

upon one vowel, and the vowel points were not inserted until the 5th century A.D. Even if it be assumed that this vowel has been correctly preserved, it still does not require such an interpretation. We are justified in following all the ancient versions and interpreting the verse as a statement that God originally brought into existence all the matter and all the energy in the entire universe.

THE ORDER OF CREATION

Another important fact that Genesis teaches about God's creation is that its various features came into existence in a certain definite order. This is made clear, not simply by the fact that they are mentioned in a certain order, but that they are separated into particular stages, or days, which are numbered. In general the order described in Genesis corresponds with the order that evolutionists have suggested from observation of the fossils found in various strata. These fossils do not show a gradual development from one major class of animals to another, but the major groups appear suddenly and without any evidence of preparatory steps.

We would not be justified, simply because the facts are mentioned in a certain order, in inferring that Genesis tells us the temporal order in which they were created. Matthew 4 and Luke 4 contain very similar descriptions of the three temptations of Christ, including the statements of Satan and the Lord's answers. Yet the second and third temptations in Matthew appear in the opposite order from that in Luke. We have no way of knowing which of these two temptations occurred first, since there is no specific statement in either case as to the chronological arrangement. But in the account of the creation the fact that the events are described in numbered stages gives definite information about the order of the principal events in God's creation.