditations designed to direct readers toward worshiping the God of providence. Contributors: Laurie J. Braaten Warren S. Brown Jr. David Campbell Robin Collins Edward B. Davis Terry M. Gray Jeffrey K. Greenberg Deborah B. Haarsma Loren Haarsma James P. Hurd Conrad Hyers David N. Livingstone Keith B. Miller John C. Munday Jr. George L. Murphy Mark A. Noll Robert John Russell Howard J. Van Till David L. Wilcox Jennifer Wiseman

Sociologist Jon P. Alston offers a unique and clear analysis of the weaknesses of scientific creationism and intelligent design by identifying what creationists say when they reject evidence for evolution. He demonstrates how scientific creationists accept non-scientific statements that contradict established scientific knowledge. Acceptance of anti-evolutionary knowledge also demands acceptance of a literal six-day creation and other statements contradicting scientific findings. Few persons have read so closely the writings of scientific creationists to illustrate how anti-scientific anti-evolutionists become when they

criticize the fact of evolution. Creationists are forced to develop "just-so" stories to defend their literal interpretations of Biblical scripture. Alston finds creationists cannot defend their religious beliefs using established scientific methodologies and principles.

Is there only one orthodox Christian perspective on creation-evolution? The authors explore the underlying issues a person needs to understand in order to form convictions regarding origins. Some of these issues are rooted in philosophy, some in the natural sciences, and some in biblical studies--all of which are explored.

What are we missing when we look at the creation narratives of Genesis only or primarily through the lens of modern discourse about science and religion?

Theologian Peter Bouteneff explores how first-millennium Christian understandings of creation can inform current thought in the church and in the public square. He reaches back into the earliest centuries of our era to recover the meanings that early Jewish and Christian writers found in the stories of the six days of creation and of Adam and Eve in the Garden of Eden. Readers will find that their forbears in the faith saw in the Genesis narrative not simply an account of origins but also a rich teaching about the righteousness of God, the saving mission of Christ, and the destiny of the human creature.

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