

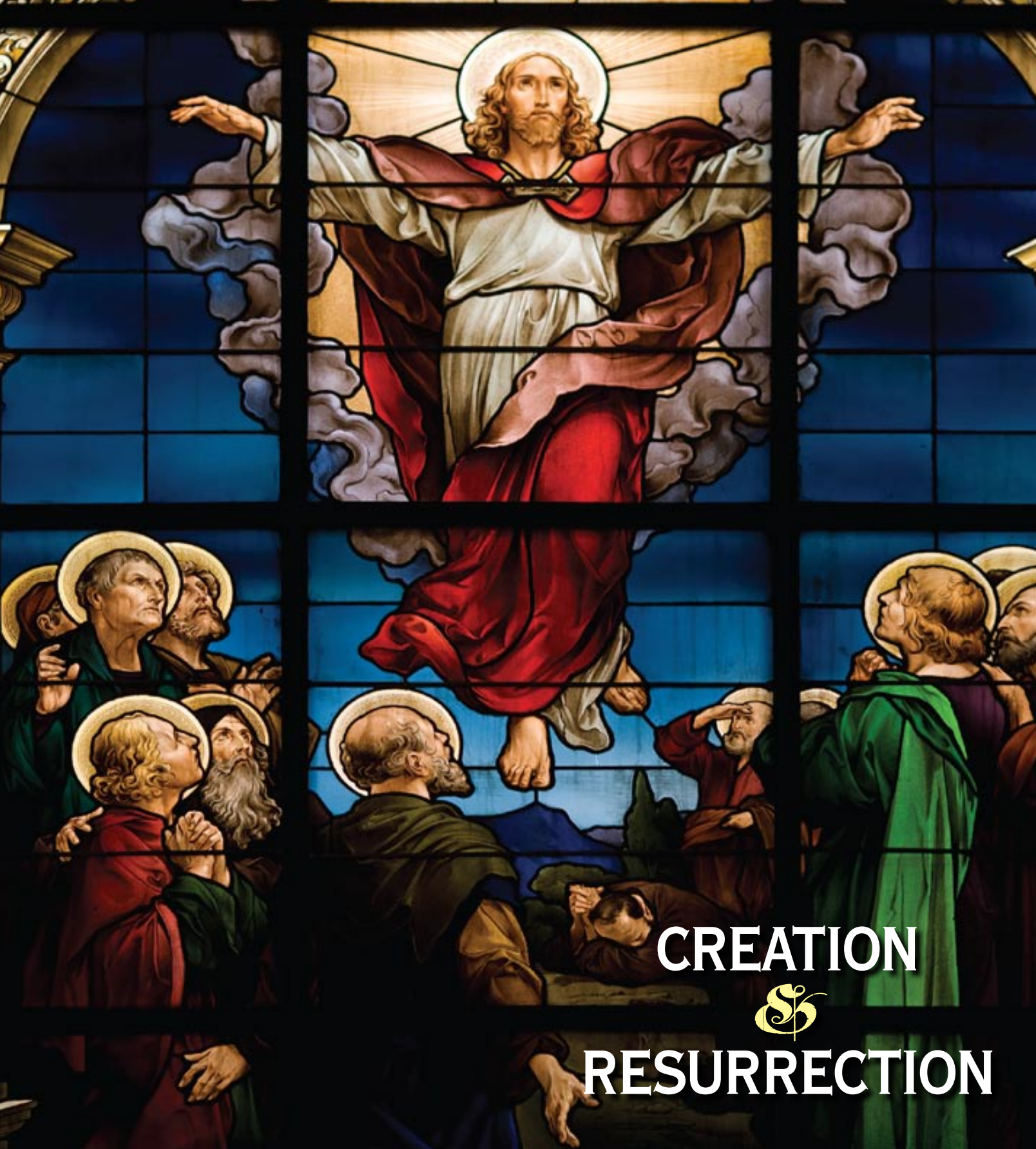
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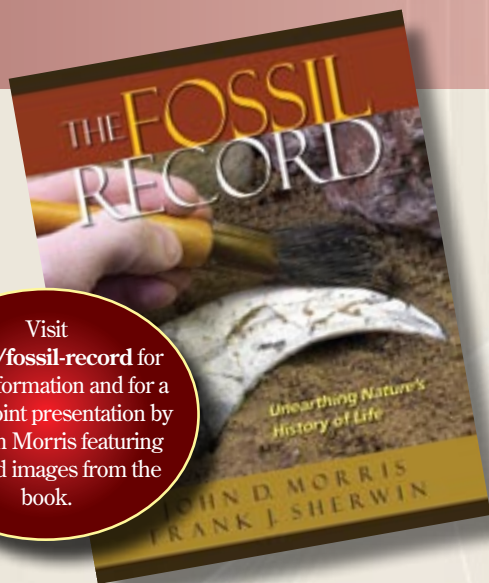
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APRIL 2010

VOL. 39 NO. 4



CREATION
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The Fossil Record

Unearthing Nature's History of Life

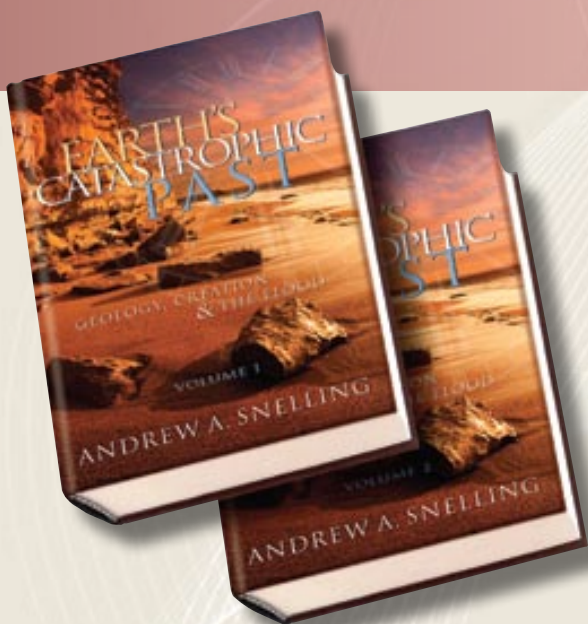
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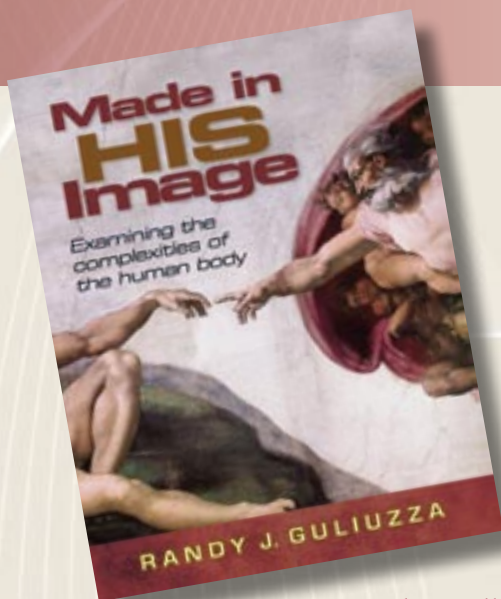
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No Ordinary Day

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.” (Matthew 27:54)

The day of Christ’s death, followed by His resurrection three days later, marked the most significant day in all of history. An innocent man died an ignominious death in place of you, me, and every other sinner in the world (1 John 2:2). Of course, Jesus was no ordinary man. He was a perfect man, but also deity—the unique God-man. Only He could rescue mankind from spiritual and eternal damnation.

So it’s no wonder that the death and burial of Christ were surrounded by unusual events witnessed by ordinary men and women in Jerusalem. The sun was obscured during the day. Tombs were opened and saints were raised from the dead. The ground shook and rocks were split open. The temple veil was torn from top to bottom. This was no ordinary day. Jesus’ death was no ordinary execution by the Romans. God let it be known that He was accomplishing a great work for all mankind.

Speaking recently with Dr. Steve Austin, I was intrigued with the details of these physical events that occurred on the day Christ died, and the evidence that remains available for study by geologists like Dr. Austin. How large was the earthquake, for instance, and where was its epicenter? Dr. Austin is collecting data from scientific and historical sources that show evidence for these spectacular and supernatural events, just like the Bible records. Don’t forget to read a

fascinating article from the late Dr. Henry Morris in this issue of *Acts & Facts*, titled “Creation and Resurrection.”

It is the Bible that remains our firm foundation as we continue to communicate the message of Christ, our Creator and Redeemer, to men and women around the world.

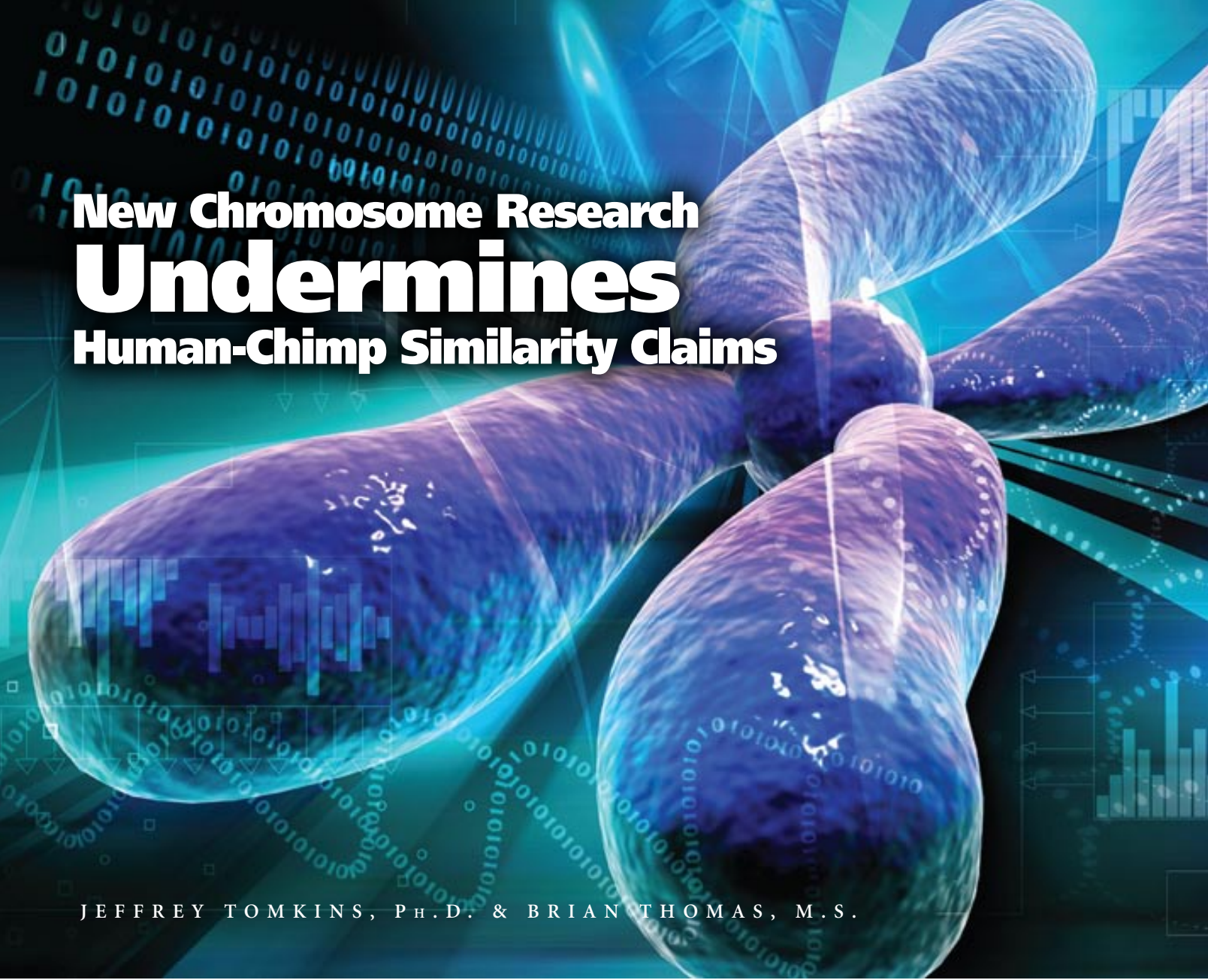
As you read *Acts & Facts* this month, you’ll notice three new additions to our lineup of columns. First, Dr. Nathaniel Jeanson shares the first of several updates on a new life science research initiative that will explore the biological and biblical issues related to created kinds. Second, Dr. James Johnson, head of our new graduate school, the School of Biblical Apologetics, begins a series called Real World Apologetics. What is *biblical* apologetics and how do we practice it in our everyday lives? Read this new apologetics feature each month. Third, take a look the new Education Column, this month featuring an interview with Pastor Damon Rambo, a graduate of ICR’s Creationist Worldview online professional program. The impact of three formal educational programs goes literally around the world and across cultures. Keep in touch with ICR education each month.

Research, education, and communication have been the hallmarks of the Institute for Creation Research since our founding 40 years ago. Your prayers and faithful support for the projects we tackle are vital to each and every staff member, and ultimately to the many millions reached by the message of the Creator. Thank you for keeping up-to-date on the mission and ministry of ICR.

Lawrence E. Ford
EXECUTIVE EDITOR

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New Chromosome Research Undermines Human-Chimp Similarity Claims

J E F F R E Y T O M K I N S , P H . D . & B R I A N T H O M A S , M . S .

A recent high-profile article in the journal *Nature* released the results of a study with implications that shocked the scientific community because they contradict long-held claims of human-chimp DNA similarity.¹ A previous *Acts & Facts* article showed that much of the research surrounding the often touted claims of 98 percent (or higher) DNA similarity between chimps and humans has been based on flawed and biased research.² The problem is that the similarity has been uncertain because no one has performed an unbiased and comprehensive DNA similarity study until now. And the results are not good news for the story of human evolution.

One of the main deficiencies with the original chimpanzee genome sequence published in 2005³ was that it was a draft sequence and only represented a 3.6-fold random coverage of the 21 chimpanzee autosomes, and a 1.8-fold redundancy of the X and Y sex chromosomes. In a draft coverage, very small fragments of the genome are sequenced in millions of individual reactions using high-throughput robotics equipment. This produces individual sequence fragments of about 500 to 1,200 bases in length. Based on overlapping reads, these individual sequences are

assembled into contiguous clusters of sequence called *sequencing contigs*. In the case of a chimpanzee, an organism with a genome size of about 3 billion bases, a 3.6-fold coverage means that approximately 10.8 billion bases of DNA were sequenced (3.6 x 3.0). The result is a data set consisting of thousands of random sequencing contigs, or islands of contiguous sequence that need to be oriented and placed in position on their respective chromosomes.

In the 2005 chimpanzee genome project and resulting *Nature* journal publication, the sequence contigs⁴ were not assembled and oriented based on a map of the chimpanzee genome, but rather on a map of the human genome. Given the fact that the chimpanzee genome is at least 10 percent larger⁵ overall than the human genome, this method of assembly was not only biased toward an evolutionary presupposition of human-chimp similarity, but was also inherently flawed.

The title of the recent journal article accurately sums up the research findings: “Chimpanzee and Human Y Chromosomes are Remarkably Divergent in Structure and Gene Content.” Before getting into the details of their results, it is important to understand that for the first time, the



chimpanzee DNA sequence for a chromosome was assembled and oriented based on a Y chromosome map/framework built for chimpanzee and not human. As a result, the chimpanzee DNA sequence could then be more accurately compared to the human Y chromosome because it was standing on its own merit.

The Y chromosome is found only in males and contains many genes that specify male features, as well as genetic and regulatory information that is expressed throughout the whole body. Because of the recent outcome comparing the chimp and human Y chromosomes in a more objective assessment, it is possible that major discrepancies will be revealed among the other chromosomes that are claimed to be so similar.

From a large-scale perspective, the human and chimp Y chromosomes were constructed entirely differently. On the human Y chromosome, there were found four major categories of DNA sequence that occupy specific regions. One can think of this in terms of geography. Just as a continent like Europe is divided into countries because of different people groups, so are chromosomes with different categories of DNA sequence.

Not only were the locations of DNA categories completely different between human and chimp, but so were their proportions. One sequence class, or category containing DNA with a characteristic sequence, within the chimpanzee Y chromosome had less than 10 percent similarity with the same class in the human Y chromosome, and vice versa. Another large class shared only half the similarities of the other species, and vice versa. One differed by as much as 3.3-fold (330 percent), and a class specific to human “has no counterpart in the chimpanzee MSY [male-specific Y chromosome].”¹¹

As far as looking at specific genes, the chimp and human Y chromosomes had a dramatic difference in gene content of 53 percent. In other words, the chimp was lacking approximately half of the genes found on a human Y chromosome. Because genes occur in families or similarity categories, the researchers also sought to determine if there was any difference in actual gene categories. They found a shocking 33 percent difference. The human Y chromosome contains a third more gene categories—entirely different classes of genes—compared to chimps.

Under evolutionary assumptions of long and gradual genetic

changes, the Y chromosome structures, layouts, genes, and other sequences should be much the same in both species, given the relatively short—according to the evolutionary timeline—six-million-year time span since chimpanzees and humans supposedly diverged from a common ancestor. Instead, the differences between the Y chromosomes are marked. R. Scott Hawley, a genetics researcher at the Stowers Institute in Kansas City who wasn’t involved in the research, told the Associated Press, “That result is astounding.”⁶

Because virtually every structural aspect of the human and chimp Y chromosomes was different, it was hard to arrive at an overall similarity estimate between the two. The researchers did postulate an overall 70 percent similarity, which did not take into account size differences or structural arrangement differences. This was done by concluding that only 70 percent of the chimp sequence could be aligned with the human sequence—not taking into account differences within the alignments.

In other words, 70 percent was a conservative estimate, especially when considering that 50 percent of the human genes were missing from the chimp, and that the regions that did have some similarity were located in completely different patterns. When all aspects of non-similarity—sequence categories, genes, gene families, and gene position—are taken into account, it is safe to say that the overall similarity was lower than 70 percent. The *Nature* article expressed the discrepancy between this data and standard evolutionary interpretations in a rather intriguing way: “Indeed, at 6 million years of separation, the difference in MSY gene content in chimpanzee and human is more comparable to the difference in autosomal gene content in chicken and human, at 310 million years of separation.”¹¹

So, the human Y chromosome looks just as different from a chimp as the other human chromosomes do from a chicken. And to explain where all these differences between humans and chimps came from, believers in big-picture evolution are forced to invent stories of major chromosomal rearrangements and rapid generation of vast amounts of many new genes, along with accompanying regulatory DNA.

However, since each respective Y chromosome appears fully integrated and interdependently stable with its host organism, the most logical inference from the Y chromosome data is that humans and chimpanzees were each specially created as distinct creatures. ●

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1. Hughes, J.F. et al. 2010. Chimpanzee and human Y chromosomes are remarkably divergent in structure gene content. *Nature*. 463 (7280): 536-539.
2. Tomkins, J.P. 2009. Human-chimp similarities: common ancestries or flawed research? *Acts & Facts*. 38 (6): 12.
3. The Chimpanzee Sequencing and Analysis Consortium. 2005. Initial sequence of the chimpanzee genome and comparison with the human genome. *Nature* 437 (7055): 69-87.
4. For the sequencing technology in use at the time, a typical DNA sequence read used four different types of DNA clone substrates and had individual read lengths from between 200 to 1,000 high-quality DNA bases. Because of repetitive blocks of sequence, these are difficult to computationally assemble into long contiguous blocks of sequence without a map or framework to orient the repetitive DNA sequence lengths.
5. Statistics on sequencing and mapping of the chimp genome are difficult to pin down even though the mapping and sequencing were largely completed by 2006. A report describing the massive effort to produce a more accurate view of the chimpanzee genome has not yet been published.
6. Borenstein, S. Men more evolved? Y chromosome study stirs debate. Associated Press, January 13, 2010.

Dr. Tomkins is Research Associate and Mr. Thomas is Science Writer.



New Initiatives in Creation Research

NATHANIEL T. JEANSON, PH.D.

Research is an integral component of creation apologetics at ICR. This year marks the beginning of a brand-new initiative in the life sciences, with a specific emphasis on biology. With several decades of creation research already behind us, you may ask, “Why research? Why biology?”

The general purpose of research at ICR is two-fold. First, since our evolutionary opponents love to lob *scientific* arguments against the biblical model of origins (in contrast to the textual criticisms many compromising Christians are prone to levy), we are seeking ways to refute these attacks with *scientific* data.

For example, a common objection to the unique and supernatural creation of man in the image of God is the supposed near-identity (~95-99 percent) of the human and chimpanzee genomes. Identifying scientific facts that demonstrate the *differences* between us and the apes would underscore the truth of scriptural account.

Second, since the scriptural record of historic events omits many scientific details, building a robust biblical model of origins requires we fill in these details. Absent a time machine to observe the Curse, Flood, and tower of Babel, we are left with indirect methods of inferring the scientific consequences of these events. Perhaps the most rigorous way of knowing and understanding the world (apart from Scripture) is the scientific method. By performing controlled experiments in the context of modern geology and biology, we can begin to form conclusions about the scientific details of the unobservable past.

Our specific focus on biology stems from the profound predictions Scripture makes about biology and from the current state of the creation biology field. The events of Genesis chapters 1-2 and 6-7, specifically, have enormous implications for the nature of biological change and for the mechanisms that promote and limit it, yet precious

little research has been done to examine how these predictions have played out in genomes and morphology of organisms that exist today. How much change is permissible in light of Scripture? How have limitations to change been hard-wired into each organism’s genetic code? Where does all the biological diversity seen today come from? These, and other questions, are the focus of our current undertaking. Discovering the answers to these questions will enhance our understanding of the true nature of biology and will highlight the inadequacy of the evolutionary explanation.

The life sciences research team—currently consisting of Jeff Tomkins, Charles McCombs, and myself—is currently parsing the list of pressing questions down to a manageable few. Once we identify the major unanswered origins biology questions, we will begin Phase 1 of our project—a comprehensive literature survey to identify the best methods and techniques necessary to answer these questions. Expect to read more about the questions we have identified in future installments of this column.

This project, like many research projects, will require significant amounts of time. Step-by-step experimentation is a notoriously slow process. Our team anticipates that this project, from the time we settle on a short list of research questions to the time we complete the final experiments, will require 5-8 years. Nevertheless, we expect the fruits of such protracted labor to be richly rewarding. Please keep the research team in your prayers as we embark on this exciting endeavor of identifying and exploiting the major evolutionary biology weaknesses, and of bolstering the creation biology model.

Dr. Jeanson is Research Associate and received his Ph.D. in Cell and Developmental Biology from Harvard University.



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Understanding Effective Biblical Apologetics

JAMES J. S. JOHNSON, J.D., T.H.D.

In 1990, a graduate student from communist China—raised on atheistic evolution—asked me the following question: “Why should I believe in the Bible God, the Bible is true, and God is fair, when China was never given Bible truth about God to believe?” Simply put, this young man was asking: “Why should I believe in your Bible’s God?” and “Why should I believe in your God’s Bible?”

Noah Webster, in 1828, defined “apologetic” as “defending by words or arguments,” tracing this English word back to the Greek *apologemai*. But what about *biblical* apologetics? How do Christians today reply logically, and with adequate evidence, to those who question God’s revealed truth? Is the practice of apologetics limited to a “defense” of the truth? When is it proper for believers to take the initiative in communicating truth?

A more exact definition of *biblical* apologetics is: the science of learning, demonstrating, documenting, and communicating how believing God makes sense. It answers the fundamental question: “Why should I believe God?”

What can a proper study of apologetics accomplish for the teachable Christian?

Apologetics teaches that sufficient proof exists. God has provided objective truth, through general and special revelation, to prove He is both Creator and God. Apologists are often asked, “Can you show proof of God’s existence?” But contrast that question with this one: “If you show proof of God’s existence, will everyone who sees that proof be honest enough to approve of that proof of God’s existence?” According to the Bible, the answer to 1 is “Yes,” but the answer to 2 is “No.” Why? The difference between those two answers is summarized by Paul’s succinct phrase “without excuse,” or *anapologêtous* in the Greek (“without a defense”), in Romans 1:19-20. Specifically, those who refuse to “approve” of God’s revealed proofs are themselves “without excuse” for disapproving God’s proof. Accordingly, apologetics must be realistic in balancing the presentation of proof with the predisposition of unpersuaded humans to suppress or reject that truth.

Apologetics teaches that those who reject truth have broken thinking. The challenge is even worse than just inexcusable skepticism because opposing creation’s witness (that God is our Creator) triggers a built-in consequence: corruption of human powers to analyze truth, meaning, and moral value.

God has “given over” unbelievers to a “reprobate mind” (Romans 1:28). This complicates matters for using rational apologetics: evidence and logic are not enough to “win” most unbelievers.

Paul’s epistle to the Romans emphasizes this critical truth: all humans should be grateful to God for creating them, and thus should logically glorify Him as their Creator. However, humans are naturally predisposed to ignore, suppress, and even reject the solid proof they have about God’s creatorship. Therefore, unless and until this inexcusable rejection of God is somehow remedied, humans automatically receive a terrible consequence called a “reprobate mind” (Romans 1:28). A “reprobate” mind malfunctions when it evaluates true vs. false, right vs. wrong, good vs. bad. So, how can apologetics help “defend” God’s truth against such mental malfunctions?

Consider this question: What is the highest motive for the ministry of apologetics?

Apologetics is more about honoring God than winning an argument. Scripturally speaking, the main purpose of apologetics is not to “win a case” like a litigator, because the “jury” may be hopelessly corrupt or distracted. Rather, apologetics is primarily a science for honoring the Lord by carefully studying and then accurately communicating His

Apologetics is more about honoring God than winning an argument.

revealed truth (biblical, scientific, historical, etc.), especially those truths that are questioned or opposed or misrepresented, ultimately trusting God to accomplish His good with the truths communicated (Isaiah 55:10-11; Psalm 19:1-14; Romans 10:14-18). In other words, let God handle the results.

Peter provides a well-known mission statement for every biblical apologist:

But sanctify the Lord God in your hearts: and be ready always to give an answer [or logical reply, Greek *apologian*] to every man that asketh you a reason [or logic, Greek *logon*] of the hope [or confidence, Greek *elpidos*] that is in you with meekness and fear. (1 Peter 3:15)

Notice that *sanctifying God* is the first priority; *providing a ready reply* is secondary and subsequent. This makes sense because our highest love and loyalty are supposed to be directed toward God; our obligation to serve our neighbor in love comes next (Matthew 22:39). Sanctifying God involves acknowledging Christ as Creator and rightfully preeminent (Colossians 1:16-18), so biblical apologetics must somehow always link back to Christ.

Apologetics means loving God first, people second. Therefore, apologetics is *primarily* a labor of love and loyalty to God, the Creator, and *secondarily* a labor of love and learning on behalf of humans, the creatures. Of course, real apologetics properly recognizes the authority of Scripture, as Christ did (compare John 14:6 with 17:17). Apologetics prioritizes all Scripture in general (2 Timothy 3:16) and Messianic prophecy in particular (1 Timothy 3:15; 1 Peter 1:10-12), because the salvation gospel itself is twice qualified by the phrase “according to the Scriptures”

(1 Corinthians 15:3-4). These principles are critical, because the practice of inadequate apologetics flows from a reliance on inadequate principles.

Remember your audience. Apologetics, at the human level, must also “know its audience.” Consider the following quote: “Wow! You look really old!” To a kindergartner, who is trying to act big, it’s a compliment. Yet to the kindergartner’s mother, who is thirty-something, it’s no compliment! (Oops.) Audience matters. In apologetics, as in all communication, it is critical to answer the question: Who is my audience? Also, is the immediate audience the only audience? Apologetic communications, whether written or oral, can involve more than one audience. Actually, a Christian’s entire life (after conversion) is an apologetic message, with God Himself as the primary audience. However, there is another audience, also unseen by mortal eyes: angels (1 Peter 1:12). Yet the audiences we most think about, when speaking or writing apologetically, are humans—believers, who need their faith strengthened, and unbelievers, who have other problems.

Use careful logic. Beware implied assumptions. “Which came first: the chicken or the egg?” Note that the question presupposes that God did *not* create the first hen with a fully formed ovary of eggs inside her. Beware false dichotomies (also called “either-or fallacies”). For example,

“Answer ‘yes’ or ‘no’: have you stopped beating your wife?” Or, “Is a cardinal red, yes or no?” (Yes, if male; no, if female.)

Context counts. Remember the realtors’ three secrets of success: location, location, location. This insight fits many arguments about Scripture: context matters! A failure to appreciate the context of Scripture routinely produces interpretive failure. Bank on it: unwarranted assumptions abound when critics try to criticize biblical texts. Scrutinize the actual words God provided (Acts 17:11; 2 Timothy 2:15). God purposefully gave the Bible to reveal truth to us.

Creation, rightly understood, glorifies God. God has providentially provided a huge inventory of general revelation: “the heavens declare the glory of God...” Examining, analyzing, and explaining this inventory of information is an ongoing endeavor that ICR has been undertaking for the past four decades. And some complicated questions justify multi-disciplinary study in biblical text interpretation, empirical science, forensic science, history, ancient linguistics, etc.

The truth is there, and it is enough—but what is it, and who will provide it to those with honest questions and misconceptions? Preparing and providing those reasonable replies is the task of biblical apologetics. In future articles on this topic, we will explain how reasonable replies are available and being provided.

And, yes, the grad student from China, raised in atheistic evolution, got his answer in 1990, and he promptly became a believer in Christ. ●

Dr. Johnson is Associate Professor of Apologetics at the Institute for Creation Research.



Natural Selection Is Not “Nature’s Design Process”

RANDY J. GULIUZZA, P.E., M.D.

The popular documentary series *Sky-scraeper* featured a fascinating look at architects using the design process. Viewers appreciated learning how this process is implemented. For anyone wanting to create the *best explanation* for the origin of nature’s design—which is the main issue—learning this process is vital. Charles Darwin faced an extraordinarily difficult task in devising his naturalistic explanation. He needed to find a *source* of intelligence—a substitute god—to explain *how* the diversity of life could display countless features that clearly look like they were chosen by intelligence for specific purposes. His clever explanation? Natural selection.

After 150 years, natural selection stands as the only credible alternative to supernatural creation. But showing someone why Darwin’s concept cannot explain anything about the origin of complex design requires an understanding of why the words “selection” and “natural” are so widely influential.

Making Natural Selection Look Like Human Engineering

Consider why intelligence is naturally coupled to design. First, engineers use a process that *sees* a need. Next, they develop a plan that depends heavily on *selecting* the best parts and processes that *fit* specific characteristics of the need. A special *decision-making* capacity, called intelligence, is vital to “see” and “select.” Everyone can discern that intelligence is *only* found in certain living things, primarily humans and God.

The word “select” becomes the key to understanding Darwin’s link between the intelligent living world and non-thinking nature.

His stroke of genius for those who reject supernatural origins was to take the random phenomena of whether the traits of living things either fit their environment or not and then call it a “selection” process of “nature.” From this he extrapolated the idea that nature could make *choices*, which then allowed the plausible conclusion that nature actually possesses a sort of innate *intelligence*. Thus, Darwin successfully injected the attribute of intelligence into the non-living world—a feat many thought impossible. How did he advance this counter-intuitive concept?

Darwin began *Origin of Species* with the simple observation that offspring are very similar to their parents, but not exactly the same. Differences between parent and offspring (or between siblings) were important because

nature might favor—“select”—those that afforded better chances for survival. If differences accumulate over time, then future offspring may be very different from their ancestors—a truly elegant and simple, yet reasonable, observation, that creatively promoted a type of intelligence in nature. And not just a simple intelligence: nature is portrayed as somehow *thinking*—a talented stand-in god—that always chooses the “best” traits and “saves” them to “build” things.

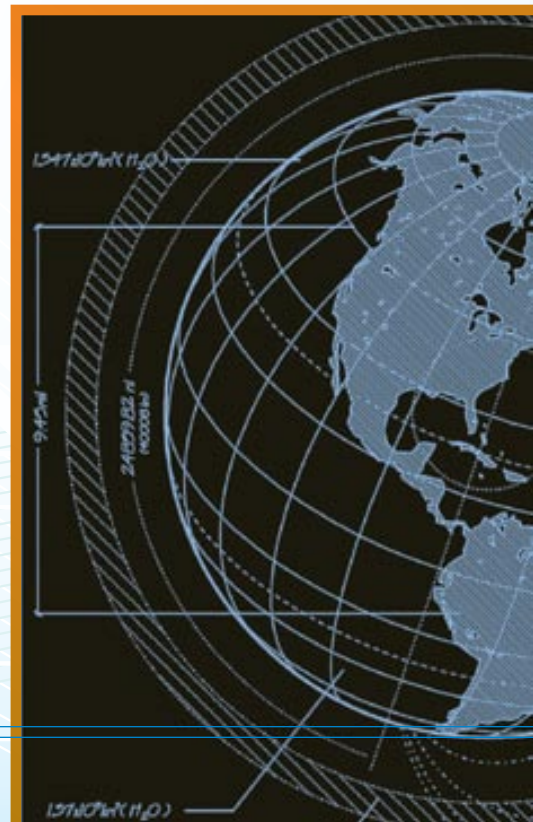
The power of this concept to captivate minds must never be underestimated. It is taught in most schools as absolutely true. Understanding this provides a thoughtful way to turn a conversation by saying, “Darwin had the most incredible idea ever conceived to explain design naturally. But, like all ideas, his was not perfect— it really does not *explain* design.”

“But why can’t it explain design?” Natural selection can be seen as an *observation* about

genetic variants that allow differences in survival. But when used to *explain* the origin of a design, it becomes a crippled explanation, making great claims that it cannot support. Why? Because the “selection” it portrays is a distortion of selection in real design processes.

Unintelligent Nature Fails as a Design Process

In design processes, engineers bear the burden to do what only they are able to do—choose elements for their plan that best fit the characteristics for meeting the need. A plan that fits the characteristics “survives” the process. The engineers are active and the need is passive. Process cannot be viewed from the perspective of the “need”—that it “selected” vital features of the plan. Intelligence would then be attributed to a non-living thing, which does not take place in human design processes. Yet, this is precisely what Darwin does with natural selection—nature’s so-called design process. This lends to the “conclusion that these favored individuals had been selected to survive,” as Harvard’s foremost



evolutionist, Ernst Mayr, wrote.¹ But nature does not have decision-making intelligence.

In nature, *living* organisms must do what *only* they can do. They must generate the diversity of traits—via a “selection” process within their own DNA—that will fit vital characteristics to live within their environments. If no members of a group generate suitable traits, the group goes extinct. If some members generate traits that fit, they survive. Information within DNA and how that information is expressed correspond to the thinking and selecting of a real engineer. Living organisms are active, environments are passive.

Darwin’s theory misrepresents the design process, viewing it mostly from the perspective of a passive environment that is falsely empowered to “select” the best traits. This masquerade was well-illustrated by Mayr: “A process of selection would have a concrete objective, the determination of the ‘best’ or ‘fittest’ phenotype.”² But in reality, the environment (or “nature”) never selects or sets “concrete objectives.”

Whether creatures live or die depends on *their* ability to generate information from *their* DNA³ to produce specific traits that fit environments. Thus, the ability to generate “beneficial variations”⁴ *already resides* in the living organism. This is the source of design that natural selection fails to explain. The theory fraudulently ascribes the powers of diversification to variables outside the creature when diversity

depends solely on variables inside the creature.

Darwin’s Theory Uses Circular Reasoning

Genetic variants may cause differences in survival, but that has nothing to do with *explaining* their design. What requires explanation is the origin of the biological apparatus with the ability to generate, save, and pass on variations in the first place.

On this point, Darwin’s theory provides no useful knowledge, claiming, “nature’s designer is nature”—an intrinsically circular explanation. It becomes undeniable since “cause” and “effect” are seen as equivalent. Not a single advocate of evolution can escape this circular reasoning. For them, the widespread circular reasoning that “it exists because it is favored by natural selection” is very compelling, but can be countered by showing that their influence resides more in the force of *decree* than in the power of explanation.

Attributing design to “natural selection” is also circular—but at a deeper level—making it harder to spot. Here is the circular part: “nature” is said to encompass both the environment *and living things*. Thus, the intelligent information residing in living things—the true source of design—is assimilated into “nature” and then cleverly credited to it. The step-by-step explanation for its origin is *completely disregarded*. So, “nature” has self-evident powers to “select” and save its own genetic varieties. As one evolutionist said, “Its truth is apparent with ‘enormous power’ as ‘a weapon of explanation.’”⁵ However, this “weapon” only shoots blanks, since Darwin’s great explanation merely *explains itself*—a basic “truth” for evolution, but something wholly unacceptable to science.

Learning a Short Example

Look closely at Ernst Mayr’s defense of Darwin for accepting that natural selection is nothing but “survival of the fittest:”

Darwin adopted Spencer’s metaphor in his later work. However, his opponents claimed that it was... a circular statement by defining “the fittest” as those who survive, but this is a misleading claim. Actually, survival is not a property of an organism but only an indication of the existence of certain survival-favoring attributes.⁶

Mayr’s circular analysis is evident even as he denies that Darwinism is circular. According to him, “an indication of the existence of certain survival-favoring attributes” is... “survival.” He cannot escape circular thinking.

Pulling It All Together

Only two explanations remain for the origin of nature’s design: supernatural intelligence or natural selection. Evolutionists claim that the real design clearly seen in nature is only an appearance, while the apparent decision-making intelligence in nature is real. Both assertions are wrong.

Natural selection is at best an observation about genetic variants and differences in survival. As an explanation of design, it is completely crippled. First, Darwin distorts the design process by falsely attributing to the environment the power to “select” traits. In fact, the ability to generate traits is a property of living things enabling them to diversify, multiply, and fill environments. Whether or not these traits fit an environment determines survival. Second, Darwin fails to explain how the ability to generate traits in living things—the real source of information for design—originated. This capacity is simply assimilated into “nature” through circular explanations.

A person looking for a natural cause of design is still left to rely on random mutations building enormous genetic information that “emerges” over time. Magic words and chance.

Yet, the Lord Jesus Christ still stands as the *best explanation* for the design that is built into living things. Just as the Bible says, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made” (Romans 1:20). ●

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4. “Beneficial variants” was a common description given by Darwin throughout his writings.
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Creation



RESURRECTION

H E N R Y M . M O R R I S , P H . D .



The two greatest events in the history of the cosmos were, first of all, its supernatural creation and, secondly, the resurrection of its Creator from the dead. The evidence for each, to one whose mind and heart are open to evidence, is overwhelming. All true science points to creation, and the best-proved fact of history is the resurrection. The Bible, of course, teaches that both are vitally true, vitally important and vitally related, but even to one who does not believe the Bible, the evidence is still unanswerable. He may reject it, but he cannot refute it.



Furthermore, each is necessary to the other. The creation, invaded and permeated by decay and death, heading down toward ultimate chaos, can only be saved and renewed if death is defeated and life is restored by its Creator. The resurrection, conversely, triumphing over death and promising ultimate restoration of the perfect creation, can only be accomplished by the Creator Himself. The creation requires the resurrection and the resurrection requires the Creator.

It is appropriate, therefore, that the Holy Scriptures so frequently tie together the creation of the world and the resurrection of Jesus Christ. The creation took place on the first day of creation week, and the resurrection likewise took place on the first day of the week following the Creator's substitutionary death for the world's redemption.

Death first entered God's finished creation when Adam sinned (Genesis 2:16-17; 3:17-20; Romans 5:12).

But now is Christ risen from the dead, and become the firstfruits of them that slept... The last enemy that shall be destroyed is death. (1 Corinthians 15:20, 26)

Therefore, when the heaven and the earth are made new again, the very elements will have been purged of the age-long effects of sin and the curse, decay and disintegration, and "there shall be no more death" (Revelation 21:4; also 2 Peter 3:10-13; Isaiah 65:17; 66:22; Revelation 21:1; 22:3).

The first book of God's written Word begins with the mighty creation of heaven and earth (Genesis 1:1), but ends with "a coffin in Egypt" (Genesis 50:26). The final book of God's Word introduces Jesus Christ as "the first begotten of the dead" (Revelation 1:5), and ends with "all things [made] new" (Revelation 21:5).

Let us consider, therefore, three basic aspects of the Christian life which can be greatly strengthened by a clearer understanding and broader application of these two vitally related facts of creation and resurrection. For each, a key passage of Scripture will be found especially illuminating.

Christian Assurance

In a society pervasively dominated by humanistic unbelief and worldly intimidation,

Christians need more than subjective emotionalism to assure them that their Christian faith in the person and work of Jesus Christ not only “works,” but is true. In the great “Resurrection Chapter,” 1 Corinthians 15, the apostle Paul is seeking to do just this—to assure these young and somewhat carnal Corinthian believers of the genuine validity of the Christian “gospel” which he had preached to them and which they had believed (verses 1-2). He stresses the key importance of the bodily resurrection of Christ, with the overwhelming eyewitness verification of its historicity (verses 3-11), and then concludes that this guarantees the future resurrection of all who “have hope in Christ,” the great promise of the Christian faith (verses 12-19).

But that isn’t all. He further emphasizes that Christ’s resurrection does far more than provide a future life for individual believers. It restores man’s lost estate, reversing the consequences of Adam’s primeval sin, conquering all the enemies of God and finally destroying death itself (verses 20-28). This great promise not only gives assurance of eternal life, but strength for a godly life in this present world, triumphing over all opposition and persecution, knowing beyond all doubt there is a better life to come (verses 29-34).

And then, to give still further assurance, he ties it all back to the mighty power of God in creation. All components of the creation (biological—verses 35-39, physical—verses 40-41, and human—verses 42-49) are treated. Every individual creation of God has been designed with its own marvelous structure for its own divine purpose, “as it hath pleased him” (verse 38). Since each is distinct, none could have “evolved”

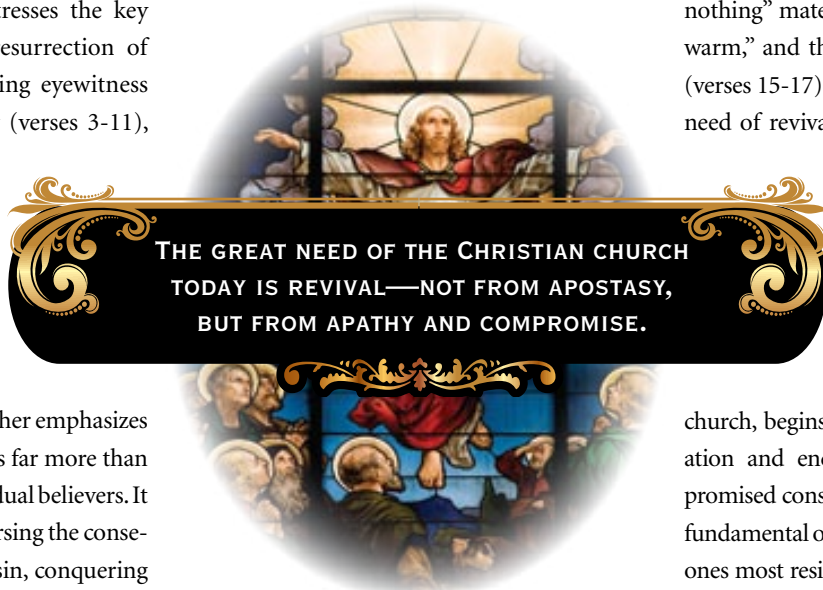
from any other; therefore only God was capable of creating it, and only He can preserve and revive it. As He raised up Christ from the dead, so will He not only raise, but transform, purify and immortalize our present bodies and the entire traveling creation (verses 50-57; see also Romans 8:18-23). The concluding exhortation, therefore, is to “be steadfast” in our Christian faith and

require them to choose between conformity to and confrontation with the world system that surrounds them.

Such churches are typified by the church at Laodicea (Revelation 3:14-22), the last of the churches addressed in the seven letters of Revelation 2-3. This church represents a real Christian church, with its candlestick still in place (Revelation 1:20; 2:5), one which seems to be doing well outwardly, in “need of nothing” materially, but one which is “lukewarm,” and therefore “wretched” spiritually (verses 15-17). Such churches are urgently in need of revival, not a revival of mere emotional activity, but one of real substance and truth (verse 18)—that is, repentance (verse 19).

It is significant that the Lord Jesus Christ, in addressing the Laodicean

church, begins with an emphasis on the creation and ends with the resurrection and promised consummation. These are the most fundamental of all doctrines, consequently the ones most resisted by the world, and thus the doctrines on which there is the greatest temptation to become “lukewarm.” The Lord calls such churches first of all to recognize Him as the “Amen, the faithful and true witness, the beginning of the creation of God” (verse 14). He concludes by reminding them that His resurrection and ascension provide the only surety of their own future resurrection for the coming kingdom. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (verse 21). How urgent it is for churches today, with all their emphasis on introspective spirituality and so-called abundant living, to get back to an understanding and proclamation of the bedrock doctrines of creation and resurrection.



**THE GREAT NEED OF THE CHRISTIAN CHURCH
TODAY IS REVIVAL—NOT FROM APOSTASY,
BUT FROM APATHY AND COMPROMISE.**

“always abounding” in our Christian work, in absolute assurance that this is not “in vain!” (verse 58).

Christian Revival

The great need of the Christian church today is revival—not from apostasy, but from apathy and compromise. Apostate churches, denying the basic doctrines of Christianity, are not real churches, but mere socioreligious clubs, and their members still need to be saved. There are multitudes of generally sound churches and believers, however, that have become neutral in their stance, whenever they face the controversial issues that

Christian Witness

When a Christian has firm assurance of his own salvation and is properly motivated in terms of God's eternal purposes, then it is his responsibility to bear witness to others who need this great salvation, wherever and by whatever means he can, as God leads and enables.

No doubt the greatest Christian witness was the apostle Paul, and his example surely deserves study and emulation. It is significant that Paul always began where his listeners already were, in their own prior understanding of God and His purposes. When they already knew and believed the Old Testament Scriptures, he would show them from the Scriptures that Christ was the promised Messiah, going on from there to the resurrection as the conclusive proof. When, however, his listeners neither knew nor believed the Scriptures, he would start with the evidence of God in creation, which they had distorted into a pantheistic polytheism. The classic example is that of the Greek philosophers at Athens (Acts 17:15-34). Note his words:

Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth... giveth to all life, and breath, and all things. (Acts 17:23-25)

Then, in anticipation of the natural question as to how one would know which of the "gods" was really the God who had created all things, the apostle first had to point out that the Creator of all men must also be the Judge of all men, and that all men needed to repent and turn back to Him.

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31)

This two-fold testimony—creation pointing to the fact of God and the resurrection identifying the person of God—constitutes an irrefutable witness, so that God can

about creation. "From the beginning of the creation God made them male and female," He said (Mark 10:6, referring to Genesis 1:27). Not after 18 billion years of cosmic history and 4.5 billion years of earth history, but from the beginning of the creation, God made man and woman. In fact, the very purpose of the earth's creation was that it should be a home for "the children of men" (Psalm 115:16). How can a Christian believe Christ's words and then reject Moses' words?

For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? (John 5:46-47)

The Lord Jesus said, in two of the great "I am" passages of the book of Revelation:

I am Alpha and Omega, the beginning and the ending...which is, and which was, and which is to come, the Almighty. (Revelation 1:8)

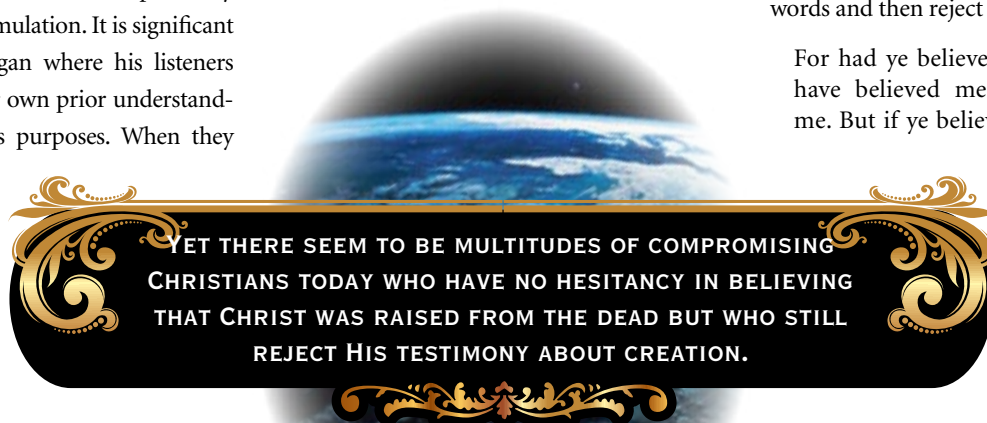
And then He also said:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Revelation 1:18)

He is both "before all things" and the "first-born from the dead" (Colossians 1:17-18). Therefore, He is "able also to save them to the uttermost that come unto God by Him" (Hebrews 7:25). ●

Adapted from Dr. Morris' article "Creation and Resurrection" in the April 1984 edition of *Acts & Facts*.

Dr. Morris (1918-2006) was Founder of the Institute for Creation Research.



in perfect equity on this basis, "command all men every where to repent" (verse 30). Even though death triumphs over all other men, it could never defeat the Creator of life, and no one who believes in creation should ever stumble at the resurrection. As Paul challenged King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

By the same token, one who accepts the factuality of Christ's resurrection should never stumble over God's record of creation. Yet there seem to be multitudes of compromising Christians today who have no hesitancy in believing that Christ was raised from the dead but who still reject His testimony

Understanding EVIDENCE for the BIBLICAL TIMESCALE

FRANK SHERWIN, M.A. & BRIAN THOMAS, M.S.

Time and history clearly differentiate between the biblical and evolutionary worldviews. Vast time is required for broad-scale evolution, and this has been widely used as a filter to interpret data from all disciplines that have historical implications. Vast time is so fully branded into our thinking that it has gained an unquestioned status, even when solid evidence is presented to the contrary.

As a result, one who doubts deep time faces the tough challenge of remaining unaffected by its prevalence in our culture. Scientifically, this situation is odd, because there are so

many natural processes that indicate a young world.¹ Perhaps the most spectacular include soft tissues in fossils, such as the elastic blood vessels from an “80 million year old” hadrosaur described in *Science* in early 2009. The rate at which soft tissue decays would not allow a hundred thousand years, let alone eighty million years.²

The late Harvard paleontologist Stephen Gould was accurate when he said, “The stereotype of a fully rational and objective ‘scientific method,’ with individual scientists as logical (and interchangeable) robots, is self-serving mythology.”³ Scientists, being human, are

worldview-driven, and have various motivations that go beyond science. This helps explain how deeply held notions of deep time predominate despite contradictory evidence.

Further, many recognize that there not only exists no hint of deep time in Scripture, but that evolution’s trinity of time, death, and chance undermine Scripture’s straightforward young biblical history, as well as the Christianity which rests upon that history. Why would God have sanctioned “millions of years” of death as “very good” in Genesis 1:31? Why would the book of Romans confirm the Genesis history that death came as a result of Adam’s sin

A General Correlation of Characteristic Earth Layers with Biblical History

Characteristic Earth Layers		Biblical History
Cenozoic	Holocene	Early Bronze Age* (Abraham)
	Pleistocene	Ice Age + Stone Age* (Babel, Job)
	Tertiary	Post-Flood Residual Catastrophes (Pre-Babel)
Mesozoic	Earth Covered by Floodwater, Then Water Abates into Oceans (Noah)	
Paleozoic	Floodwaters Rise over Earth, + Ocean Floor Catclysm (Noah)	
Upper Proterozoic	Pre-Flood Processes (Adam)	
Lower Proterozoic	Rock from Creation Week, Days 1-3	
Archean		



* Generally, Iron, Bronze, and Stone "Ages" are relative to location and culture, not absolute time. They apply here to Middle Eastern archaeology.

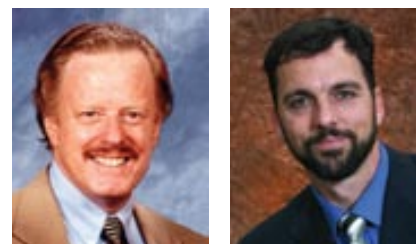
The above chart could therefore be used as a rough calibration to convert evolutionary teaching to real biblical history,^{4,5} if the reader can first associate evolutionary teaching with a characteristic earth layer. It is merely intended as a gross approximation, as exceptions will be found in many specific cases. Some argue that since there is no validity at all to evolutionary ages, their entire system ought to be thrown out. However, there are real rock layers to investigate.

It may seem straightforward to translate numbered evolutionary dates into numbered creation dates, but there are too many variables to be able to do this cursorily. Instead, a closer look at each case is required. Nevertheless, this chart may provide a beginning. Interpretations of strata are constantly changing, as well as numeric estimates for both evolutionary dates and biblical dates. The chart above correlates some of the main earth deposits with certain events recorded in the Bible.⁶ ●

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6. For a much closer look at geologic and biblical evidence related to the creation-Flood model, see Snelling, A.A. 2009. *Earth's Catastrophic Past*. Dallas, TX: Institute for Creation Research.

Mr. Sherwin is Senior Science Lecturer and Mr. Thomas is Science Writer.



if in fact there were vast ages of death prior to Adam? Also, why would the Lord Jesus Himself have verified the recent history of Adam in Mark 10:6? In the ongoing war of the world-views, biblical history and evolution's history cannot both be true.

Clearly, there are solid scientific and theological reasons supporting a young age for our world. But maintaining confidence in a straightforward biblical history can still be difficult and unpopular, because scientific or historical discoveries are constantly blended with the leaven of deep time, and repetition can brainwash.

A BARRIER TO EVOLUTION

Creationists have long cited the Second Law of Thermodynamics as an anti-evolution argument. The Second Law, or the Law of Increasing Entropy, operates throughout the universe, as far as we can tell, and has never been seen to be violated, in time or space.

The Law was first discovered and quantified in the field of energy transfer, or thermodynamics, but its corollaries have now been recognized in “every” field, including information theory. Truly it is a universal law, which applies to every situation.

But what does it mean? Entropy is a measure of the state of randomness or disorder in a system. While the total amount of energy remains the same at all times, the usefulness of that energy spontaneously degrades as the process proceeds—i.e., its entropy increases. For instance, the highly ordered molecules in wood are altered when it burns (oxidizes), with the complex hydrocarbon molecules breaking apart into less complex atoms and recombining, producing carbon dioxide and less useful heat energy. Heat can be used for a while, but it quickly cools and dissipates. Things are becoming less ordered and less energetic all the time. On the surface, this is the opposite of evolution, which states that things have become more complex through time, as molecules evolved into people.

Evolutionists deny these implications by noting that things sometimes spontaneously become more ordered, like ice crystals from water, or when plants grow from a seed. They often claim that an open system with plenty of incoming energy can decrease the entropy of a system, at the expense of the source system. True enough, an open system and excess energy are necessary conditions, but are they sufficient? There are other specific requirements that must be met for order to naturally arise from disorder. In a plant, it is surely an open system and there is plenty of energy available from the sun, but more is needed.

First, there must be an energy conversion mechanism already present to convert the raw energy into useful forms. In the plant, the marvelous

mechanism of photosynthesis must pre-exist the plant or the abundant incoming energy cannot be utilized. In fact, unbridled solar energy will kill a plant; it must be converted into useful forms before the plant can use it. It fuels the plant’s activities and growth. Photosynthesis is as yet incompletely understood by today’s scientists, and it certainly did not create itself. But the plant already possesses this ability and passes it on to each generation.

Second, there must be a plan in place to direct this now-useful energy into useful work. In living things, the marvelously complicated DNA code contains that plan. Nothing random here. This code is copied and maintained using just the right form of energy. But the machines that manufacture those energy molecules are specified by the code. Which came first, the fuel to copy the code or the code for the fuel’s manufacture?

Though cellular machines operate according to thermodynamics, the laws of thermodynamics preclude their origin by random mutation and natural selection.

Evolutionary innovation is thought to occur through unguided mutation and natural selection. How many random tries would it take to either devise a complicated process (like photosynthesis) or write a complex code (like DNA)? Both must be present for life to function and continue. But compare the fact that they already exist and function, guiding the plant through its life cycle, to the evolutionary hope that they can self-generate. The entropy law forbids them to simply appear when the need arises. An open system and raw energy are insufficient.

Thus, evolution violates a basic law of science. A universal tendency toward randomness dominates, and the requirements for overcoming its implications are not met by nature. They are met by intelligence of a surpassing level far exceeding ours. ●

Dr. Morris is President of the Institute for Creation Research.



JOHN D. MORRIS, P.H.D.



Acquiring the Skill of DISCERNMENT

CHRISTINE DAO

Damon Rambo grew up with an atheist father “who hated Christians in general.” However, he was enthusiastic about science. “I spent most of my life sitting in front of a television watching NOVA on PBS, or reading science journals/magazines,” he said in a recent interview.

So, it’s no wonder why he, currently the youth minister at Brazosport Baptist Temple in Angleton, Texas, would number among the first graduates of the Creationist Worldview Professional Certificate program, offered by the Institute for Creation Research.

“Fast forward to my early twenties, when Christ saved me. I heard the ICR radio broadcasts for the first time, and I realized my newly found faith and my knowledge of secular science were at odds,” he said. “I began investigating the underlying facts in the subjects of evolution, biology, and cosmology, and realized the Bible was correct.”

“Not only this,” he added, “I realized it was not the science that was in error, but the *interpretation* of that science; the secular scientific community was interpreting the scientific facts through ‘atheist-colored glasses.’”

Damon was studying theology when he decided to enroll in the Creationist Worldview program. “I jumped at the chance to look at issues of science from a Christian perspective, and I must say I was not disappointed.”

Upon finishing the self-paced online course in September 2008, he earned his Masters in Religious Studies from Nations Uni-

versity, a Bachelors in Theology from South African Theological Seminary, and he is currently working toward a Master of Divinity from Liberty University. “In addition to these, due to my accumulated knowledge of life sciences, I was able to take the Biology GRE and earn a high enough score to net 24 credits in biology from a regionally accredited college in Connecticut,” he said.

As a youth minister, Damon understands the importance of a solid biblical foundation for young people to build their faith upon. He has worked with inner city children and has gone door to door to share the gospel in “one of the roughest neighborhoods in the country.” At the time of the interview, he said that he had just completed a 12-week study on creationism with the teenagers at Brazosport Baptist Temple.

“I cannot stress how important training these teens is,” he said. “The Creationist Worldview program has helped me do that.”

He said that in almost every evangelistic encounter, questions about science eventually arise. “Because of the training from both the Creationist Worldview, as well as knowledge accumulated through ICR’s radio ministry, it is rare that I cannot give the seeker a satisfying answer,” he said.

“I would absolutely recommend [the program to others],” he said. “We are being bombarded with secular ideology every day; we are being brainwashed, really. Immersing yourself in biblically based instruction, especially in an area that is under such constant at-



tack, is so unbelievably important that it cannot be over-emphasized.”

When asked what the most valuable thing he brought away from the Creationist Worldview program was, he answered, “The skill of discernment. The ability to listen to what people are saying and from that understand their biases.”

This comes in handy, he said, not only in evangelism, but also when he would come across a piece of secular science programming in which terms such as “billions of year ago” are used.

“A voice in my head says, ‘How do you know? Were you there? Are you aware of the inconsistencies inherent in the dating techniques that you use to try to prove that statement?’” he said.

The Creationist Worldview is a self-paced online program designed for working professionals and students alike who, like Damon Rambo, are interested in deepening their knowledge of creation science and gaining practical tools to effectively influence their world with the truths of Scripture. More information can be found at www.icr.org/cw. ●

Ms. Dao is Assistant Editor.

LETTERS TO THE EDITOR

Dear friend in *Acts & Facts* and *Days of Praise*, thank you so much for sending me the magazine and daily bread. It has been a great source of encouragement and defense for my Christian faith. I am going to teach to my students about why we can rely on God's Word for scientific evidence.

— R.R., Nepal

As a mainframe computer programmer of 20+ years experience, I never *yet* saw a computer program write itself. (Au contraire, they break quite readily.) God's vast creation—including software—makes our stuff look simple. Keep on doing His work.

— R.H.

What a joy and delight and sometimes a challenge as I read your *Days of Praise*. The readings have been such a blessing in my life and I give thanks to our heavenly Father for those who contribute the various readings, led by the Holy Spirit. May your work continue from strength to strength.

— P.L., Australia

I am so thankful to you for your stance on creation. I know the world is confusing and challenging to explain everything in a way that is understandable to anyone who isn't a believer. I just don't think people are truly wise who want to believe anything other than creation. The conclusions have to bring one back to God and the biblical account. Just to see the sun's rising and setting and constant presence is enough to convince me that God created all this.

— D.C.

I love your website and all publications associated with it. Your website was instrumental in my own discovery and path to God.

— B.D.

Editor's Note: Our newer readers may not know that our website at www.icr.org is a treasure trove of resources and information on scientific creationism and biblical worldview issues. We have daily news postings on current science topics, and a special section in which visitors can explore the evidence for creation. We also offer an archive of 40 years of scientific articles, current and past radio programs, and creation science materials that can be ordered online, as well as Henry Morris' searchable Bible commentary notes and much more. Come visit us!

Have a comment? Email us at editor@icr.org. Or write to Editor, P. O. Box 59029, Dallas, Texas 75229.

RADIO LOG

This month on "Science, Scripture, & Salvation"

WEEKEND OF APRIL 3

Science of the Crucifixion

As we celebrate Easter and the victorious resurrection of our Lord Jesus Christ, we need to realize that the cross was not the only way Christ suffered. How high a price did He pay for our sins? Tune in this week and get a better appreciation for our Creator and Savior.

WEEKEND OF APRIL 10

Therapeutic Creation

Have you ever wanted to just get away from it all and take a walk through nature, or camp out for a few days? These types of activities often relax and rejuvenate us—but why? Join us as we bask in God's therapeutic creation!

WEEKEND OF APRIL 17

Creation vs. Paganism

The Bible tells us that we are to worship the Creator, not the creation. Quite the opposite is practiced in pagan religions, where "Mother Earth" and nature are worshipped. Christians need to be aware of this and not be influenced by pagan philosophies that are promoted at events such as Earth Day. How serious is this problem? Tune in to find out!

WEEKEND OF APRIL 24

Mimicry

One amazing aspect of creation is mimicry. This is the process in which plants and animals imitate their environment or other organisms. How can one species look like another or change its color to match its surroundings? It's got to be creation! Listen as we discuss some "copycats" of creation. We'll also discover how duplicating nature has benefited mankind!

To find out which radio stations in your city air our programs, visit our website at www.icr.org. On the radio page, use the station locator to determine where you can hear our broadcasts in your area. You can also listen to current and past *Science, Scripture, & Salvation* programs online, so check us out!



Maximize Your Impact through Matching Gifts

H E N R Y M . M O R R I S I V

If you have followed the Institute for Creation Research for any length of time, you know that our unique ministry is centered on the twin objectives of scientific research and education. Our research in multiple disciplines uncovers evidences that “are clearly seen, being understood by the things that are made” (Romans 1:20), plainly revealing the hand of the Creator in the world around us. This in turn feeds our educational programs to train Christians in right-minded thinking that aligns unequivocally with Scripture. And by training others, it is our hope that their testimony to the Bible’s authority and accuracy will edify and encourage the church to boldly proclaim His message of salvation.

It may not be widely known, however, that donations to ICR might qualify for a matching gift from many corporate philanthropic programs, offering an excellent way to double your contribution to ICR’s work. Virtually all corporate matching gift programs will match donations made to institutions of higher education, and ICR’s two graduate degree programs—our longstanding Masters in Science Education, and our newly established Masters of Christian Education and Apologetics—amply meet most requirements.

Most programs will match gifts of cash or securities made by their employees and re-

tirees, dollar for dollar up to specified limits. And in the case of certain technology companies (like Microsoft), the employee may be given the opportunity to provide much-needed computer software at a fraction of retail costs. What an excellent way to maximize the impact of gifts you may already be making!

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- Complete the form—either online or on paper—and submit it to ICR along with your gift.
 - Online notifications can be directed to stewardship@icr.org.
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Prayerfully CONSIDER SUPPORTING ICR

(Galatians 6:9-10)

Through

- Online donations
- Stocks and IRAs
- Matching Gift Programs
- CFC (federal/military workers)
- Gift Planning
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 - Wills
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Visit icr.org/give and explore how you can support the vital work of ICR ministries. Or contact us at stewardship@icr.org or **800.337.0375** for personal assistance.

ICR is a recognized 501(c)(3) non-profit ministry, and all gifts are tax-deductible to the fullest extent allowed by law.

- ICR will verify the gift, complete the remainder of the form, and return it to your company with any required documentation.
- The company then issues a matching gift contribution back to ICR.

It’s that easy.

So if you work for a company that offers a matching gift program, please prayerfully consider taking advantage of this wonderful benefit. ICR stands ready to help you through the process, so please contact me at 800.337.0375 or stewardship@icr.org should you need assistance. Together, we can truly “sow bountifully” for the cause of Christ (2 Corinthians 9:6). ●

Mr. Morris is Director of Donor Relations.



Presuppositional Assumptions

HENRY M. MORRIS III, D.M.I.N.

At the very outset, let me say that my experience in science has affected my interpretations of the Bible.... It is improbable that I ever would have come up with the view that the earth is millions of years old if I had never studied science.¹

Paul, for instance, writing in haste and urgency to some of his wayward and difficult Christians, was not tremendously concerned about dotting the “i’s” and crossing the “t’s” of his message. I doubt

very much whether he was even concerned about being completely consistent with what he had already written.²

These days there’s a bewildering array of Bible translations to choose from. How do we know which one to choose? What difference does it make anyway? For most purposes, any translation will do. However, in the debate over the age of the Earth, selecting the right translation makes a big difference.³

These quotations span some 50 years and are representative of the presuppositional assumption that Christians can have no confidence in the biblical text. The current view among many evangelical scholars (and the pastors they mentor) is that the *words* of God are separate from the *meaning* of those words. To *determine* the meaning, one must *understand* what the original author *really meant* when he wrote the words.

This man-centered process is based on the pernicious logic that since we don’t have the

“original autographs,” scholars must attempt to compile a “consensus text,” using history, archaeology, science, and cultural linguistics.

The biblical truth that “every word of God is pure” is glossed over with the assumption that we cannot be sure that *those* words are *the* words, practically making the words of God a nebulous vapor of personal opinion (e.g., “What does it mean to me?”), which in turn produces “every wind of doctrine.” It amazes me that such contrary views have gained widespread acceptance among “Bible believing” Christians. May I remind the reader

of just a few basics about God’s Word?

God has exalted His written Word by decree and majesty.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. (Psalm 138:2)

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah 55:11)

God demands accurate and precise reading of His written Word.

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. (Psalm 12:6)

Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Proverbs 30:5-6)

God's written Word must not be altered or deconstructed in any way.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (Deuteronomy 4:2)

...the scripture cannot be broken. (John 10:35)

Knowing this first, that no prophecy of the

scripture is of any private interpretation. (2 Peter 1:20)

God's written Word is eternally valid and supernaturally protected.

Heaven and earth shall pass away, but my words shall not pass away. (Matthew 24:35)

For ever, O LORD, thy word is settled in heaven. (Psalm 119:89)

But the word of the Lord endureth for ever. (1 Peter 1:25)

God's written Word is the standard of eternal judgment and temporal righteousness.

Jesus cried and said....He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (John 12:44, 48)

All scripture is given by inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16-17)

The text of Scripture presents a very high view of itself. We who embrace the Bible as God's Word should tread very lightly on the text, "interpreting" it as precisely as humanly possible to conform to the entire body of the information contained in the 66 books recognized as Canon. ●

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Dr. Morris is Chief Executive Officer of the Institute for Creation Research.



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