

proper sense that it is a one-way process in time; unitary; continuous. irreversible; self-transforming; and generating variety and novelty during its transformations....

"The over-all process of evolution in this comprehensive sense comprises three main phases; although there is continuity between them, they are very distant in their main features, and represent three sectors of reality, in which the general process of evolution operates in three quite different ways. We may call these three phases the inorganic or, if you like, cosmological; the organic or biological; and the human or psycho-social. The three sectors of the universal process differ radically in their extent, both in space and time, in the methods and mechanisms by which their self-transformations operate, in their rates of change, in the results which they produce, and in the levels of organization which they attain. They also differ in their time relations. The second phase is only possible on the basis of the first, the third on the basis of the second; so that, although all three are in operation today, their origins succeeded each other in time. There was a critical point to be surmounted before the second could arise out of the first, or the third out of the second.

"....Nowhere in all its vast extent is there any trace of purpose, or even of prospective significance. It is impelled from behind by blind physical forces, a gigantic and chaotic jazz dance of particles and radiations, in which the only over-all tendency we have so far been able to detect is that summarized in the Second Law of Thermodynamics -- the tendency to run down."

-- Julian S. Huxley, *Evolution in Action* (New York: The New American Library, 1953), pp. 9-12.

Evolutionism, then, 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.

C. Definition of Special Creation

"In order to set forth the scriptural understanding of this word, and in order to avoid the semantic ambiguity which so often accompanies its use in discussions of this nature, I should like to suggest three meanings for the term.

First of all, 'creation' means the bringing into being of that which did not (either in its substance or its form) previously exist. An example of this meaning would be the creation of the original matter-energy complex of the physical universe. This usage we shall call EX NIHILO CREATION (i.e., 'creation from nothing').

Secondly, 'creation' means the bringing into being of that which did not (in its form) previously exist, employing previously-existing substance. An example of this meaning would be the creation of Adam's body from the dust of the ground. This usage we shall call IMMEDIATE CREATION (i.e., creation by direct action of God, using previously-existing substance).