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Preface

Robert E. Walsh

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PREFACE

The Fourth International Conference on Creationism (ICC) continues the theme *Developing and Systematizing the Creation Model of Origins*. It is a purpose of the ICCs to provide a forum for research, debate, and articulation of current ideas. It is hoped that the ICCs have not only provided this forum, but also serve the creation research community with a unifying event, bringing together many different disciplines, ideas, and persons. The Technical Review Committee of the ICCs and the Board of Directors of the Creation Science Fellowship, Inc. (CSF-sponsors of the ICCs) dedicate this forum for the purpose of generating a coherent model of creation origins.

The Biblical text provides the framework by which we understand and perform our origins science. The origin event is neither observable nor testable and therefore cannot be directly tested by the so-called scientific or empirical method. Thus, all models of origins, whether creationary or evolutionary, do not strictly fall within the realm of empirical science. In this sense, evolution is no less a religious faith than creation. A clear distinction must be made between *cosmology* and *cosmogony*. These two English words come from the Greek words *κοσμος*, *λογος*, and *γινομαι*. Cosmology is a compound word from *κοσμος*, meaning order or arrangement (it is a qualitative word not necessarily a quantitative word [1]); and *λογος*, meaning articulation, or dynamic. The intended meaning of cosmology is the "dynamics of the arrangement", "the operation of the cosmos" or "the operation of the universe". Cosmogony is also a compound word from *κοσμος*, and *γινομαι*, the latter meaning to become or to be born. Thus, cosmogony means "the birth of the kosmos" or "the origin of the universe". To make the point crystal clear:

Cosmology == Operation of the Universe
Cosmogony == Origin of the Universe

When these two important and distinctive terms are confused there results chaos as to the meaning and intent of the empirical sciences as they relate to the study of origins. Every scientist superimposes his/her own presuppositions upon the data. Then and only then do the data speak. And of course, the data (and attendant theoretical constructs) only speak truly when interpreted in the light of the Scriptures. Yet, creation researchers have often made the mistake of appealing to the so-called evidence as if the data autonomously pointed to an end. Rather, creation researchers must claim that there is no such thing as a "brute fact" or an "autonomous datum". Evidence only becomes evidence when presented within the framework of one's presuppositions.

The creation researcher begins with the presupposition that the Biblical text presents true history, true science, true mathematics, etc., and it is within this presupposition that we must do our origins science. Intrinsic within this presupposition is that the Biblical text is "knowable". If it is knowable, then how does one understand the text? The creation researcher, indeed, all students of scripture must understand the Biblical text using the same rules of grammar and syntax by which it was originally written. It must be the intent of the student of scripture to understand the text as did the *original* audience.

The ICCs are dedicated to developing the creation model of origins within the Biblical framework. This framework contains three very important sets of boundary conditions. First, the framework contains the work of Creation Week and all of its associated elements. Secondly, the framework contains the global Noahic Flood and all of its related elements (e.g., Babel, Peleg division, etc). Lastly, the framework contains the element of youth. That is to say, the creation model must be of a young-earth, young universe point of view. The Biblical text clearly teaches the youthfulness of the cosmos. What makes "youth" crucial to a coherent understanding of creation origins is that it is perhaps the least "empirical" of the three major elements of the creation model and provides the chronological boundary condition by which we must do our model building.

To this end the Creation Science Fellowship, Inc., continue to sponsor the ICCs. It is also intended that with each Conference more and more researchers jump on board so that the creation movement as a whole world-wide forms into a unified front. Until creation researchers are unified in this way, especially regarding rigorous peer-review, the development of the creation model will be thwarted.

The Creation Science Fellowship, Inc present these Proceedings as the written record of the Fourth International Conference on Creationism, held August 3-8, 1998.

Robert E. Walsh
Proceedings Editor
Pittsburgh, PA
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NOTES

- [1] *κοσμος*, is where we get our English word *cosmetics*. If cosmetics made women as large as possible then the cosmetics industry would go out of business. Cosmetics are items that bring *order* to a women's appearance and hence beauty.