

conceptual structure of several overlapping creative-aspect periods (i.e., periods of time during which God accomplished some aspect of His creative activity), each of which was marked by a beginning stage, a stage of essential fulfillment, and a completion stage. Within these creative-aspect periods we arranged the creative events of Genesis 1-2. We defined the Creation Days as literal 24-hour days and proposed that these days marked the stage of essential fulfillment in each of these creative-aspect periods (with the exception of the first creative-aspect period, which we placed prior to the creative-aspect period marked by the creative command, "Let there be light," which command culminated in Day 1).

Having proposed this conceptual structure of the creative events and the Creation Days, we attempted to correlate this structure with the records of astrophysics, geology, and paleontology. We found that they harmonized rather well. This, in turn, suggested the question, "If we correlate the scriptural record with the scientific record, do we not thereby place our stamp of approval upon the essential arrangement of the geologic and paleontologic data as given by men of science in these fields? And, since this arrangement is used by paleontologists as a very important evidence for the theory of evolution, do we not thereby give up the entire Creationist case in favor of Evolutionism?" To this question we suggested that a distinction must be made between a Creationist interpretation of the fossil record and an Evolutionist interpretation of the same record. For a Creationist standpoint, this raised the question of the meaning of the Biblical "kinds" which God created. And it is to this question that we now turn.

The Hebrew word translated "kind" is used ten times in the first chapter of Genesis. It is used a total of 31 times in the Hebrew Old Testament. This Hebrew word (קין) is transliterated *min*. But now we must ask the question: What does *min* mean?

One of the first principles of lexicography is that the meaning of a word is discovered by an examination of its *usage in context*. In this connection we are fortunate to have as many instances of *min* in Scripture as we do have, and we are doubly fortunate in the fact that 30 of its 31 occurrences are found in the writings of one author, namely Moses. We thus have a fairly solid base upon which to build our understanding of the meaning of this Hebrew word.