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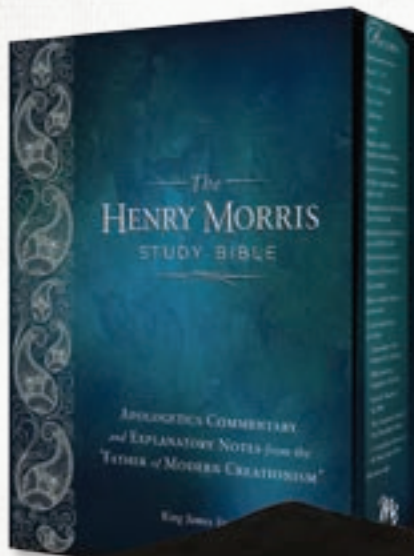
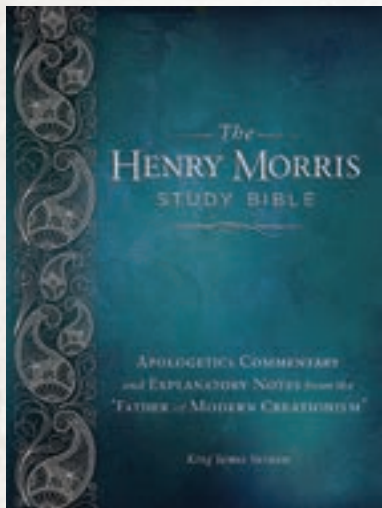
GIVING
Thanks

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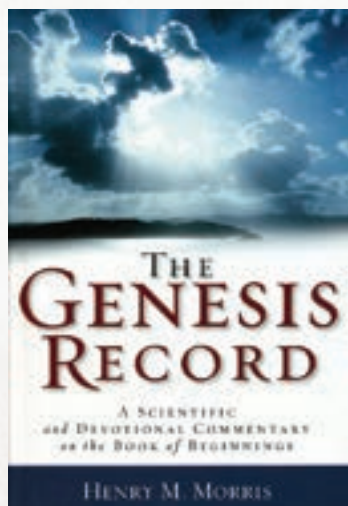
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Snapshots of Thanksgiving

Thumb through most American family photo albums and you're likely to come across memorable snapshots of Thanksgiving gatherings over the years. The photos may include family members crowded around a table, feasting on turkey and dressing with dollops of cranberry sauce. Pumpkin decorations probably dot the background, along with flashes of TV football images.

Pilgrims, turkeys, and halftime street football all come to mind when I think of Thanksgiving, but there are two other snapshots buried in my memories. One is of my grandfather in a hospital bed. A few days before Thanksgiving that year, I prayed, gripping his hand, begging him to receive Christ.

Another image is of a magazine I held in a doctor's office one Monday before Thanksgiving while my curly-headed daughter squirmed beside me. I was battle-weary in our war with epilepsy. Medicines hadn't worked, and doctors had talked about removing part of her brain. Her grueling treatment hadn't yet delivered the hoped-for results. The glossy magazine pages I stared at are a foggy memory, but I distinctly remember the quiet surrender in my silent conversation with God.

Lord, I'm not asking for healing for her this time. I've asked hundreds of times all these years, and I know you've heard. For some reason, so far, you've said "no." So I thank you because I know that you know what's best. I don't understand, but you're my Father, and I know you love us. I trust you—even if it means a lifetime of seizures. You are enough.

Dr. Henry Morris III's feature article this month reminds us that God sees our hearts. He points out the biblical emphasis of thanksgiving and reminds us that it encompasses so much more than simple gladness—confession, praise, and harmony with our Lord are all integral to sincere thanksgiving. And as Scripture consistently teaches, Dr. Morris encourages us to focus not merely on outward actions, but to embrace an attitude of thankfulness in our hearts.

In the stewardship article, Henry Morris IV also wisely points out that the scriptural charge to give thanks "was not to give thanks *for* everything—rather, we are to give thanks *in* everything" (see 1 Thessalonians 5:18).

I don't know if my grandfather will greet me in heaven. I hope so, but his last words to me didn't offer much encouragement. Still, I'm confident God heard my prayers, and I'm grateful that He has a purpose *in* everything.

And what about the other Thanksgiving image with my daughter at the doctor's office? There's another snapshot following that one—my doctor's face when he said her EEG was clean and that she would never have another seizure. And you can imagine the looks on the faces of the rest of our family gathered around the Thanksgiving feast that year.

I still don't understand why He hears and answers favorably in some situations and why other difficult circumstances *seem* to continue. But I know that we can trust Him. And we can give thanks while we wait to gather with Him around the ultimate feast in heaven.

Jayme Durant
ASSOCIATE EDITOR

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GIVING *Thanks*

UNDERSTANDING THE BIBLICAL EMPHASIS OF THANKSGIVING

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

It may be a curious reflection on our Western culture, but the “thank you” of normal social interchange does not have a counterpart in the Bible. The declining custom of writing thank you notes has some implied connection to the biblical emphasis, but those social manners are more related to our sense of reciprocity than is reflected in Scripture.

Please do not misunderstand. It is a good custom to respond to someone’s gift or help, and all of us *should* express our pleasure for the effort extended to us from another person—even if the necktie is “strange” or the flowers make you sneeze. The old cliché still applies—*it’s the thought that counts*. The custom of “thanksgiving” is helpful, both as acknowledgement and as encouragement. But the emphasis in Scripture is much more spe-

cific, revolving around the concepts of confession and praise.

Confession

There are two Hebrew terms translated with the English word “thanks” in the Old Testament. *Towdah* is most often connected with sacrificial thanksgiving “offerings” (Leviticus 22:29, 2 Chronicles 29:31). *Yadah* is used more frequently and is most often translated “praise” (Psalm 18:49, Isaiah 25:1).

Both of these terms are built around the idea of “confession”—as in listing or acknowledging sins committed and forgiveness granted. Both terms are used of private as well as formal occasions, and they consistently imply vocal expression (speaking out loud), repeated communal expression (as in corporate wor-

ship), and often formal celebration, as demonstrated in the following passages:

And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make *confession* unto him; and tell me now what thou hast done; hide it not from me.” (Joshua 7:19, emphasis added)

I will wash mine hands in innocency: so will I compass thine altar, O LORD: That I may publish with the voice of *thanksgiving*, and tell of all thy wondrous works. (Psalm 26:6-7, emphasis added)

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with *thanksgivings*, and with singing, with cymbals, psalteries, and with harps. (Nehemiah 12:27, emphasis added)

Praise

Interestingly, the major Hebrew word for “praise” (*halal*) is not the same as the companion word coupled with the idea of “thanksgiving.” As noted, the connection between *towdah* and *yadah* is confession—indicating that understanding *why* we are grateful is inseparable from the *act* of expressing and acknowledging that appreciation. Perhaps it could be expressed this way:

- *Confession* involves recognition of our failure to meet God’s holy standards.
- *Thanksgiving* is the means whereby we acknowledge the receipt of God’s forgiveness.
- *Praise* is the overt vocal and often public expression of that acknowledgment.

Often, the act of praise is expressed in singing. Hebrew poetry uses parallel phrases to emphasize the central thought. This is easily seen in the Psalms, where the English words “praise” and “thanks” are translations of the same Hebrew word, coupled with “sing.”

I will *praise* the LORD according to his righteousness: and will *sing* praise to the name of the LORD most high. (Psalm 7:17, emphasis added)

Sing unto the LORD, O ye saints of his, and give *thanks* at the remembrance of his holiness. (Psalm 30:4, emphasis added)

Praise the LORD with harp: *sing* unto him with the psaltery and an instrument of ten strings. (Psalm 33:2, emphasis added)

I will *praise* thee, O Lord, among the people: I will *sing* unto thee among the nations. (Psalm 57:9, emphasis added)

It is a good thing to give *thanks* unto the LORD, and to *sing* praises unto thy name, O Most High. (Psalm 92:1, emphasis added)

Agreement

The New Testament emphasizes that the individual who thanks God should be in such close agreement with God that the act of thanksgiving is in harmony with the rationale behind the thanks. The Old Testament, however, focuses on visible actions as evidence of obedience.

The historical nature of the Old Testament and the Hebrew language is most easily understood by its emphasis on physical behavior—hence the emphasis on the sacrificial system and the focus on the location of the tabernacle and the temple. That context underscores the emphasis on confession and praise as a part of thanksgiving.

The nature of the New Testament as well as the Greek language is more easily understood through doctrine and the intellectual fulfillment of the prophetic message. The four gospels record the historical events that implemented the work of the Messiah. The epistles that follow examine the theology of that work and outline the spiritual attitudes that should motivate the “twice-born” to emulate the righteousness of the Lord Jesus. Thus, the thanksgiving of the New Testament believer moves from the sacrificial confession and formalized activities of the nation to personal responsibility, agreement with Scripture, and open confession of biblical truth.

THERE ARE TWO HEBREW TERMS TRANSLATED WITH THE ENGLISH WORD “THANKS” IN THE OLD TESTAMENT.

Informed Thanks

But God be *thanked*, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. (Romans 6:17, emphasis added)

Giving *thanks* unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. (Colossians 1:12, emphasis added)

Intercessory Thanks

Wherefore, I also...cease not to give *thanks* for you, making mention of you in my prayers. (Ephesians 1:15-16, emphasis added)

I *thank* my God upon every remembrance of you. (Philippians 1:3, emphasis added)

Imperative Thanks

For this cause I will *confess* to thee among

the Gentiles, and *sing* unto thy name. (Romans 15:9, emphasis added)

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving *thanks* to God and the Father by him. (Colossians 3:17, emphasis added)

Obviously, the *attitude* of thanks is more important than the *act* of thanks. God’s evaluation of our hearts has not changed since the creation. When the Old Testament prophet Samuel was surprised at God’s selection of young David, God told Samuel, “The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart” (1 Samuel 16:7). Our instructions are just the same—“look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Corinthians 4:18).

America’s official celebration of the Thanksgiving holiday is good policy and surely should be observed by our nation.

Most churches practice some form of public thanksgiving in weekly worship services. Most Christian organizations acknowledge God’s call and provision for their

ministries. It is likely that most Christian families “say grace” at meals. Those are all good practices.

However, far more important is the issue of how God’s people practice thanksgiving all the time. At the core of our hearts are the firm beliefs of our mind, and at the core of our actions are the attitudes of our hearts (Matthew 15:19). Foundational to all of that is how we approach the text of Scripture—and undergirding that approach is how we treat the information in Genesis. One cannot please God without understanding Genesis (Hebrews 11:1-6).

Thanksgiving—the attitude as well as the act—is enriched by both the knowledge of and confidence in the authority and accuracy of the Word of God. ●

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



Bio-Origins Project Update

Evidence Against Differential Mutation Rates

NATHANIEL T. JEANSON, PH.D.

Last month we showed preliminary evidence suggesting that the molecular patterns we see in animal species may be due to different rates of mutation in each “kind.”¹ Further investigation of the match between mutation rates and genetic differences among species suggests that this initial hypothesis was incorrect.

Our initial hypothesis posited that individual gene sequences were identical in each kind but that the overall genome sequences were different. This hypothesis was consistent with the common design principle of tool re-use—if a tool performs a function well, good engineers re-use it for other applications. Conversely, in the genome, genes may act like tools in the construction (development) of each creature; if so, they might be re-used for the same function in many different creatures. Our hypothesis was also consistent with the common assumption that mitochondrial genes (that we were investigating) were “housekeeping”—they performed the same function in every creature. Hence, there seemed to be no functional reason for designing these gene sequences differently in different kinds.

We also hypothesized that, from this originally created gene sequence identity, modern gene sequence differences arose as a result of different rates of genetic change over time. These differences in rates would eventually produce a hierarchy of differences among modern species.

To test our hypothesis, we used a surrogate measure of mutational change, the generation time (the time from conception to sexual maturity) for each species. Since preservation of any mutation in a population depends on successful transfer of the mutation to progeny, the mutation rate for a species is intimately tied to the species’ generation time.

	Raccoon	Wolf	Bison	Lion	Polar Bear	Baboon	Fin Whale	Elephant	Walrus
Generation time (years)	1.7	2.2	3.3	3.7	5.1	6.5	9.0	11.8	12.3
Generations in 6,000 years	3,587	2,765	1,829	1,614	1,170	923	670	507	488

Figure 1. Generation time comparison among select mammals. Generation times differ dramatically across mammalian species. This leads to dramatic differences in the theoretical number of generations that have passed in 6,000 years. Color shading was added to aid visualization of trends. Data taken from references 2 and 3.

Our recent analyses and ranking of mammalian generation times revealed trends that were inconsistent with our original hypothesis. The trends we observed in genetic similarity did not match the trends in species’ generation times. For example, compare the data in Figure 1 and

Figure 2 (representing a small subset of our comparisons). In Figure 1, raccoons and walruses mark the extremes in reproductive rates. The differential mutation rate hypothesis would predict these two species to be very different genetically due to the high reproductive rate in raccoons. However, in genetic terms, these two species have one of the highest percent identity values (Figure 2). This result was inconsistent with our hypothesis. Conversely, elephant and baboon do not differ dramatically in their generation time (Figure 1), and the differential mutation rate hypothesis would predict high genetic similarity between them. They are among the most dissimilar genetically of the species analyzed (Figure 2). This was also inconsistent with our hypothesis and illustrates the results obtained from our larger analyses.

	Elephant	Baboon	Wolf	Walrus	Raccoon	Polar Bear	Lion	Fin Whale	Bison
Elephant	100	62	68	67	68	68	67	65	65
Baboon	62	100	72	72	71	71	73	69	71
Wolf	68	72	100	88	88	87	89	78	84
Walrus	67	72	88	100	87	87	90	77	84
Raccoon	68	71	88	87	100	86	87	77	83
Polar Bear	68	71	87	87	86	100	88	78	82
Lion	67	73	89	90	87	88	100	78	84
Fin Whale	65	69	78	77	77	78	78	100	76
Bison	65	71	84	84	83	82	84	76	100

Figure 2. Protein percent identity among select mammals. The protein sequence from a single gene (*ATP6*) was compared across various mammalian species, and the pairwise percent identity is displayed above. Color shading was added to aid visualization of trends.

What might be the real explanation for the genetic patterns among species? Perhaps the differential mutation rate hypothesis applies to only select groups of creatures—perhaps to insects, but not to mammals. Alternatively, the explanation for the genetic patterns might be something entirely different. Perhaps God created different *ATP6* sequences in different kinds, after which little diversification happened genetically—this is the subject of our current investigation. ●

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Dr. Jeanson is Deputy Director for Life Sciences Research and received his Ph.D. in Cell and Developmental Biology from Harvard University.



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YOUR
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MATTER

What Good Are Experts?

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



How should we react to “experts” who smugly announce that the Bible is disproven? What about science “authorities” who have assured us that the Higgs boson particle “proves the Big Bang,” contradicting Genesis 1:1?¹ Do experts ever jump to unwarranted conclusions? If so, how do we know? And do experts ever inflate their credibility by stretching their credentials—if a scholar holds an astronomy Ph.D. is that a qualifying reason to believe the man’s opinion about biblical Hebrew?

Like Job, we are often surrounded by false counselors, the so-called experts and authorities who misdiagnose, misunderstand, and misinform us about everything imaginable. When we’re faced with unproven assumptions that contradict what the Bible seems to say, the old maxim “consider the source” is

a good place to start, especially when the experts’ pronouncements don’t sound biblical. We can learn from Job’s response: “And Job answered and said, ‘No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you’” (Job 12:1-3).²

Experts tell us that extraterrestrial life forms zoomed to earth “on the backs of crystals,” to “seed” colonies of life here eons ago. Some theorists teach us about empirically unobservable Oort cloud comet maternity wards, birthing and launching baby comets into our solar system. Still other academics conjecture cosmogonical wonders like multiverse “island universes.”

Often, like poor Job, we are subjected to the “wisdom” of self-appointed “experts” as they present their authoritative opinions, leading us into error or worse. Why? What good are



Like poor Job, we are often subjected to the “wisdom” of self-appointed “experts” as they present their authoritative opinions, leading us into error or worse.

rejecting a claim of expertise about origins, you and I must judge—exercising discernment about whom and what to believe.

Is “expertise” the same as “authority”?

Expertise is not the same as authority, although the terms are sometimes used interchangeably, especially by blog hosts and television journalists. Beware of ambiguities.

The word “authority” (*exousia* in the Greek New Testament, translated “jurisdiction” in Luke 23:7) denotes the jurisdictional right to regulate someone or something, i.e., what Romans 13 calls “the powers that be” who are “ordained of God.”³

Congress has authority to legislate federal statutes. America’s president has authority to nominate Supreme Court justices. Judges have jurisdictional authority to adjudicate lawsuits, prosecutions, and administrative proceedings.

In this primary precise sense of the word “authority,” no scientist is an authority on matters of empirical science because others have the legal right and opportunity to make their own objective observations of nature. The professional practice of empirical science is not a true monopoly, jurisdictionally speaking, notwithstanding gatekeeping politics of the evolutionary science community.

Of course, the Bible is the authoritative information source on origins because it is God’s official record of the historical events that comprise the origins of the heavens, the earth, and every earthly creature. In this exact sense, the Bible alone is the authority regarding origins. The Holy Bible is truly, perfectly, and ultimately authoritative. The Bible is not a mere “expert.”

However, the word “authority” is popularly used to mean something besides jurisdictional legitimacy. A looser use of the word “authority” occurs when we say “Dr. Larry Vardiman is an authority on weather and climate science” or “Dr. Jason Lisle is an authority on astronomy.” We really mean that Dr. Vardiman and Dr. Lisle are genuine experts in those empirical science disciplines. We should beware of the ambiguities of the term “authority” in written or spoken terminology and avoid the error of confusing expert opinions with truly “authoritative” information.

Regarding expert credentials, what is the problem?

Is recognizing a true expert an easy litmus test—is it really as simple as verifying an advanced degree? No. Because reality is more complicated.^{4,5} In the real world of civil lawsuits and criminal prosecutions, judges have a practical test to determine if a witness is truly an “expert”—if the witness has “expertise” that is sufficiently relevant (and potentially reliable), and if the witness is authorized to give an “expert opinion” by affidavit or by live tes-

experts and authorities if we can’t rely on the information that they give us? How do some people fool other people, bluffing expertise they don’t really have? And if someone really is an expert, can he or she still misinform or mislead us?

These questions are not limited to discussions of Higgs bosons, comet birthing, and biogenesis. In fact, the problem of expert reliability is daily fare in the courts of America. (Consider the Evidence Rules 403 and 702 applications below.)

However, one major difference between courtroom experts and origins experts is who decides which experts are trustworthy enough to be believed. In judicial proceedings, the courtroom experts are preliminarily accepted or rejected by trial judges at what is called the admissibility “gatekeeping” hurdle. Later, if an expert survives that hurdle, the judge or the jury makes the ultimate decision about whether to rely on the admitted expert testimony. But when it comes to accepting or

In the real world of civil lawsuits and criminal prosecutions, judges have a practical test to determine if a witness is truly an “expert.”

timony. Federal Evidence Rule 702 says:

If scientific, technical, or other specialized knowledge will assist the trier of fact [i.e., judge or jury] to understand the evidence or to determine a fact in issue, a witness qualified as an expert by knowledge, skill, experience, training, or education may testify thereto in the form of an opinion or otherwise.

Depending on the specific purpose of a given evidentiary proceeding, a science-based doctoral education (e.g., a Ph.D. in engineering science or geology, D.V.M., or M.D.) will likely qualify a witness to provide expert analysis or technical clarification to assist a judge or a jury in better understanding a controversy involving complicated details.⁶

Judicial recognition of an expert is supposed to fit reality and relevance, not cookie-cutter categories as defined by dictionaries. Specifically, pursuant to Evidence Rule 403, a trial judge may reject a dictionary’s definition if that term’s usage (at trial) injects unnecessary confusion into the analysis of the evidence or if its use is inflammatory or prejudicial to a litigant.⁷

When is a true expert’s opinion unreliable due to a problem with “transfer of authority”?

Expert opinions should be scrutinized for the transfer-of-authority fallacy. This analytical flaw occurs when an expert qualified in one field (e.g., cosmology) opines about a distinctly different field (e.g., cosmogony). If the expert’s objectively demonstrable qualifications are limited to cosmology, then his or her opinions about cosmogony are not “expert” opinions.^{8,9}

Many individuals have mastered overlapping (“intertwined”) disciplines; for example, a biochemist likely knows a lot about both biology and chemistry. Also, some have achieved genuine expertise in several completely distinct disciplines (e.g., scuba diving, wild animal care, and computer technology). When scrutinizing the expertise of a multidisciplinary expert, the judge must decide if that individual demonstrates objectively verifiable mastery in the field of specialized knowledge that is directly relevant to the evidentiary inquiry.^{4,5,8,9}

When is a true expert’s opinion unreliable due to a problem with “disconnect in logic”?

In some scenarios, genuinely qualified experts provide expert opinions about their fields of expertise, but their conclusions are demonstrably false. How can true experts come to wrong conclusions? Maybe they unintentionally assumed or intentionally relied upon inaccurate foundational data.¹⁰ Or maybe they had accurate data, yet committed logical fallacies in forming conclusions from or about that data.⁹

In the *Dallas v. Belavitch* case, for example, a thoroughly quali-

fied doctor had relevant and reliable expertise, but she misdiagnosed or misunderstood the most relevant clinical facts, so her conclusions were judicially rejected as logically flawed and unreliable.¹⁰

How is “admissibility” different from “reliability” and “evidentiary weight”?

What about the situation in which multiple experts, all having relevant expertise and seemingly reliable analyses, offer conclusions that clash? Whose conclusions are to be trusted?

Answering that question is the role and moral obligation of the factfinder—the judge or jury. The factfinder should “weigh” the components of admissible evidence to determine reliability, accepting or rejecting those evidences in whole or in part, while making judgment calls about what (and whom) to believe.

Logic using process of elimination analysis, credibility determinations, various forensic science considerations, and a prioritized commitment to ultimate truth should be exercised when admissible evidence is “weighed” by the factfinder. However, when it comes to deciding what to believe about our origins, you and I must make personal decisions about what to believe as morally obligated factfinders (Hebrews 11:1-3).

So with the commitment to truth exemplified by the Bereans (Acts 17:11), you be the judge. Find the real facts whenever you read or hear an “expert” opinion about your origins. But always keep your Bible open because God’s Word is not a mere expert opinion—it is the ultimate authority. ●

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3. Webster, Noah. 1967. Authority. *American Dictionary of the English Language*, 1828 Facsimile edition. San Francisco: Foundation for American Christian Education.
4. “For examples, expertise may be demonstrated in technical areas and disciplines (other than the ‘sciences’) such as jurisprudence, music, art, history, cuisine, landscaping, advertising/marketing, sports, foreign languages, communications, drama, story-telling, literature, hunting, video/photography, tomato-farming, journalism, banking, hotel/motel management, truck-driving, carpentry, etc.” *Dallas I.S.D. v. Waiters-Lee* (TEA Dkt. #122-LH-597, 7-4-1997), Conclusion of Law #6c, following *Daubert* and *Robinson* (cited infra). Titles of nobility, authority, or expertise should be appreciated, but reality always trumps prestigious titles (1 Corinthians 1:25-31, Matthew 23:9-10).
5. Analyzing substantive realities, despite misleading appearance, is often called “substance over form” analysis in forensic science evidence law contexts because a substance-over-form analysis is specifically designed to avoid the “form over substance” fallacy, which is an example of reductionism fallacy. This concept appears in 1 Samuel 16:7.
6. The application of Evidence Rule 702 is often guided by authoritative court rulings that analyze how that standard fits the evidence. The most notable federal precedents are *Daubert v. Merrell Dow Pharmaceuticals*, 509 U.S. 579, 113 S.Ct. 2786 (1993), and *Kuhmo Tire Co., Ltd. v. Carmichael*, 526 U.S. 137, 119 S.Ct. 1167 (1999). Examples of notable state court rulings that construe Evidence Rule 702 include *E.I. DuPont de Nemours & Co. v. Robinson*, 923 S.W.2d 549 (Tex. 1995), and *People v. Campbell*, 814 P.2d 1 (Colo. 1991).
7. Evidence Rule 403, which applies to both federal and state courts, permits a judge to identify misleading sources of confusion, including the distractive use of deceptive terminology, from being admitted into evidence. *Godard v. Alabama Pilot, Inc.*, 2007 WL 1266361, *1 (S.D. Ala. 2007) (Rule 403 used to ban testimonial use of the distraction-loaded term “seaman” because that ambiguous term biased and confused the relevant analysis in question).
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Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the Institute for Creation Research.



JUNK DNA MYTH CONTINUES ITS DEMISE

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

Secular biology, intelligent design, and creationist communities are abuzz with the recently reported data from 30 simultaneously published high-profile research papers in the field of human genomics, proclaiming that the human genome is irreducibly complex and intelligently designed.¹ From an evolutionary perspective, this is a massive blow to the myth of “Junk DNA.”



A large-scale international research effort, ENCODE (Encyclopedia of DNA Elements), began in 2003 as an outgrowth of the Human Genome Project. Although the human genome had been largely finished in its final draft form in 2004, very little was known about the functionality of the many areas outside the protein-coding regions that comprised less than 5 percent of the total DNA sequence.² A large number of biologists considered this excess DNA to have little value, referring to it as “junk DNA.” However, many early studies in functional genomics contradicted this idea and showed that non-coding DNA played a significant role in gene regulation and genome function. The ENCODE project was initiated as a massive global research effort to map and characterize the functionality of the entire human genome.

In the first round of ENCODE research results published in 2007, the authors in the lead paper reported that their studies “provide convincing evidence that the genome is pervasively transcribed, such that the majority of its bases can be found in primary transcripts, including non-protein-coding transcripts.”³ The process of transcription involves making an RNA copy of one of the DNA strands in the double helix. Sometimes these RNAs are used to make proteins (RNAs from protein-coding genes), while in other instances they code directly for regulatory RNAs of different types that are used to control how genes function. Researchers determined that almost the entire genome was active. Associated with

30 simultaneously published high-profile research papers in the field of human genomics [proclaimed] that the human genome is irreducibly complex and intelligently designed.

this widespread transcriptional activity was a wide variety of regulatory DNA sequences or patterns, *regulatory motifs*, that were involved in protein-DNA interactions and acted as different types of genetic switches.

After the first of round of ENCODE research, it became clear that more study was needed. Scientists identified a wide variety of DNA regulatory motifs all over the genome and discovered many different types of DNA control features. One thing was certain at this point—the genome was considerably more complex than originally estimated. In fact, the idea that the genome contained a large amount of useless “junk DNA” was quickly being discounted.³

The second phase of ENCODE has been no less spectacular in its discoveries. In the lead research paper, published in the journal *Nature*, the authors wrote, “These data enabled us to assign biochemical functions for 80% of the genome, in particular outside of the well-studied protein-coding regions.”¹

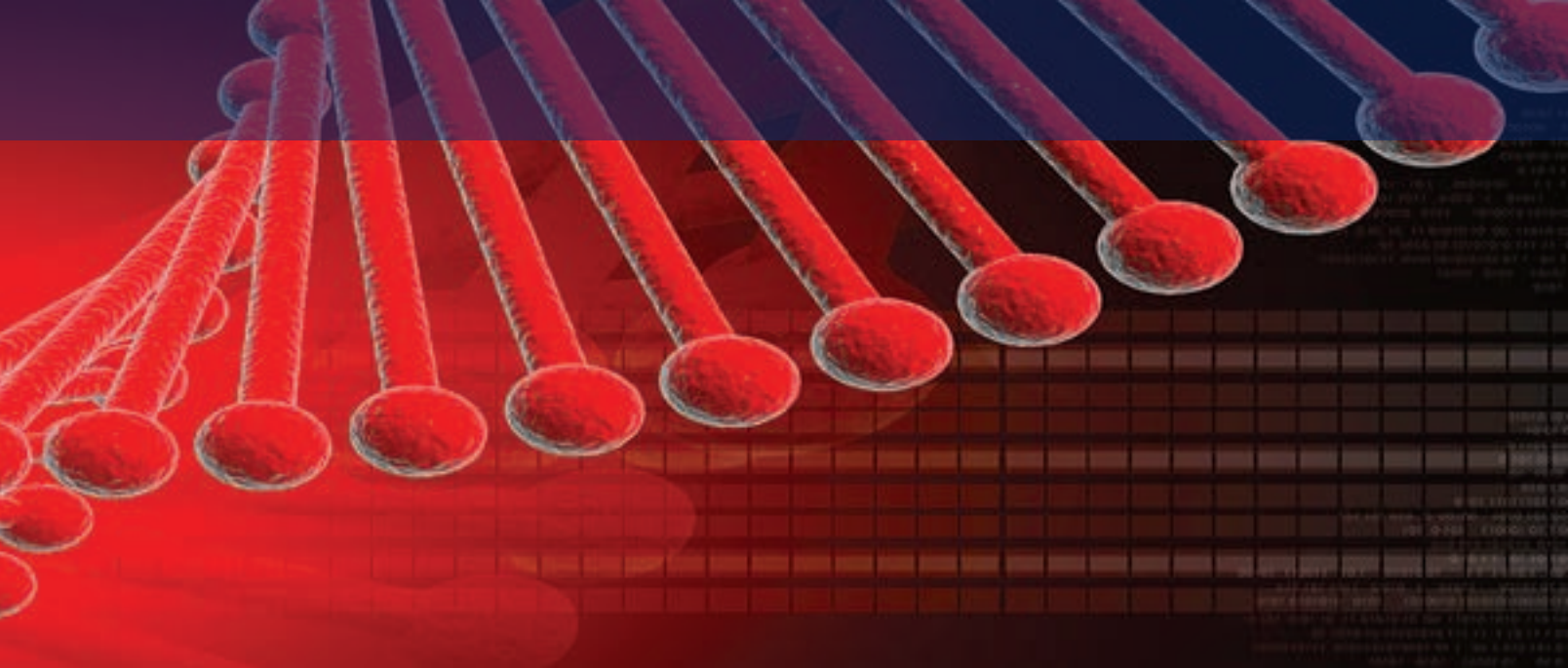
And what about the remaining 20 percent of the genome—is it functional too? According to Ewan Birney, ENCODE’s lead anal-

ysis coordinator, it is probably not meaningless junk either. Birney said, “It’s likely that 80 percent will go to 100 percent” and “we don’t really have any large chunks of redundant DNA. This metaphor of junk isn’t that useful.”⁴

Despite being an evolutionist himself, Birney expects that many critics will argue about the 80 percent figure and the definition of what is “functional.” Birney added, “[That figure] best [conveys] the difference between a genome made mostly of dead wood and one that is alive with activity” and “no matter how you cut it, we’ve got to get used to the fact that there’s a lot more going on with the genome than we knew.”⁴

What does Birney now say about the term “junk DNA”? *Scientific American* asked Birney, “Should we be retiring the phrase ‘junk DNA’ now?” Birney responded, “Yes, I really think this phrase does need to be totally expunged from the lexicon. It was a slightly throwaway phrase to describe very interesting phenomena that were discovered in the 1970s. I am now convinced that it’s just not a very useful way of describing what’s going on.”⁵

Tom Gingeras, one of the senior scientists on the ENCODE project, also states, “Almost every nucleotide is associated with a function of some sort or another, and we now know where they are, what binds to them, what their associations are, and more.”⁴ Some people will probably claim that these statements made by the ENCODE scientists are merely hype. However, the 80 percent figure comes directly from a clearly written statement in an



18-page research paper in the prestigious journal *Nature*.¹ Furthermore, this definitive statement came from the lead paper out of 30 other concurrently published ENCODE papers that were authored by hundreds of leading genomics scientists in multiple international laboratories throughout the world.

So exactly what were the shocking findings? The research is difficult to condense because it appeared in 30 different research papers. Nevertheless, the scientists are still just only scratching the surface of the complexity of the human body and its genome. In fact, the current results were only derived from 147 cell types in the human body—the number of actual cell types in humans is well over 550.⁶ Here are a few of the recent findings:

- ❖ Over 80 percent of the human genome is actively involved in at least one or more biochemical reactions associated with gene regulation in at least one type of cell. Nearly all of the genome lies within close proximity to some sort of regulatory event and, therefore, very little of the genome can be considered extraneous to its full function.
- ❖ The human genome can be classified into seven different broadly categorized genetically active states that enhance gene expression, mapped to 399,124 different regions.
- ❖ Although the human genome may only contain ~21,000 genes, scientists found 70,292 areas called *gene promoters* that precede the protein-coding areas of genes. This

According to Ewan Birney, ENCODE's lead analysis coordinator, it is probably not meaningless junk either: "It's likely that 80 percent will go to 100 percent."

finding confirms the idea that genes are like molecular Swiss army knives, providing a diversity of products and outcomes depending on how they are operated and controlled.

- ❖ Gene expression is controlled by a broad array of regulatory proteins, chemical marks in the DNA (*epigenetic factors*), gene promoter features (specific DNA sites), and enhancer sequences that are sometimes located thousands and millions of bases from a gene or set of genes. All of these features operate in concert with other genes and regulatory features in irreducibly complex and intricately coordinated networks.
- ❖ ENCODE-related genetic variation plays a large role in the observed variability among humans—perhaps more so than the variation observed within protein-coding regions. Many heritable human diseases are associated with variations or mutations in ENCODE regions and not in the actual protein-coding areas.

These incredible findings of ENCODE have made a huge impact in the genetics and

biology world. Indeed, most of the popular news stories describing the research sound as if they were written by creationists and intelligent design authors—the press reports contain very little, if any, mention of evolution. However, high-profile evolutionists who have a limited knowledge of molecular genetics and the details of the Human Genome Project were offended by the wave of ENCODE news reports that flooded the popular media channels. The ENCODE press release messages, although written by evolutionists themselves, clearly came across as favorable for the amazing works of God the Creator in His creation, who declares in His Word that we are “fearfully and wonderfully made: marvellous are thy works” (Psalm 139:14). ●

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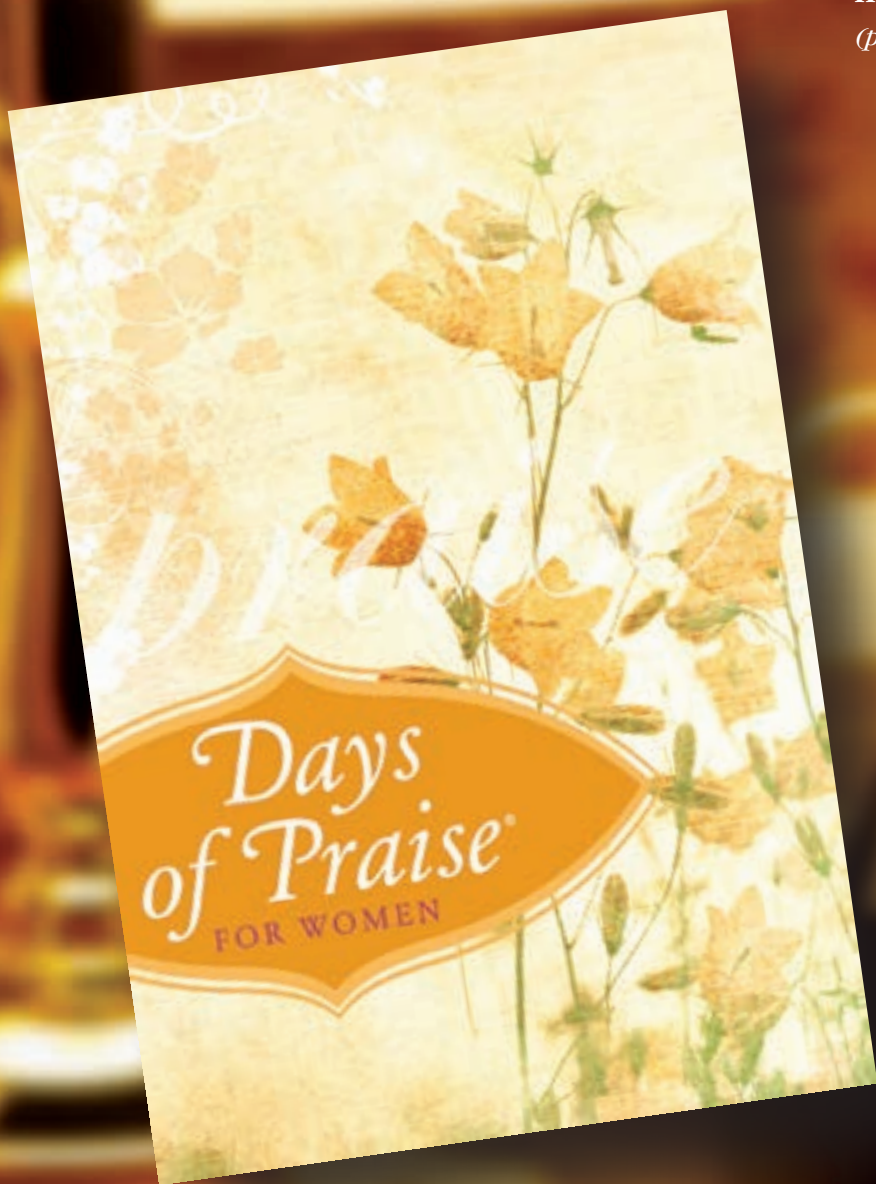
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THE CHATTANOOGA SHALE, AN EVOLUTIONARY ENIGMA

JOHN D. MORRIS, P.H.D.

The most common sedimentary rock type is known as shale, made up of tiny silt or clay particles cemented together. Tiny particles are easily carried along by moving water. Thus, in uniformitarian thinking, shale particles take an inordinate amount of time to fall through a column of water and settle on the bottom, even when the water is completely calm.

Some shales are black in color, loaded with organic material. The classic North American example of black shale is the Chattanooga Shale; evolutionary scientists traditionally thought that it was deposited in deep, stagnant ocean water. But that may be too simple, because other evolutionists acknowledge the problem of the “Chattanooga Black Shale Enigma.”¹

Flood geology places essentially all strata during the great Flood of Noah’s day—a depositional situation that is quite different from deep and stagnant water. Seldom more than 20 feet thick, the Chattanooga Shale is underlain by an amazingly flat, featureless erosional surface, with no significant high or low areas where deposition took place. Such flat erosion usually speaks of rapid sheet erosion. This shale deposit is often presented as classic evidence for uniformitarian deposition in a “calm and placid sea,” but could there be another interpretation?

A closer look at the details provides a catastrophic depositional model instead.

The shale consists of innumerable fine layers, or laminations, that can be easily separated. Often between the layers are fossils of both marine creatures such as brachiopods and land plants such as lepidodendrons. Also



present are animal escape burrows, formed as rapidly buried sea creatures attempted to burrow out of an underwater grave. The mix of environments seems to indicate that it was not a calm environment.

The laminations are also problematic. Instead of being uniformly flat, they are graded and tilted up at an angle, and in some places they form cross-beds, requiring a rapid current environment. An overall look at the strata leads to a diagnosis of hummocky cross-stratification, also indicative of rapid water current and continual deposition of particles. The clay particles themselves are uniformly aligned, as revealed by an AMS (anisotropy of magnetic susceptibility) study, a prime indicator of current.

Most importantly, the layer is enormous in areal extent. It was first identified in Tennessee (where it received its name), but now is widely recognized from Alabama to Canada

on the east coast, to Iowa and Texas, to Oregon on the west coast, and into northern Mexico and even offshore.² No modern analogy exists for such a deposit.

The Flood account in Genesis specifically informs us that the Flood was catastrophic in nature (Genesis 7:11-12, 17-20, 24, etc.) and global in extent (e.g., 6:13, 17; 7:10, 21-23; 8:3, 5, 11; 9:15). We would expect its damage to give evidence of this catastrophic cause and extent, and indeed we do. The Chattanooga Shale surely provides such evidence. It provides no such support for the uniformitarian worldview. ●

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The design of our universe continually frustrates the efforts of Big Bang proponents who try to explain our existence apart from the Lord. One of the difficulties in the original Big Bang model was something called the “flatness problem.” Because of their interpretation of the cosmological data, Big Bang theorists concluded that we live in a flat universe, in which space has a 3-D geometry analogous to the 2-D geometry of a flat sheet of paper. However, this presents a problem: A flat universe today implies that the universe must have also been flat shortly after the supposed Big Bang. Within the Big Bang model, this could not have happened unless the density of the very early universe was fine-tuned (to more than 50 decimal places) to a special value.¹

Naturally, secularists do not like the idea that fine-tuning might have occurred, because that idea suggests a Designer. In order to solve the flatness problem (as well as the other problems in the original Big Bang model), theorists invoked a hypothetical concept called *inflation*, a dramatic but short-lived increase in the expansion rate of the early universe. Inflation solved the flatness problem without relying on fine-tuning by a Designer. Supposedly, space appears flat because of the enormous increase in the size of the universe caused by inflation—space is thought to appear flat for much the same reason that a sphere appears flat when viewed from a close proximity.¹

Theorists originally thought inflation would stop all at once, but they eventually concluded that different regions of space would stop inflating at different times. This would result in “islands” of non-inflating space surrounded by a “sea” of still-inflating space. Each island of space would become one of infinitely many universes in an enormous *multiverse*.²

Secularists like the multiverse idea, since they think it provides an answer to the design argument. They acknowledge that it *does* seem widely improbable that our existence could be the result of a cosmic accident, but they argue that we were simply lucky enough to live in one

of the universes having laws of physics permitting the existence of life. However, there is no evidence to suggest that these other universes actually exist, and even if they *did* exist, this argument is fatally flawed.³

Paul Steinhardt, one of the world’s leading inflation theorists, pointed out additional difficulties with inflation

theory.² Theorists believe that inflation is extremely likely to produce a universe that permits life to exist. This would seem to be good news for secularists. However, it is actually

bad news for them because most of these habitable universes would have characteristics that do *not* match what we observe! Even when the observations are interpreted through the filter of the Big Bang model, obtaining a universe that matches these observations requires a great deal of fine-tuning. Thus, our existence in such an unlikely universe *still* requires an explanation—theorists invoked inflation in part to escape one fine-tuning problem, but only succeeding in replacing it with another!

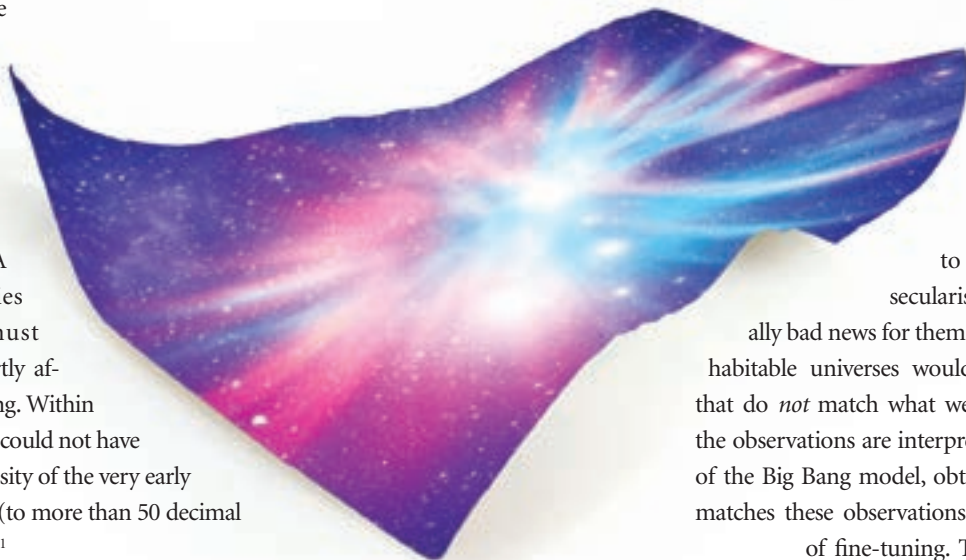
Steinhardt also noted that one is far more likely to get a flat universe *without* inflation than with it, a conclusion supported by calculations done by Oxford physicist Roger Penrose in the 1980s: Penrose concluded that a flat universe was 10¹⁰⁰ times more likely *without* inflation than with it.⁴ This is truly astonishing,

since one of the main reasons inflation was invoked in the first place was to explain the apparent flatness of the universe! Trying to explain our existence apart from the Lord leads to frustrating conclusions: “He that sitteth in the heavens shall laugh: the LORD shall have them in derision” (Psalm 2:4). ●

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BIG BANG EXPLANATIONS FALL FLAT

J A K E H E B E R T , P H . D .

Human Mutation Clock Confirms Creation

B R I A N T H O M A S , M . S .

Human genetics strongly confirm the Bible's straightforward history. In studying mutation rates, geneticists have uncovered a clock-like countdown in human DNA. What does the fact that mankind's mutation clock is still ticking imply about the timing of human origins?

First, we contrast the evolutionary version of human history with the biblical version. Then we can evaluate which history best fits the clear implications from mutation studies.

The most widely accepted evolutionary conjectures assert that mankind evolved from an unidentified ape-like ancestor at least 2.4 million years ago. Humans may have experienced 120,000 generations in that time.¹ In contrast, Scripture tells us that there were about 100 generations from Adam to Christ.² Considering another 100 generations since Christ, a total of about 200 generations have passed since the time of creation.

Now enter the human mutation clock. Geneticists use powerful new tools to directly compare DNA sequences between family members, and computers count every DNA difference, or mutation, that appears in each generation. Mutations are like DNA typos. Because neo-Darwinists consider mutations to be keys to the supposed evolution of humans from non-human ancestors, they are keen on tracking how fast mutations accumulate.

In what is by far the most extensive of these kinds of reports, geneticists tallied each new mutation in 219 people, including 78 parent-offspring trios of Icelandic families.³ They found an average of 63.2 new mutations per trio, meaning that about 60 new mutations are added to each new generation. Prior studies indicate that up to ten percent of new mutations are deleterious (harmful), most mutations cause no noticeable change, and beneficial mutations are virtually unknown.

Mutation expert Alexey Kondrashov reviewed the *Nature* study and agreed with its authors that these accumulating mutations very likely contribute to increasing incidences of diseases, including schizophrenia and autism. Additional studies confirm these claims.⁴

Plainly, human DNA sequence quality is relentlessly worsening. Kondrashov wrote, "Because deleterious mutations are much more common than beneficial ones, evolution under this relaxed selection will inevitably lead to a decline in the mean fitness of the population."^{5,6} An inevitable "decline" in a population's "fitness" is certainly not what most people ascribe to "evolution"!

Each new DNA typo is a tick from a genetic clock counting down to zero. And everybody knows what happens to a clock that stops ticking. Eventually, mutations render vital DNA sequences illegible to cellular machinery, and nobody but the Creator can reverse this inevitable genetic decline.

This process sets a reasonable maximum limit to the total number

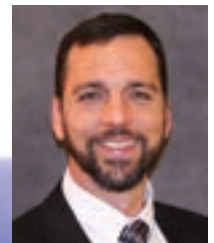
of possible human generations. At 60 new mutations per generation, evolution's 120,000 generations would produce 7,200,000 mutations among the three billion letters that comprise the human genome. This greatly exceeds the human genome mutation tolerance.⁷ Without invoking a miraculous and extremely long suspension of mutational buildup, the human mutation rate alone precludes evolutionary history.

In contrast, the biblical estimate of 200 generations would have produced about 12,000 non-lethal mutations by now—enough to cause increasing diseases, but not yet enough to ruin the human race. The mutational countdown is steady and relentless. The reason we have not yet reached the end must be because we began our journey recently—only thousands of years ago. ●

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Mr. Thomas is Science Writer at the Institute for Creation Research.





Do origins matter? It may surprise you to discover that, for some, understanding their origins is quite irrelevant, and there are those who believe the account of creation in Genesis just doesn't matter, especially in light of "modern" science. Others challenge the biblical record as full of errors, while still others are quite content to stay out of the "controversy" between creation and evolution.

Of course, Christians who express total confidence in the Bible are expected to know, believe, and defend all the doctrines of the Bible, including creation. The fact that God made the universe is foundational to every subsequent doctrine in Scripture. If He is not the Creator, then where is His authority to judge—or His power to redeem?

Each year, ICR conducts about 200 conferences and seminars at large city gatherings and at local churches. We are especially thankful for the interest of local churches in the Dallas-Fort Worth metroplex. Their close proximity to ICR's headquarters allows us to have special extended seminar series with congrega-

tions eager to learn about their Creator.

Recently, ICR conducted a series of creation seminars at Glenview Baptist Church in Fort Worth, Texas. Titled "Creation Summer Series," this unique opportunity allowed the science speakers at ICR to challenge a local congregation each week with the vital doctrines of biblical creation and about how science confirms Scripture.

And unlike many of our seminars where we are invited to speak on Sunday morning or perhaps over an entire weekend, Glenview Baptist scheduled a variety of ICR speakers for six consecutive Wednesday nights, as well as a Sunday kick-off seminar with Dr. John Morris. Topics included:

- Reasons to Believe in a Recent Creation
- Mount St. Helens and the Flood
- Scientific Evidences for Creation
- What You Haven't Been Told about Dinosaurs
- Revisiting Life's Mysteries: The Origin of Species and the Account of Genesis
- The Fossil Record and the Search for Noah's Ark



AT LOCAL CHURCH

- Astronomy Reveals Creation: How the Secrets of the Cosmos Confirm the Bible

Not only did the audience benefit from the top creation speakers in the country, but the church leadership was especially excited about the phenomenal attendance—from a typical 200 present during mid-week to an average of 700 in attendance each Wednesday night. Senior Pastor Dennis Baw commented:

For quite some time our church has prayed for revival. When our children's pastor suggested we invite ICR to our fellowship to impact our children's parents on how to counter what is being taught on evolution in so many schools, I was thrilled. Not only did the entire concept excite me for that group in our church, but in my spirit I heard the words "Creation Revival." Little did I know how God would do such a great work among our people! From the very first Sunday message, our people fell in love with Dr. John Morris and his loving yet expert presentations! The first Wednesday night our church was packed with nearly 1,000 men, women, students, and children. We then knew God was doing a

great work in our church. That excitement and the crowds continued through the four weeks of Wednesday sessions; so much so that we asked to continue another two weeks. Revival? Oh, yes. There is a renewed love for God's Word and His power throughout our congregation—for His creation as well as His new creation in Christ Jesus. We are looking forward to having Dr. Morris return regularly and are already planning our next conference with ICR.

Wednesday evening dinners at the church were a blessing of convenience for many who attended right after work. And age-related Bible study opportunities each week for children through teens gave all ages a chance to hear the wonders of creation.

The sessions' focus on Scripture and science not only provided opportunities for specialized discipleship, but it also allowed the church to invite those who wouldn't normally attend a "regular" church service. ICR conferences and seminars provide an open door to our local community and, sometimes, even a revival! Thanks be to God! ●

LETTERS TO THE EDITOR



I've been waiting a long time to get my hands on an article like Dr. Jason Lisle's "Blue Stars Confirm Recent Creation." The notion of "star-forming regions" of nebulae is promoted as fact in all public media. Dr. Lisle's concise explanation of why stars cannot form as a result of mere gravitational attraction is like a refreshing breeze of reason. I wish I could afford to resubmit this article for publication in all the major newspapers in the nation. Many thanks, Dr. Lisle!

— G.W.

I just finished reading *Exploring the Evidence for Creation* by Henry Morris III and cannot say enough good things about it. This is indeed a serious and remarkable book standing head and shoulders above nearly everything else I've read on the subject, a MUST read for all interested persons—and even for those who may not be so interested. It's not so technical that it puts you to sleep, but at the same time it is filled with such deep and profound truths that you just want to keep turning those pages. This is a work that is truly food for both soul and mind.

— D.B.

Just wanted to say how much I love your daily devotional *Days of Praise*. The readings are prime examples of your excellent theology—no "feel good" daily readings that a lot of these kinds of devotionals include.

— T.K.

The article on the Higgs boson was great! Dr. Hebert did an excellent job explaining it. Dr. Lisle's article on blue stars was great, too— young stars point to recent creation!

— L.I.

I want to thank you for your firm commitment to and communication of the truth regarding our Creator God as presented in the Bible. You are so helpful to me in fending off the mockery and ridicule that the world hurls at the truth of creation.

— D.B.

Thank you so much for *Acts & Facts*! It was such an encouragement and relief to read Dr. Lisle's article on blue stars and Dr. Morris' article after finishing my first college geology class assignment on the origins of earth. Those two articles were a word in season, refuting the exact things I was studying.

— S.B.

Wonderful apologetics and amazing photographs in *Acts & Facts*!

— J.N.

Dr. Johnson's article in the May issue of *Acts & Facts* titled "Staying on Track Despite Deceptive Distractions" was very good. I particularly enjoyed seeing the story of Mitsuo Fuchida at the end of the article. It has been called the greatest story of World War II, yet few people have heard it. I have become "the keeper of the story" in our family. When we were in Japan for the Korean Conflict, my father was privileged to meet Mr. Fuchida, be photographed with him, and obtain an autographed copy of his book *From Pearl Harbor to Golgotha*. After my father went home to be with the Lord, I was blessed with these momentos plus a couple of others. Our local newspaper did a story on Pearl Harbor Remembrance Day on December 6, 2011. I was pleased that they put my letter to the editor about Mitsuo Fuchida first, under their article. I do whatever I can to tell the story. When we have overnight guests, I show them the book to read while they are here.

— V.J.

We are blessed by *Days of Praise*. Oh, yes, we thank God for the brief pages of instruction—the verses almost always hit home. The lines are directions, blessings, reproof, and totally uplifting help for the day. I often turn to that particular place in the Bible for additional words of wisdom.

— D.J.

I can't express how valuable the work of Henry Morris and the ICR staff is to me. I own *The Genesis Flood* and *The Long War Against God*. Invaluable!

— D.M.

Thank you for your faithfulness in difficult times. It is because of ministries such as yours that we are able to minister to almost 2,000 men at [our correctional facility]. Your *Acts & Facts* and *Days of Praise* are a real blessing.

— R.E.

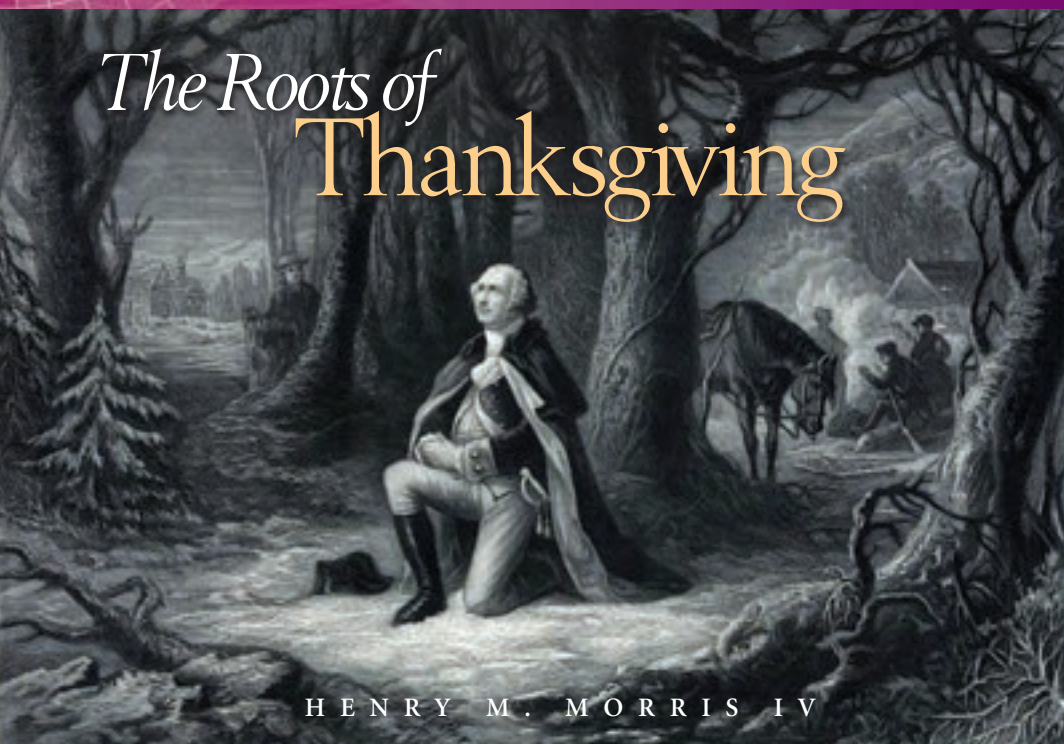
God honors those who honor Him, and ICR has always honored our Creator, Redeemer, and coming King. Thank you for *The Genesis Record*. What a treasure! I listen to the CD of it over and over on the way to work and especially enjoy hearing Dr. Morris explain the truths of Scripture and the science regarding the universe in all of life and biology. To hear Dr. Morris humbly and respectfully explain the truth of God's revealed Word increases my awe and wonder of our Creator. What a wise, loving Father and Savior!

— C.F.



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The Roots of Thanksgiving



HENRY M. MORRIS IV

Perhaps no other custom so clearly reveals this nation's original character as that of Thanksgiving Day. Other nations have adopted similar observances, but America was the first to nationally recognize its dependence on God with a special day set aside to thank Him for all His many blessings.

While the exact date of the first American Thanksgiving observance is debatable, there is no doubt this custom sprang from the shared Judeo-Christian heritage of those early pilgrims. From early Spanish expeditions in the late 1500s to the Popham Colony in Maine in 1607, each group publically declared their thanks to the God of the Bible. Twelve years later, settlers in Virginia declared a day of thanksgiving for their survival on the shores of this then uncharted land. And in 1623, Governor William Bradford of Plymouth Colony established the most famous of all such observances when a bountiful harvest prompted him to proclaim a special day to "render thanksgiving to ye Almighty God for all His blessings."¹

During the War of Independence from England, the U.S. Continental Congress set aside a day for thanksgiving and praise for the decisive victory at Saratoga in 1777, marking the first time that all American colonies took part in such an event on the same day. The

following year at Valley Forge, George Washington declared a special day of thanksgiving upon receiving news that France would provide aid to our cause. And later, as the young nation's first president, he responded to a congressional petition by declaring Thursday, November 26, 1789, as the first Thanksgiving Day of the United States of America.

Many state and national days of thanksgivings have been proclaimed since that first Thanksgiving declaration. But it was the tireless crusade of Sarah Josepha Hale that finally led to the establishment of this beautiful observance as a national American holiday. Her moving letters so touched the heart of Abraham Lincoln that in 1863—in the midst of the horrors of the Civil War—he urged his countrymen to be mindful of their many blessings, that they are "the gracious gifts of the Most High God" who ought to be thanked "with one heart and one voice, by the whole American People."²

Of course, giving thanks to God is certainly not an exclusive American convention—it was first commanded of Christian believers many thousands of years before. Paul wrote, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). Notice that the charge was not to give thanks *for* everything—rather, we

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(Galatians 6:9-10)

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are to give thanks *in* everything. Good or bad, right or wrong, be thankful in everything! Our American forebears knew this well.

So in this season of Thanksgiving, ICR invites all Christians to again take part in this beautiful tradition rooted in the biblical heritage of Scripture. ICR is thankful to God for all His many blessings upon our ministry and for His faithful supply through believers like you who support the work of our staff to advance the truth of creation. Above all, we are thankful for Christ, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2). Now *that* is something to be truly thankful for! ●

References

1. Governor William Bradford's Thanksgiving Proclamation, Plymouth Plantation, 1623.
2. Proclamation of Thanksgiving, Abraham Lincoln, 1863.

Mr. Morris is Director of Donor Relations at the Institute for Creation Research.



Thanks for

EVERYTHING

HENRY M. MORRIS, PH.D.

Giving thanks always for
all things unto God
and the Father in the **name**
of our Lord Jesus Christ.

(E P H E S I A N S 5 : 2 0)

Thankfulness is one of the evidences that a Christian is indeed “filled with the Holy Spirit” (Ephesians 5:18). Paul’s letter to the Ephesians lists the characteristics of being filled with the Spirit, demonstrated when believers are thankful for everything that happens in their lives.

Believers should be thankful. But there’s more—not only *for* everything, but *in* everything, we should give thanks to God. “In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18).

This command is easy to obey when the living is easy, though we might easily forget to do so. But when the Lord is allowing us to hurt for a while, thanksgiving becomes hard. It is hard while we are experiencing the difficulty with no relief in sight, and it is often just as hard when it has passed. The two small prepositions “in” and “for” are different in New Testament Greek as well as in modern English, and God really wants us to learn how to thank Him both *during* and *after* the hard experience.

Why? Because He has allowed the hardship for a good purpose!

The apostle James urges us to “count it all joy when ye fall into divers temptations [various testings]; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (James 1:2-4). Paul says that we can even “glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:3-5).

Patience and real love will come to characterize a habitually thankful Christian.

Adapted from Dr. Morris’ article “Thanks for Everything” in the Winter 2004 *Days of Praise*.

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



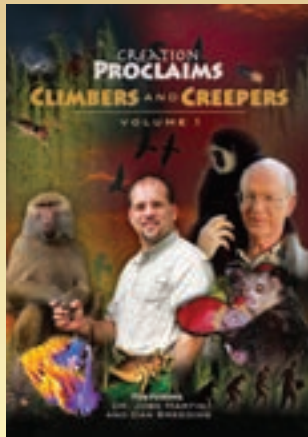
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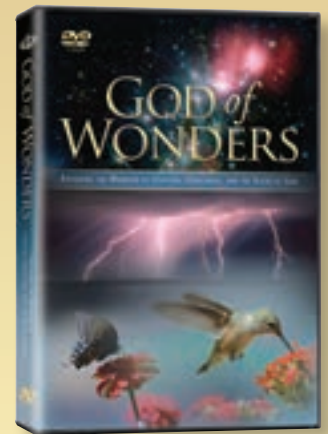
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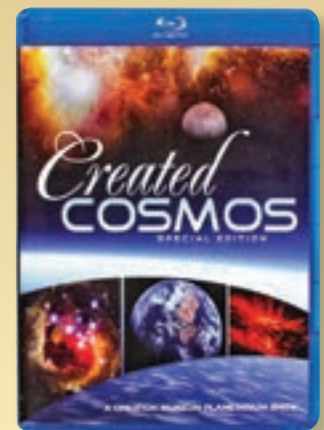


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