

Thirdly, 'creation' means the bringing into being of that which did not (in its form) previously exist, employing both previously-existing substance and secondary causes. An example of this meaning is the creation by God, through human parents, of each child born into the world. This usage we shall call **MEDIATE CREATION**.

In each of these three usages -- Ex Nihilo Creation, Immediate Creation, and Mediate Creation -- it is important to remember and to recognize that in the context of this discussion it is God who is the Creator. But it is also important to remember that when we speak of God's activity in Creation, we must from time to time clarify the statement, 'God created such-and-such' by specifying whether God created ex nihilo or immediately, or mediately.

-- "A proposed Creationist Alternative to Evolutionism," a series of four lectures delivered as the Fall Lecture Series at the Philadelphia College of Bible on November 1-4 1971 by the author of this syllabus, Lecture One, pp. 8-9.

The term "Special Creation" as used in this syllabus denotes the concept that each of the created "kinds" of Genesis 1-2 is a special creation by God, rather than a product of development from some other living (or nonliving) thing. In some cases, special creation may mean ex nihilo creation; in other cases it may mean immediate creation.

D. Definition of Creationism

Creationism is that view of reality which holds that the triune God, employing supernatural and natural forces as well as second causes, has, for the purpose of glorifying Himself, created or brought into objective being the universe and all things in it, whether material or non-material, and sustains or holds in being all things according to His good pleasure.

However, there appear to be at least four basic types of Creationism, all of which claim to be the Christian view:

- "(1) Non-Scientific Creationist View -- This category includes those views which regard the Creation account in Genesis as mythical or symbolic, those which regard the Genesis account as a pictorial-revelatory account of Moses' visions during six consecutive days, and those which understand the events of the six days to have been arranged by means of some non-chronological framework, whether topical, logical, or literary. Although these views differ from each other at many points, yet they are agreed upon two crucial emphases. The first emphasis of each form of the Non-Scientific Creationist View is that science and theology occupy two distinct spheres, and any conflict between these spheres is settled the moment both are content to remain within their proper boundaries. The second emphasis of each form of this view is that in Genesis I the author offers us a story of creation. It was not his intent to present an exact report of what happened, but to impress the reader with the fact that all that exists has been created by God.
- (2) Theistic Evolutionist View -- This category includes those views which hold that God, having brought into existence the primal matter of the universe, and having created living material, proceeded to create all forms of life mediately, that is, by employing the process of evolution