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HOLY
BIBLE

HOLY BIBLE

ANCHORS AWAY?

*Confronting biblical drift
among today's evangelicals*

OLD-EARTH CREATIONISM ON TRIAL: THE VERDICT IS IN

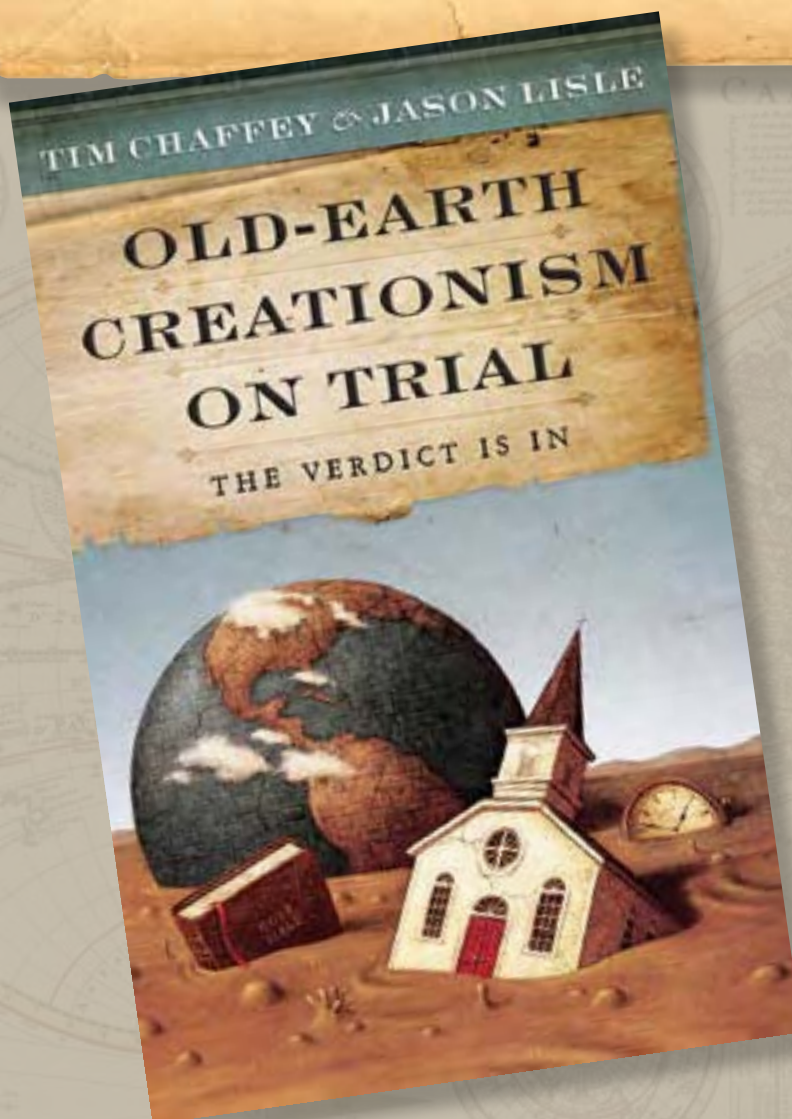
As the modern church struggles to find a relevant place for a new generation that already has massive demands on its time and attention, more and more young people raised in the church are leaving it—failing to find the answers to their questions about faith and life, and beset with doubts raised by issues that the church chooses not to address. By skirting the controversy of Genesis as literal history, the biblical authority of the Holy Word is called into question and reduced to a collection of mere stories.

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Science's Rightful Place

The state of Texas has a large public school student population and thus carries an inordinate amount of weight in the billion-dollar textbook industry. Publishers know that public school books are sanctioned statewide in Texas, narrowing local school board choices down to only a few. So they write their textbooks to Texas regulatory standards, knowing that many school boards in other states will go along.

Every so often the Texas State Board of Education (SBOE) formulates a policy on controversial issues, such as creation/evolution, that influences textbook content. As noted in numerous polls, the majority of Texans hold some form of the Christian and creationist viewpoint. Will the SBOE members' decisions mirror the view of the people, or will they interject an "evolution-only" (origins by accident) bias into the textbooks?

For years the SBOE chose merely to empower the public school teachers with the regulatory mandate to teach the "strengths and weaknesses" of the origins issue, rather than include a discussion in the textbooks themselves. Some evolutionary advocates, however, have moved to have even such a minor opportunity to critique evolution removed from the standards. The issue came to a head in January, and the public (including some "experts") gathered to testify.

The hearings and final decision came soon after the inauguration of President Barack Obama, who figured prominently in the testimony. In his inauguration address he listed things needing to be done, including "We will restore science to its rightful place." This loaded statement became a rallying cry for those insecure evolutionists who insist they must censure discussion and indoctrinate students in only the naturalistic (read

"atheistic") viewpoint. And so the SBOE moved to strike the seemingly innocuous statement from the standards.

But it wasn't a total loss. The SBOE also approved a series of amendments, including one that requires high school students to "analyze and evaluate the sufficiency or insufficiency of common ancestry to explain the sudden appearance, stasis, and sequential nature of groups in the fossil record." (Final SBOE action is coming.)

Look for President Obama's statement to appear often from now on in relation to creation/evolution and pro-life/abortion controversies. Evolutionists will surely use it to justify more aggressive teaching of evolution and censoring dissent, "returning science to its rightful place." But just what is science's rightful place?

Science as a legitimate exercise was given to mankind when the Creator told Adam and Eve, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over...every living thing that moveth upon the earth" (Genesis 1:28). Theologians and language scholars have long held that "subdue" implies a serious study of creation, discovering its true nature. To "have dominion" over creation implies applying that knowledge to glorify the Creator and benefit man, and so manage creation.

Science's rightful place is certainly not to leave God out of the picture, denying Him His rightful glory as Creator and Sustainer of all. It likewise doesn't mean teaching students it all happened by strictly natural processes. We pray that President Obama recognizes this and will govern accordingly, and not sanction the indoctrination of young minds in a secular religion.

John D. Morris
John D. Morris, Ph.D.
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ANCHORS AWAY?

Confronting biblical drift among today's evangelicals

LAWRENCE E. FORD

February 2009 was a hallmark month for those who communicate biblical truth—something the Institute for Creation Research has been involved in for the past 40 years. While the world lit candles for Charles Darwin's 200th birthday, ICR participated in a number of national events that addressed creation and evolution, biblical authority, church ministry, and Christian media.

ICR CEO Dr. Henry Morris III attended the annual Pastors Conference held at First Baptist Church in Jacksonville, Florida. Senior Pastor Dr. Mac Brunson is both a friend to ICR and a man of God who refuses to compromise on biblical truth. ICR gave away some 6,000 books and magazines that deal with biblical creation and the fallacy of evolution.

One of the comments Dr. Morris shared with me after the conference was the emphasis of many of the speakers on the subject of integrity—as a person, as a minister, and as a conduit for biblical truth—communicating the Word of God clearly and authoritatively.

A Dangerous Drift

What a contrast to the national pastors conference I attended in California that same week, where pastors and Christian workers listened to high profile and emerging speakers

who are known to take casual liberties with the text of Scripture in the process of ministering the gospel or “doing ministry.” I was pleased to give out the same books and magazines to these leaders who need the truth.

On the last evening, a young ministerial student approached the ICR booth and listened to our description of ICR's mission and ministry.

“Oh, I really don't see it that way,” he stated. “My church teaches that the Bible may

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

2 TIMOTHY 4:3-4

be inspired, but it's not inerrant. It's all about man's description of God.”

I couldn't keep my jaw from dropping at this very matter-of-fact admission. This was supposed to be an “evangelical” pastors conference, sponsored by one of the largest Christian publishers in the world—a Bible publisher, no less.

After probing a bit about the contradictions inherent in his understanding of God and Scripture, I handed him several biblical commentaries for his study. I can only pray that he will learn to honor the Creator and His Word as supremely authoritative.

In Nashville the week before, I was privileged to represent ICR at the National Religious Broadcasters convention. ICR produces three radio programs—*Science, Scripture & Salvation*, *Back to Genesis*, and *De Regreso a Genesis*—airing on 1,500 radio outlets. While this was primarily a meeting of media professionals from around the world, I was blessed by many of the special preaching sessions, including the worship service taught by our friend Dr. John MacArthur. His sermon, emphasizing the absence of the word “slave” in many of the Bible translations, reminded me of a dangerous drift in the evangelical world, where the Bible is no longer taken at face value, and where the sensibilities of men are the primary interpreters of God's Word.

Fuzzy on the Details

At the NRB, I met with a number of industry representatives in Christian radio and television to discuss the future of issues such as the decline of talk and teaching programs on radio, the opportunities for ICR programs on television both here and abroad, and the explosion of Christian ministry through the medium of the Internet.

Passing out our special February “Darwin issue” of *Acts & Facts* along with my business card, the responses I received were telling. A few individuals actually understood the sig-

nificance of February 2009. Others were fuzzy on the details, to say the least.

“Oh, yeah. Darwin’s birthday, isn’t it?”

“That’s right! Isn’t February the anniversary of his book on evolution?”

“I read something about it in the Nashville newspaper this morning.”

“Really? I wasn’t aware.”

“We’re really not doing anything on the subject in February.”

At both conferences I attended were Christian news professionals who indicated that Darwin, evolution, and creation were not on the publishing schedule for February. One individual said that while an evolution article would be presented in his popular Christian magazine, it had not been decided “how to work creation in.”

Contrast this with the numerous calls we received at ICR during January and February from *U.S. News & World Report*, *The Guardian*, Fox News, PBS, and other secular media outlets from around the world wanting interviews and articles dealing with the influence of Charles Darwin, the creation-evolution debate, etc.

The philosophy of evolution popularized by Charles Darwin in 1859 has literally transformed the thinking of societies around the world. And even though many honest scientists would distance themselves from much of the inadequate scientific conclusions of Darwin, they nonetheless cling to this origins-by-accident “theory” as the only alternative to man’s enduring belief in a Creator.

Why? Because evolution, though dogged by scientific weaknesses (admitted by evolutionists of every generation), is the most acceptable explanation of the origin of life for those who are running as far from God (and moral responsibility) as they can. Darwin is atheism’s prophet and evolutionary science is its sacred book.


Prominent evolutionary biologist William Provine of Cornell University sees evolution as freedom:

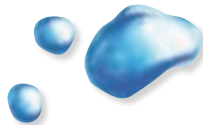
Let me summarize my views on what modern evolutionary biology tells us loud and clear—and these are basically Darwin’s views. There are no gods, no

purposes, and no goal-directed forces of any kind. There is no life after death. When I die, I am absolutely certain that I am going to be dead. That’s the end of me. There is no ultimate foundation for ethics, no ultimate meaning in life, and no free will for humans, either. What an unintelligible idea.¹

Placing Task Over Text

The church today speaks of the priority of evangelism in ministry, and I would second this commitment. But I fear for those churches that place a ministry objective over doctrine, a task over the text of Scripture. Evangelism is not just any task—it is a priority command by Christ Himself. But Christ, the Creator of the entire world, did not expect His own Word to be diminished when His people carry out that commission. (See Psalm 138:2.)

 *There is a dangerous drift in the evangelical world, where the Bible is no longer taken at face value, and where the sensibilities of men are the primary interpreters of God’s Word.*



And while prominent Christians publicly declare their deviation from the plain reading of the Bible (and even accuse Henry Morris and ICR of harming the work of evangelism), at least they are talking about the subject of the Creator. Too many ministers today don’t even bring it up, remaining rather lukewarm in their stand on the very first book of the Bible.

Can you recall the last time your pastor or Sunday school leaders tackled the topic of creation and the book of Genesis? Do you even know for certain where your pastor stands on Genesis 1 and 2? Does he believe God created the world in six 24-hour days, or in millions and billions of years? Does he believe that the Flood covered the entire earth? Is your pastor one of the over 12,000 clergy who recently signed the pro-Darwin and pro-evolution statement? Ask your church leaders where they stand. I think you will be surprised and challenged by what you hear.

The Anchor of Scripture

This current drift from biblical truth was

brought home to us recently in an appeal letter sent out by television personality John Ankerberg, parroting the views of astronomer Hugh Ross and his evolution-based day-age theory of creation.³

Those who claim that God sparked the Big Bang, that “evening and morning” in Genesis 1 really represent millions and billions of years, that there were too many events on “Day 6” for God to have accomplished them in 24 hours, etc., exalt the science of men over the Word of God. It’s a drift from orthodoxy. And ICR is concerned about this in two fundamental areas.

First, the “science” of those who refuse to take God at His Word, opting rather to trust in naturalistically-based theories, is fundamentally flawed. And second, these same leaders suggest that God does not mean what He said;

evidently, only Ph.D. scientists can interpret the Bible correctly. Both issues contribute to a growing lack of confidence in the Bible, as the young Bible college student I met illustrates.

I am reminded of the Apostle Paul’s warning in 2 Corinthians 11:4: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”

This March issue of *Acts & Facts* magazine will address many of the arguments that have contributed to the biblical drift now spreading in the evangelical church, particularly as it affects an understanding of God, the Creator, and the Genesis record. Paul warned us in Colossians 2:8 that we are to beware of those who would attempt to take us captive through various philosophical arguments and hollow deceptions that are based on the “traditions of men” rather than “according to Christ.”

My prayer is that you will hold steadfast to the anchor of Scripture, which will never lead you astray. ●

References

1. Provine, W.B. 1994. *Origins Research*. 16 (1): 9
2. For more information, visit the Clergy Letter Project website at www.butler.edu/clergyproject/rel_evolution_sun.htm.
3. Both Dr. Ankerberg’s letter and ICR’s response, “Science vs. Scripture,” can be read at icr.org/article/4453.



Mr. Ford is Executive Editor.

A Tectonic Origin for the Kingston Peak Formation

JOHN D. MORRIS, P.H.D.

The National Creation Science Foundation (NCSF) has received several fine proposals for NCSF grant-supported research, and many of these proposals have already been funded. One such proposal was submitted by Cornelius Van Wingerden and Roger Sigler, both graduates in geology from the ICR Graduate School. They seek to find a proper interpretation for the appearance of

neric term referring to the lithified equivalent of glacial till) and thereby should be assigned a glacial origin. (A glacier at the beginning of the Flood? There must be a better interpretation.) These deposits should rather be called “puddingstone,” a term that permits the deposit to be interpreted objectively. Down through the years, many have realized that the tillite interpretations are spurious since they are based on ambiguous evidence. The glacial interpretation of the KP is weak and unconvincing. The “tillite” assignment problem began decades ago, but more recently various tectonic settings in the western U.S. have been proposed as having been responsible instead.

the Kingston Peak Formation in the Mojave Desert, one which incorporates the Genesis Flood in its model. This project comes under the Flood-Activated Sedimentation and Tectonics (FAST) project, directed by Dr. Steve Austin.

Evidence of large-scale tectonic activity associated with KP deposition is ubiquitous. The abrupt thickening of the KP indicates that vertical movements on large fault blocks occurred just prior to or synchronous with deposition. Interlayered pillow basalt and suspected altered volcanic ash flows within the KP support tectonic activity. Debris flow velocities are estimated between 15 to 32 meters per second due to catastrophic superfaulting at the onset of the cataclysm described in Genesis 7.

Enormous deposits of boulder breccias, mega-breccias, diamictites, puddingstones, and associated slide blocks and gravity flows of Upper Proterozoic strata have been correlated worldwide. The Kingston Peak Formation (KP) is one of these formations, which occur in several mountain ranges of the Mojave Desert. The Great Unconformity visible in the Grand Canyon and elsewhere across the North American continent can be correlated to the base of the KP debris flow deposits, placing the KP at the beginning of the Sauk megasequence. Soon after these deposits occurred at or near the onset of the Flood, the ocean transgressed onto the continent further and further inland, leaving successions of marine strata. Included also at or near the base of the Sauk megasequence are formations associated with the fossiliferous Cambrian explosion.

The Bible states that at the start of the Flood “all the fountains of the great deep” burst open (Genesis 7:11) and “the world that then was, being overflowed with water, perished” (2 Peter 3:6). Thus, a sedimentological signature instigated by tectonic upheaval at the beginning of the Flood should appear globally at or near the onset of the Flood. It appears that the Kingston Peak Formation and correlative strata in Grand Canyon reflect a breaking up along a previous continental margin at or near the beginning of the Flood, which suggests that syntectonic sedimentation represents early event beds within the Flood model. Continued research in this geographical area will advance understanding of early Flood events at the breakup margins. ●

The interpretation of the KP has been tainted by uniformitarian presuppositions. A significant problem is the prolific interpretation that scattered clasts (i.e., pebbles, cobbles, boulders) within matrix-supported units are automatically “tillites” (a non-descriptive ge-

Dr. Morris is President and Director of Research.

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March 20-22

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March 21-22

Houghton, MI – Genesis Presentation
(Guliuzza) 651.815.1654

March 22

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Zephyr Cove, NV – High Sierra Pastors
Conference
775.265.3259

March 26-28

Seattle, WA – Northwest Ministry
Conference
(Sherwin, Thomas, Vardiman)
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March 29

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Course credit is available for participating ICRGS students. For more information, contact Dr. Patricia Nason at pnason@icr.edu.

An Overview of Day-Age's Errors

LARRY VARDIMAN, P.H.D.

Many Bible scholars today are buying into the day-age theory of origins. They seem to believe that their biblical views must conform to their mental image of how the world functions today and must be confirmed by members of the non-Christian world, whose minds are darkened (Ephesians 4:17-19).

The basis of the day-age interpretation of long ages rests on a flawed understanding of the use of the word *yom* in Genesis 1 and 2. Here, I will discuss briefly the theory's five main errors.

A Day Is a Day

The claim that *yom* is a long but *finite* time period is based on the assertion that *yom* means "age" in Genesis 2:4. However, in the Hebrew Old Testament *yom* normally means either a 24-hour day, or the daylight portion of a 24-hour day ("day" as distinct from "night"). It may occasionally be used for an indefinite time (e.g., "days of the judges"), but never as a definite long period of time with a specific beginning and ending.

It is not used even in this *indefinite* sense except when the context clearly indicates that the literal meaning is not intended. When ordinals or the phrase "evening and morning" are connected with *yom*, it always means a solar day. The context of the six days of creation account in Genesis 1 precludes any meaning of indefinite time.

God Rested

Day-agers say that since "morning and evening" are not listed for the seventh day, the sabbath must still be continuing. If it has continued for thousands—maybe millions—of years, it can't be a solar day. However, Scripture does not say, "He is resting on the seventh day," but, rather, "He *rested* on the seventh day" (Genesis 2:2).

Though His work of creation was finished, He very soon undertook the great work of redemption (John 4:34; 5:17; etc.). That work was finished (John 17:4) when the Son of God on the cross shouted the mighty cry of victory: "It is finished!" The six days of creation and the seventh day of rest were a unique set of solar days at the beginning of earth history.

A Thousand-Year Day

Psalm 90:4 and 2 Peter 3:8 state that a day is like a thousand years to God. This is used by some to suggest that *yom* in Genesis 1 may be thousands, millions, or even billions of years long. This phrase actually depicts God's view of time, which He created on the first day of creation, along with mass and space. Genesis 1:1 says, "In the beginning, God created the heaven and the earth." A better translation of this verse would be, "The transcendent, omnipotent Godhead created (from nothing) mass, space, and time."

The very name for God is I AM THAT I AM (Exodus 3:14). God exists simultaneously

in the past, present, and future. He is outside of time. The purpose of this phrase in Psalm 90 and 2 Peter is not as a definition of *yom*, but as a characterization of God.

Normal Processes Did Not Apply

Some argue that the maturing of plants would take much longer than a day, therefore the third day couldn't have been 24 hours. This argument shows an extreme lack of appreciation for what God did during creation. He created everything from nothing by His word. Why would it not be possible for God to create mature plants, animals, and man on the various days of creation?

God was not bound by normal processes during the creation events. In fact, creation was a miracle of the first magnitude. God spoke and the universe came into existence. God spoke and mature plants and animals were formed. God spoke and mankind was created. This argument is not worthy of dispute.

Your God Is Too Small

The claim that the events that took place on the sixth day of creation could not have occurred within a 24-hour solar day are refuted by arguments similar to those given above for the fourth error. Day-agers' view of God is too small. ●

Dr. Vardiman is Chair of the Department of Astro/Geophysics.



Predation Did Not Come from Evolution

DANIEL CRISWELL, P.H.D.

Although the origin of predation is poorly understood, it is incorrect to attribute to young-earth creation the assertion that predatory animals quickly and recently evolved the physical features necessary for predation. It is a common fallacy that carnivores evolved from a *change in form and function*. No physical evolution was required to change herbivores to predators—it was merely a change in behavior.

The view that an alteration of genomes and phenotypes, such as sharp teeth and claws, would have been required to supply the physical features for predation from herbivorous features common in plant-eating animals is not correct. The shape of the teeth, the ability to run fast for short distances, and all the other physical attributes given to predators can be used for acquiring plant food sources as well. A few examples of mammal diets will verify this quite well.

Large, sharp teeth are not used solely for killing and ripping flesh from other animals. Fruit bats have sharp, pointed teeth, similar to those in cats, designed to quickly tear flesh from *fruit*. These teeth easily could remove flesh from an animal, but the fruit bat does not use them for this purpose. The same teeth in many kinds of predatory animals used to shred meat can also be used to shred plant material.

Large canine teeth are also used in communication. Many animals—including chimpanzees, dogs (wild and domestic), big cats, and other predators—expose their canines to communicate ownership of mates, animal

groups, food resources, and territory. Teeth are vital to the success of animals, both for communication as well as for feeding.

Bears of the American northwest provide the best example in the wild of how behavior determines diet. Grizzly bears and black bears are well-equipped to destroy the life of other animals. But they also use their physical tools to eat fruits and vegetables. As a biologist, I have personally witnessed bears clean apples out of an apple tree, consume large quantities of clover, and strip all the berries from wild raspberry, huckleberry, and choke cherry plants. These activities are also well documented in the scientific literature. Although classified as carnivores, bears are actually *opportunistic omnivores* and are quite capable of living off a vegetarian diet if the food source is available. Many “meat-eating” animals fall into this category. This “predatory” animal, like others, will eat the most nutritious meals that are the most easily obtainable.

Domesticated animals also provide an excellent example of how the behavior of an animal can be altered to utilize a specific food

source. Dogs and cats have the same tooth structure as wild wolves and lions, respectively, yet these animals are able to change their behavior and eat processed food (cereal) made mostly from corn meal, soybean meal, and rice.

The ability and desire to eat prepared cereal or “chow” emphasizes another misconception concerning social predators. Most people are under the impression that these animals are after the same meat that we would use for roasts and steaks. They aren't. The choice portions of a killed herbivore are the internal organs that are rich in vitamins and other nutrients acquired from a vegetarian diet. This is what social predators, like wolves and lions, are after. The lower ranking animals are left with the steaks, roasts, and bones, while the higher ranking animals enjoy the benefits of a more nutritious, “vegetarian” diet found in the gut. The need for predation by these animals clearly results from a change in behavior, *not* from a change in form and function. It is also interesting to note that, typically, predators have to learn to kill. Social predators are not born with the knowledge of how to hunt and kill. They must learn these skills from the other animals in their group.

A change in form and function implies evolution has occurred through new genetic information, while a change in behavior requires no new genetic information. The latter is what we clearly observe, and it is perfectly consistent with a literal rendering of Genesis 1:30: “And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.” ●

Dr. Criswell is a professor of biology at the ICR Graduate School.



Many evangelical leaders today, unfortunately, have capitulated to the evolutionary timescale of modern unbelieving geologists and astronomers. They feel that they must somehow reinterpret the Genesis record of creation to allow for billions of prehistoric years, which the evolutionists must have in order to make cosmic evolution and biological evolution seem feasible. This compromise is necessary, they say, in order to win scientists and other intellectuals to the Lord.

Compromising with Evolution

We strongly believe that it is a serious mistake when Bible-believing Christians compromise with the great ages demanded by the evolutionists. Various interpretive devices have been suggested by Bible expositors as they try to convert the six-day creation record of Genesis into billions of years. Some will frankly advocate “theistic evolution,” but others will call it “process creation,” “progressive creation,” “multiple

creation,” or some other term, implying that they still believe in some sort of “creation.”

Some do criticize and reject Darwinian evolution, but then will still allow some other form of evolution—“creative evolution,” “pantheistic evolution,” “punctuational evolution,” or something. Some still resort to the unscientific “gap theory” which seeks to insert the “ages” between the first two verses of Genesis. Every such group must turn to either the “local flood theory” or the “tranquil flood theory” if they are going to hold to the geologic ages, since a global cataclysm such as the Bible describes would have destroyed all evidence for the geologic ages.

Then they go on to patronizingly deplore the supposed anti-intellectualism of what they call “young-earth creationism” (this is their term; we prefer “biblical creationism” or “literal creationism”). They think this position is an embarrassment (one has even called it a “scandal”) to evangelicalism.

However, we who believe in a recent literal creation of all things do not consider our-

selves anti-scientific or anti-intellectual! Many of us are fully credentialed scientists, and we are quite as familiar with the scientific and biblical evidences as they are. Indeed, there are now thousands of scientists who believe in recent six-day creation. There are also organizations of scientists who are young-earth creationists in many different countries, as well as in many states in this country.

The difference is this: we believe the Bible must take priority over scientific theories, while they believe scientific theories must determine our biblical interpretations.

Is the Bible God’s Inerrant Word?

It all seems to us to hinge on one overriding question. Do we really believe the Bible to be God’s inerrant Word or not? If the Bible is really the Word of our Creator God, then—by definition—it must be inerrant and authoritative on every subject with which it deals. This assumption leads clearly to the conviction that the creation took place in six literal days sev-



OLD-EARTH CREATIONISM

HENRY M. MORRIS, P.H.D.

eral thousand years ago. We believe this simply because God said so and said it quite plainly! And then we find also that this revealed fact will fit all the facts of science much better than the long-age evolutionary scenario does.

It is no good to say, as one evangelical leader said recently: “Well, I believe that God could create in six days or six billion years—it makes no difference.” Yes it does, because it has to do with God’s truthfulness! It is not a matter of what God could do. The question is what God says that He did! And what He said in writing was this, recorded with His own finger on a table of stone: “In six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day” (Exodus 20:11; see also Exodus 31:15-18).¹

God Cannot Contradict Himself

Others have said: “But God could have created by a long evolutionary process if He wanted to.” No, He couldn’t! God can do everything except contradict Himself and His own nature. Evolution is the most wasteful and most cruel process that one could ever devise by which to “create” men and women. Christians should not accuse God of being responsible for the evolutionary process.

Nor does it help any to say that God interspersed various acts of special creation at different times throughout the long geological ages. This is what is usually meant by the term “progressive creation.” Modern evolutionary biologists and paleontologists proposed a similar concept—only they called it “punctuated equilibrium.” They explained the many gaps in the fossil record, not by sporadic creation events, but as sudden evolutionary developments triggered by mass extinctions which punctuate long periods of “stasis,” or equilibrium.

Their atheistic theory is, it seems to us, actually more reasonable than that of the progressive creationists. The latter have to attribute all these massive waves of extinction to God. There were also the multiplied billions of animals that suffered and died during the long periods of stasis. This problem applies even to the populations of supposed pre-Adamic human-like beings (*Homo erectus*, Neanderthal, etc.)

that presumably became extinct before Adam and Eve were created.

To us literal creationists, on the other hand, it seems unthinkable that the God of the Bible—the God who is omniscient and omnipotent, merciful and loving—would do anything like that. Surely He could devise and implement a better plan than this. It is true, of course, that in this present age “the whole creation groaneth and travaileth in pain together until now” (Romans 8:22), but God did not create it as a groaning, dying world. At the end of the creation week, “God saw everything that He had made, and, behold, it was very good” (Genesis 1:31).

Death by Sin

The problem is sin. “By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned” (Romans 5:12). It will not do, of course, to argue that death affected only Adam and his human descendants, for “death reigned—even over them that had not sinned” (Romans 5:14). God’s curse was on Adam’s whole dominion, even the very elements. “Cursed is the ground for thy sake,” God told Adam (Genesis 3:17).

Nor will it do to say that the curse applied only to “spiritual” death, on the premise that Adam would eventually have died physically anyway. If that were the case, the bitterly cruel physical suffering and death of Christ on the cross for our sins becomes a travesty.

Unbelievers seem to have a better understanding of this obvious truth than old-earth creationists do. By accepting the geological ages, such creationists are accepting billions of years of suffering and death in God’s creation even before sin entered the world—not only man’s sin, but even Satan’s sin. Thus God would be directly responsible for creating a world which is not good!

Thus the wonderful saving gospel of Christ is essentially subverted and destroyed if we must accept the vast ages of the evolutionary cosmologists and geologists, with their eons-long spectacle of suffering and death as recorded in the global fossil graveyard. Sound theology must say no to any such concession! Fos-

sils speak of death, and death results only from sin and judgment. “Sin...bringeth forth death” (James 1:15). Death is only a temporary intruder into God’s very good creation, of course, and in the new earth which is to come, “there shall be no more death” (Revelation 21:4).

“Science” Has Not Proved an Old Earth

“But science has proved the earth is old,” they still insist, “and we dare not alienate the academic community by insisting on a literal Genesis.” No, “science” has not proved the earth is old! The oldest written records we have, apart from the Bible, are in Egypt and Sumeria, and these only go back a few thousand years. The great fossil “record,” instead of displaying vast ages of evolution, really shows the remains of a worldwide hydraulic cataclysm. Nowhere in the fossil record are there any genuine evolutionary transitional forms between kinds, and certainly no one has ever observed true evolution taking place in all recorded history. Furthermore, many geologists now recognize that all formations were laid down very rapidly. Uniformitarian speculation applied to a few radiometric decay systems may suggest great ages, but other more reasonable assumptions applied to scores of other global processes indicate much younger ages.²

In any case, the only way we can know anything about the date of creation (and remember that the word “science” means knowledge!) is for God—who was there—to tell us when He did it. And, of course, He has told us, in His inspired Word. The question is, do we really believe what He says? ●

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1. For a discussion of every passage in the Bible dealing with creation or the Flood, see the writer’s book *Biblical Creationism*. There is not a hint anywhere in the Bible of evolution or long ages of earth or cosmic history.
2. See *The New Defender’s Study Bible*, Appendix 5, pages 2076-2079, for a listing of such processes, with references. Also see the book *The Young Earth* by Dr. John Morris for an excellent exposition of several such key processes, along with a critique of radiometric dating.

Adapted from Dr. Morris’ article “Old-Earth Creationism” in the April 1997 edition of *Acts & Facts*.

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



THE COMPLETED "REST" OF THE LORD

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



The day-age theory, which posits that the creation days of Genesis were not 24-hour days but long “ages” spread over many years, is often used by old-earth creation adherents to compromise the creation account with evolution. Some even claim that the seventh day on which God rested is still going on today!

Hebrews 4:1-11 is sometimes cited in an attempt to demonstrate that the seventh day is still in progress. Since the Lord rested from His creative work on the seventh day and since He is no longer doing that work, it is proposed that the Lord is *still* resting, even now. So, if the seventh day is a long period of time, then so are the other creation days, and the supposed multi-billion-year history of the universe is intact.

But the Hebrews passage is not ambiguous, and such an interpretation is the exact *opposite* of its intended meaning. The whole context of Hebrews 4 supports a single, unified, and completed work of creation on days one through six, and a single act of rest on day seven. This rest is specifically tied to the cessation of the work of the creation week. First, the writer states at the end of verse 3, “The works were finished from the foundation of the world.” Second, in verse 4 the work is explicitly tied to Genesis 2:2: “And he rested on the seventh day from all of his work which he had made.”

The meaning and use of the verb “rest” is key to accurately understanding the actions. The Greek word for “rest” in verse 4 is *katepausen* from the root *katapauo*. This word means to “stop,” “cease from,” “bring to an end,” or “bring to rest.” Grammatically, the verb is in the Greek aorist tense, indicating that the *time* of action is past and the *kind* of action is punctiliar (related to a specific point in time). By using this tense—and without any contextual constraints indicating otherwise—the Lord’s rest must be regarded as a single act and *may not* be regarded as *still* in progress or as any type of linear action. God’s cessation from work was an action and not a state of being.

Interestingly, Greek translations of the Old Testament use the ex-

act same word and tense for the Lord’s rest in Genesis 2:2. Regarding the Lord’s initial work of creation, He completely stopped and *is* stopped.

Regarding His rest, He completely rested from that work and *is not* resting from that work now. The Lord’s rest started and ended on a specific, real, 24-hour-long day—day seven after creation.

So how should the day in which God “ceased from” His work be understood? Day seven of the creation week, the “rest” day, is God’s one-time formal declaration that His creation work has “ceased.” It was the unveiling, or “ribbon-cutting,” of the completed creation, and the sabbath was established as a memorial to commemorate this great work of God. It is a human-derived, but unbiblical, construct to conclude that because the Lord is no longer actively creating “heavens and earth,” He is, therefore, continually resting. Based on the fact that “God blessed the seventh day, and sanctified it: because that in it he had rested from all his work” (Genesis 2:3), He instructed His people to set aside one, literal, 24-hour day out of seven to do, or not do, specific activities (Exodus 20:10-11). This parallel to the work-rest pattern for a seven-day period only makes sense if these are 24-hour days.

Christians can also share in God’s completed work. True believers are assured that they have entered into the Lord’s rest: “For we which have believed do enter into rest” (Hebrews 4:3). This is in contrast to those who heard the word of God but hardened their hearts through unbelief, of whom the Lord said, “I swear in my wrath, They shall not enter into my rest” (Hebrews 3:11). The believers who have died and gone to be with the Lord (Hebrews 4:10) have rested—stopped at one point in time—from their work here on earth, and those still alive (Hebrews 4:11) will finally rest from (cease) their earth-bound labors in the future. What a blessing awaits those who are in Christ! ●



Dr. Guliuzza is ICR’s National Representative.

WHAT A DIFFERENCE A DAY MAKES

God's Word Is Understandable, Even by "Plow-boys"

JAMES J. S. JOHNSON, J.D.

What is a day? Inventing a timepiece requires intelligent design,¹ and the "day" is no exception. From the very beginning, Genesis 1:14 reveals, days were invented to measure time.

Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

A day, literally speaking, is the time it takes for the earth to rotate on its axis exactly one time. All of our historic and scientific sources inform us that 24 hours is the time it takes for one such rotation. So, that is what a "day" is. Before any use of metaphoric speaking can be "figuratively" stretched from that, the underlying literal meaning must be accurately recognized.

This issue is not merely historical. The use of the word day (Hebrew *yôm*) in Genesis 1 is part of the current debate about the earth's age. In 2007, Dr. John Morris wrote:

The length of the days of Genesis 1 has been much debated. Are the days of Genesis 1 regular solar days, referring to the rotation of the earth on its axis, or could each day be a long, indefinite period of time, equivalent in total to the vast time spans of geology?... [T]he very first time the word is used, in Genesis 1:5, it is strictly defined as the light portion of a light/dark cycle as the earth rotated underneath a directional light source, producing day and night. It is also true that whenever "day" is modified by a number, like second day

or six days, it can only mean a true solar day.²

Although the debate about the earth's age is still quite current, ICR is no sensational "Johnny-come-lately" to the discussion of what the word "day" means in Genesis 1. Dr. Henry Morris addressed this issue in 1954 ("Creation and Deluge," *His Magazine*), and again in 1961 (*The Genesis Flood*, with Dr. John Whitcomb), and frequently thereafter.

If the reader asks himself this question: "Suppose the writer of Genesis wished to teach his readers that all things were created and made in six literal days, then what words would he use to best convey this thought?" he would have to answer that the writer would have used the actual words in Genesis 1. If he wished to convey the idea of long geological ages, however, he could have surely done it far more clearly and effectively in other words than in those which he selected. It was clearly his intent to teach creation in six literal days.³

The understandability (what theologians like to call "perspicuity") of the Scriptures is a foundational issue for Christian doctrine. Many men and women—before, during, and after the Reformation—suffered persecution and even death to bring and teach the Scriptures to common people in their own languages so they could hear and study God's Word for themselves. William Tyndale, when challenged by a fellow priest regarding the supremacy of

the Pope, stated, "I defy the Pope, and all his laws; and if God spares my life, I will cause the boy that drives the plow in England to know more of the Scriptures than you!"⁴ Even plowboys can understand the word "day."

More debate on what "day" means can be expected. The "Emergent Church," like Pilate, skeptically asks, "What is truth?" The Bible, however, reveals our Creator as the *God of truth*. So consider this: Which meaning of the word "day" matches the demonstrated intent of our *truth*-loving God to provide His creatures with true, non-misleading, understandable information? ●

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3. Morris, H. M. 1976. *The Genesis Record*. Grand Rapids, MI: Baker Books, 54, citing Exodus 20:11's clear meaning as confirmation. See also Matthew 5:18 and Luke 16:31.
4. Foxe's Book of Martyrs, chapter 12.

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In the Western world, most people—even many Christians—are convinced that science has proven evolution and its millions-of-years timescale. In believing this, they generally do not separate the naturalistic interpretations of scientific data from the data itself. They are also forced to mold the plain meaning of the text in Genesis to fit the long-age context that has become a given in modern culture.

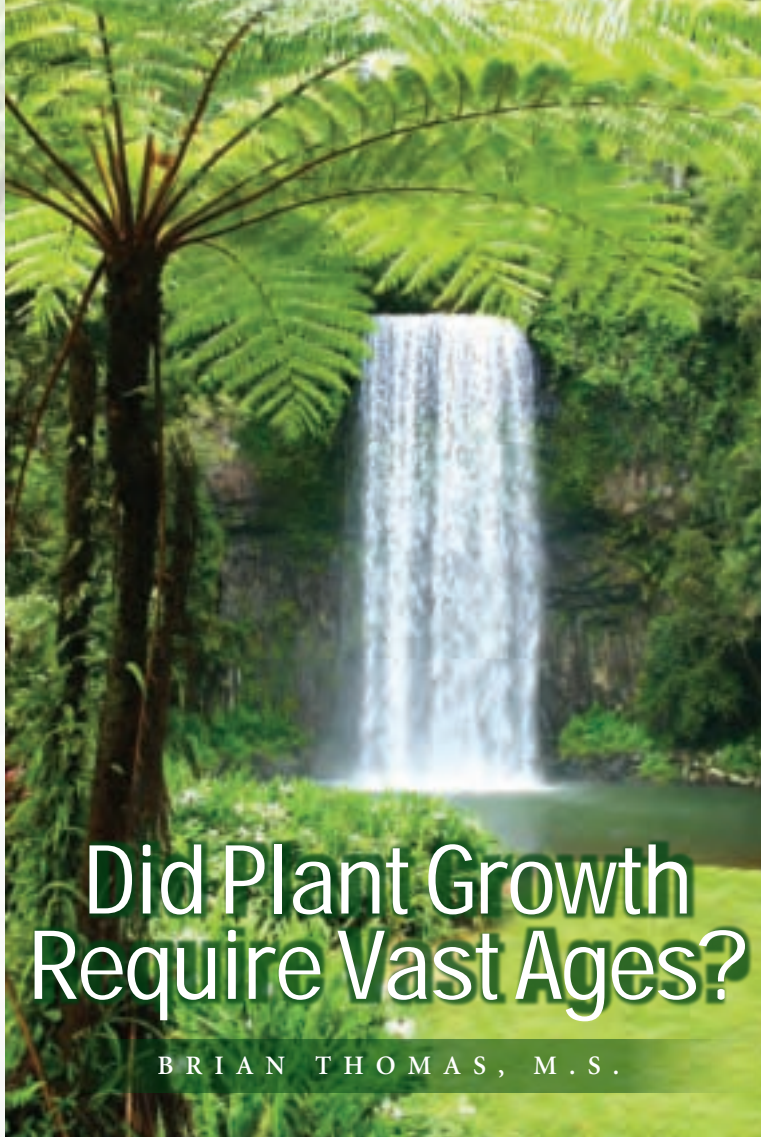
One example of this is the misinterpretation of Genesis 1:11: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”

An unbiased reader could only conclude from the text alone that each kind of plant was instantly formed at the Lord’s audible decree. The inanimate and shapeless earth material from day two was organized into reproducing, photosynthesizing, fully mature, autonomous units called plants.

To accommodate thousands or millions of years, this text would have to mean, “And God said, Let the earth eventually bring forth grass, then after eons of trial and decay, the fruit tree yielding fruit after his kind, whose seed, which will change into another’s seed, is in itself, upon the earth: and it was so.”

Those who believe in long ages might ask, “If plants truly developed in a short period of time, then why is no evidence of seed-bearing plants found in the lowest rock layers? Since the layers represent vast ages, long spans of grassless, treeless time must have occurred.” Can Genesis 1:11 therefore really mean what it says?¹

Decades of peer-reviewed research has



Did Plant Growth Require Vast Ages?

BRIAN THOMAS, M.S.

revealed that the rock layers do not represent vast ages.^{2,3} If they did, they should not contain masses of fossils (which required rapid burial, dehydration, and isolation from decay), and should have obvious evidence of past chemical, biological, and mechanical activity at the contacts between layers. Rather, the contacts are sharp and flat.⁴ Where is the evidence of deep time, if it is neither within the layers nor between them?

But even if sedimentary rocks were deposited rapidly, some might ask why the lower rock layers do not contain angiosperm (flowering plant) fossils. In some cases they actually do. For example, pollen grains were found embedded in the Hakatai Shale, one of the lowest layers in the Grand Canyon and conventionally dated at over 600 million years old.⁵ Textbooks assert, however, that angiosperms did not evolve until about 90 million years ago.

Also, evolutionary scientists do not expect angiosperm evidence in the “oldest” rock

layers, so they do not look for it. If found, it would be either ignored or systematically explained away—likely as a “contaminant,” as was the response to the Hakatai Shale pollen. Yet on rare occasions, paradigm-shifting evidence even surfaces within the evolutionary community, though only to be reinterpreted by the reigning worldview. For example, the 2005 discovery of fossilized grass in Cretaceous dinosaur stomachs instantly added 20 million years to the standard time given for grass emergence.⁶

Long ages of time are not required to explain the data. It is probable that the pre-Flood earth had vast stretches of shallow seas (with few angiosperms) that were inundated and buried by the first stages

of the Flood. These produced some of today’s lower rock layers. If so, then lower layers without angiosperm fossils merely represent flora of a bygone biome.

There is no good scientific reason to alter God’s Word. In fact, there is no good reason at all. ●

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“There are no weaknesses in the theory of evolution.” This was the testimony of Eugenie Scott to the Texas State Board of Education in January when the Board was debating new state science curriculum standards.¹ Dr. Scott is Executive Director of the National Center for Science Education (NCSE), a watchdog group committed to exposing and ridiculing any group that questions the strange paradigm of Darwinism. Is it true “there are no weaknesses” in this particles-to-people worldview?

Clearly, there is a very real problem with what biological molecules (DNA and proteins)

tell a different story—that’s a weakness that schoolchildren, for example, have a right to hear. Indeed, *New Scientist* recently admitted that the neat, classical Darwinian tree of systematics “lies in tatters, torn to pieces by an onslaught of negative evidence.”³

In 1984, evolutionary molecular biologist Michael Denton wrote *Evolution: A Theory in Crisis*, a very revealing book describing in detail the very weaknesses in evolution that Dr. Scott and the NCSE maintain do not exist. For example, Denton could not imagine a Darwinian scenario that could possibly have produced the first bird—complete with continuous lungs connected to air sacs, and with

modern people, says anthropologist Yoel Rak of Tel Aviv University.⁶

Many ICR articles are available that list the weaknesses in the theory of evolution, including recent discoveries that pose serious problems for Darwinists such as dinosaur soft tissue and grass (angiosperm plants) fossilized with dinosaurs.⁷

Evolutionists would say that these are only unexplained problems with evolution, not issues that are unexplainable. Very well, let’s teach children in taxpayer-funded schools the as-yet unexplained problems (weaknesses) with evolutionary theory. If evolution is truly a valid scientific

No Weaknesses in the Theory of Evolution?

FRANK SHERWIN, M.A.

tell the evolutionary scientist, verses what morphology (fossils) says. Evolutionary medical journalist Trish Gura exposed this weakness when addressing a raging debate within evolutionary circles:

When biologists talk of the “evolution wars,” they usually mean the ongoing battle for supremacy in American schoolrooms between Darwinists and their creationist opponents. But the phrase could also be applied to a debate that is raging within systematics. On one side stand traditionalists who have built evolutionary trees from decades of work on species’ morphological characteristics. On the other lie molecular systematists, who are convinced that comparisons of DNA and other biological molecules are the best way to unravel the secrets of evolutionary history.²

When the fossil record tells one evolutionary scenario while biological molecules

flight feathers—that did not sound like utter fiction. He is not the only reasoned voice who would dissent from Scott’s misinformed doxology. Anti-creationist Barbara Stahl wrote an informative book in 1974 entitled *Vertebrate History: Problems in Evolution*.⁴

“Human evolution” has also recently taken a pummeling from within. Formerly rock-solid examples of our alleged ape-like ancestors have been removed, without fanfare, from the classic transitional ape-to-man series that is still found in public school textbooks. “DNA makes clear that [*Homo erectus*] was almost certainly a dead end and not our ancestor.”⁵ Even “Lucy” is no longer a missing link:

Lucy’s kind occupied only a side branch of human evolution. *A. afarensis* evolved into the relatively small-brained, large-jawed robust australopithecines but didn’t contribute to the evolution of

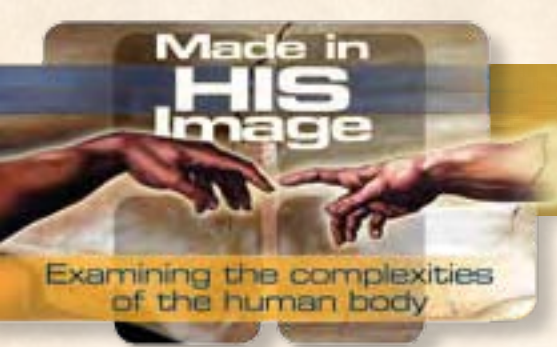
theory, it should be able to easily weather a reasoned inquiry as to its weaknesses and strengths. The irrational and visceral reaction by secular scientists to this suggestion says otherwise. ●

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Mr. Sherwin is Senior Science Lecturer.





From Solar Energy to Human Energy

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

Plants use biological systems that harvest light energy from the sun to convert environmental water and carbon dioxide into tiny carbon/hydrogen energy units stored within them. When people eat those energy units, the extraordinary human digestive and metabolic systems convert the work of plants into energy that is useful to people and give back water and carbon dioxide to the environment that can be used by plants. How do these systems make that happen?

Journey to the Stomach

Ingested food encounters precisely-shaped teeth that cut and grind it into small pieces—which, surprisingly, is the second step of the digestion process. The first vital step involves the brain readying the digestive organs for an influx of food. When the brain’s “association areas” match smells, sights, and even sounds of food with imprinted memories of eating, the nervous system signals the process to start. Glands in the mouth respond by secreting saliva, which is mostly water, but also contains digestive enzymes, antibodies, and enzymes lethal to some bacteria. Very sensitive chemical and mechanical receptors respond to even trace amounts of food by triggering a larger release of saliva—which is rarely in short supply, as salivary glands are capable of producing over a quart per day. Glands under the tongue make a sticky substance called mucin that the tongue mixes with chewed food and saliva into a sticky wet ball (a bolus) that can be easily swallowed.

After swallowing, an automated sensory-muscular system surrounding the esophagus senses the exact location of the food bolus. Simultaneous signals are sent to two different muscles: a contraction signal to a muscle closer to the mouth above the bolus, and a relaxation

signal to a muscle closer to the stomach below the bolus. As the bolus moves below the relaxed muscle, it contracts and a still lower muscle relaxes in a coordinated rhythmic action that squeezes the food toward the stomach. The propelling force is strong enough to move food along the esophagus regardless of body position, even when it’s upside down. A similar system is used in the intestines (with the addition of constrictive muscle zones that act as one-way valves to stop backflow of materials) to keep things moving smoothly there as well.

Breaking Food Down

The bolus arrives in the stomach, a sack-like organ with outer layers made of a huge number of elastic fibers laminated to a tri-layer

ground and dissolved into fine paste, but the stomach itself is protected from this harsh environment by an inner blanket of “goblet” cells joined very tightly to each other to contain the acid. These cells also secrete a bi-layer protective coat of sticky syrup-like mucus overlying a fluid which has a dissolved substance in it similar to antacid tablets that is capable of neutralizing any acid penetrating the top layer. The cells are programmed to be in a continuous state of renewal, resulting in a new inner lining on average every four days.

Nutrient Absorption

To optimize nutrient absorption, both the rate of stomach emptying and the type of enzymes added to the mix are initially customized to the types of food ingested by a part of the small intestine, the duodenum. Able to sense ratios of fat, protein, and sugar content, as well as the volume of food, the duodenum modulates a control valve exiting the stomach by a tandem of neurologic and hormonal networks. A regular meal is emptied in about four hours, while a high fat meal may be delayed an additional two hours or more.

The intestine is also protected from “self digestion” with a coating of the lumen similar to that of the stomach. In addition, many digestive enzymes that would destroy the digestive organs themselves if they were in direct contact are really “two-part” enzymes. Similar to many industries using hazardous chemicals, these enzymes are kept in harmless-inactive forms by the pancreas until released into the safety of the lumen. An “activator” chemical made by cells lining the lumen is secreted into the lumen and transforms the inactive enzyme into an aggressive digestive form. This activated enzyme then acts like an activator to “turn on” other inactive enzymes in a coordinated digestive cascade.

Possibly the most impressive feature of the small intestine is its incredible surface area. This results in a capture of nearly 100 percent of all potentially absorbable nutrients.

of muscles: one layer with an oblique orientation of cells, one circular, and one longitudinal in the outer wall. Elastic fibers allow food to fill the stomach from the normal empty volume of about one half of a cup to hold over a gallon, if really stuffed. The orientation of the muscles allows the stomach to do the necessary churning of food to physically break it down and not just squeeze it into a tight ball.

Once inside, over a dozen important enzymes, hormones, and other factors are added to the mix to continue breaking down components, help capture nutrients, and activate other digestive organs at just the right time further down the process. “Parietal” cells secrete a very acidic concentration of hydrochloric acid (pH about 2.5) with a hydrogen ion concentration 100,000 times higher than in blood. Food is



Possibly the most impressive feature of the small intestine is its incredible surface area. If all of the folds and microscopic villi were smoothed out flat, the area of an average person's small intestine would cover over 1,500 square feet. This results in a capture of nearly 100 percent of all potentially absorbable nutrients. The final products are single molecules of glucose, amino acids, and glycerol broken down from carbohydrates, proteins, and fats respectively. These are distributed by the blood and lymphatic systems to all of the cells in the body.

before digestion. Glucose is composed of carbon, hydrogen, and oxygen atoms. Through three extraordinary processes involving dozens of enzymes, coenzymes, electron carrier proteins, and intermediate products, the atoms are stripped off the molecule.

The conversion of sunlight to body energy involves *all* systems of the body, plus a few plant systems, which must be totally functional.

Generating Energy

Many of these “raw materials” will be used to build new body tissues, but about 60 percent will be metabolized or “burned” to supply energy needs. At rest the average person will need to generate the equivalent energy to continuously power a 120-watt light bulb; heavy work can drive the power demand up ten-fold. But instead of electrical energy, body cells capture the chemical energy released when one molecule of adenosine triphosphate (ATP) is broken down to adenosine diphosphate (ADP). ATP is the universal energy currency of the body that special organelles of cells called mitochondria are constantly making from ADP. How?

Take a glucose sugar molecule that once existed as some of the starches in wheat bread

One process uses the carbon portion to make ATP. The electron transport process uses the hydrogen atoms. Special proteins pump these atoms to one side of a hydrogen-impermeable membrane, while at the same time splitting the hydrogen into a positively-charged proton and an electron. The flow is controlled in a step-wise fashion so that ATP is generated at several steps. Just like water behind a dam is released slowly through turbine generators, so the electron pairs are released slowly rather than all at once—which would only generate heat. But instead of gravity being the driving force to add energy, oxygen, which has been breathed in and carried by red blood cells to the mitochondria, is the driving force.

The attractive energy of one negatively-charged oxygen atom strongly pulls two proton-

electron pairs to eventually make one molecule of water and simultaneously pumps a high concentration of hydrogen ions across the membrane. Now an electric potential of energy has been established across the membrane. A current of hydrogen ions flows from “high” side to “low” side back across the membrane, but only through special channels called “ATP synthases.” ATP synthases are actually tiny three-part rotary motors consisting of a rotor, a connecting rod, and an enzyme-embedded knob. In a process that converts electrical energy to chemical energy, these motors combine ADP and phosphate molecules by running them through gear-like structures to make ATP.

ATP is now available to power the needs of everything from muscle cells to neurons in the brain. ATP is not stored but continuously made and utilized. In one day, a person will make the equivalent of half their body weight in ATP.

From Sunlight to Body Power

In this amazing process that powers the human body, nuclear fusion energy in the sun is converted and conveyed as light energy to the earth, where it is captured and converted by plants to foodstuffs, then digested by a person and metabolized to universal energy packets that can be converted to chemical, mechanical, and electrical energy as needed. The information content behind all of this is truly staggering. The conversion of sunlight to body energy involves *all* systems of the body, plus a few plant systems, which must be totally functional. Credit belongs to the Lord Jesus Christ—the creative genius! The Lord is gracious to all people by freely giving the sun's light energy, the vital biological systems of plants, and humans' incredible digestive and metabolic systems. ●

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LETTERS TO THE EDITOR



I just received the February edition of *Acts & Facts* yesterday and...WOW! Another profound, quality product. Reading Dr. Morris' "Darwin's Dangerous Doctrine" reminded me of how pivotal a literal interpretation of Genesis is to our faith. I have always wondered how death, decay, and corruption could have existed in the world (in the "old world" model) before the Fall introduced death, decay, and destruction. The old-world model certainly seems to diminish the impact and reason for Christ's death and resurrection, and the redemption it brought to Creation.

— C.R.

From an Alabama radio station: "We love your programs. They have had an impact on how our listeners think. Keep up the good work!"

I received my first shipment of *Days of Praise*. Just think, I attended a service at a church...about a month ago and picked up this inspirational book, included it with my regular reading and meditation time. I am really enjoying it. Today I received enough to place in other churches or places, etc. for others to get this word too. It's something about distributing the word I enjoy.

— P.M.

Thank you for putting ICR onto Facebook! I've signed up as a fan and found out that my son-in-law is also a fan of yours. Brilliant way for people to connect and to get the word out. This idea of becoming fans of great scientists is also a wise move. I thank the Lord for you.

— C.H.

We attended the homeschool field trip to your facilities yesterday and were blessed by the work that is being carried out through ICR. My sons wanted me to contact you about the dinosaur information that you mentioned during the tour. All of you at ICR will be in our prayers.

— M.R.

I have indeed begun receiving the emails. Thank you very much. It is great to be able to bring a little worship, praise, and reflection into this environment here [in] Iraq. You have done me a great service. Thank you for what you do.

— N.E.

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This month on "Science, Scripture, & Salvation"

WEEKEND OF MARCH 7

The Search for Noah's Ark, Part 1

Many believe that somewhere in the frozen summits of Mt. Ararat lay the remains of a huge vessel that once carried to safety all the living people and land-dwelling animals of planet earth. But is Noah's Ark *really there*? Will it *ever* be found? Join our expedition as we search for Noah's Ark!

WEEKEND OF MARCH 14

The Search for Noah's Ark, Part 2

Over 14,000 feet up in the frozen world of Mt. Ararat, three men lie bleeding, paralyzed, and unconscious, having been struck by lightning. Several years later, another group of Americans at the same elevation is attacked by terrorists and held at gunpoint. Is there something on that mountain that's worth risking this? Don't miss this fascinating discussion as ICR President Dr. John Morris and others tell of their harrowing experiences while searching for Noah's Ark!

WEEKEND OF MARCH 21

Weather in Noah's Day

The weather always seems to be a popular subject at home, church, and the workplace. But what was it like in Noah's day *before* the great Flood? Were there diverse weather and devastating storms like we experience today? Whether rain or shine, tune in to learn more!

WEEKEND OF MARCH 28

Noah's Flood: A Universal Catastrophe?

The global Flood of Noah's day was a catastrophe that turned the world upside-down. But while the earth was going through judgment of utter destruction, what was happening in other parts of the solar system? The answer may surprise you, so be sure to listen in!

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!

Charitable Gift Annuities

HENRY M. MORRIS IV

God's Word is under attack from many sides today. Some question whether it can be taken as actual truth, or whether it must be interpreted in light of whatever modern culture deems scientifically "true" at any given time. ICR's stance is that the Bible is not only authoritative and accurate, but that the scientific evidence is consistent with a recent creation completed in six days, and with a global deluge that reshaped the earth in the not-so-distant past. Much of ICR's early work focused on geological research of the Flood described in Genesis 6-9. Our research uncovered abundant evidence that "the world that then was, being overflowed with water, perished" (2 Peter 3:6), just as Scripture described.

In a strange way, the catastrophe of Noah's day may seem vaguely similar to the remarkable upheaval the financial markets are experiencing today. In fact, the entire financial spectrum has been impacted, with news of bank failures and consolidations, plummeting home values, and significant decreases in personal retirement funds as the stock market sinks to new lows. Truly, the global financial landscape appears to have been drastically, and perhaps even permanently, transformed.

As the usual avenues of financial

growth—investments in the stock market, 401(k) plans, and IRA funds—have declined or dried up, investors typically turn to sources of guaranteed income like Certificates of Deposit (CD). But average CD rates, currently hovering around 3 percent or lower, are trending down and may end up below 2 percent fairly soon. A much better alternative, especially for senior donors seeking a secure return and guaranteed income, can be found in charitable gift annuities. Consider the following table of select charitable gift annuity rates (based on one life) approved by the American Council on Gift Annuities as of February 1, 2009:

Donor Age	Base Annuity Rate	Tax Free Portion*	Overall Effective Rate
60	5.0%	68.1%	5.8%
65	5.3%	70.5%	6.2%
70	5.7%	73.6%	6.8%
75	6.3%	76.7%	7.6%
80	7.1%	79.4%	8.7%
85	8.1%	83.4%	10.1%
90+	9.5%	85.3%	12.0%

* Using the latest applicable federal rate (AFR) of 2% for tax free estimation calculations.

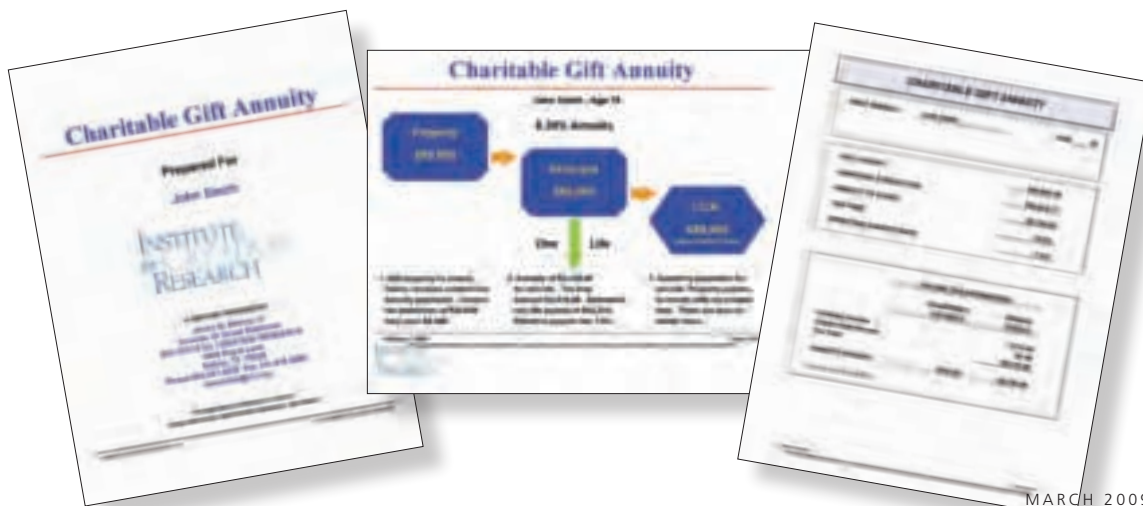
As can be clearly seen, rates of return on charitable gift annuities are much more attractive than other forms of guaranteed income, and ICR is pleased to be able to offer

these to our supporters.

Unlike common CDs, charitable gift annuities provide several wonderful benefits in return for your gift that CDs simply cannot match. First, annual income is guaranteed for the lifetime of the donor. Second, because ICR is a non-profit ministry, we can provide a partial tax deduction for your gift in the year it is made. And third, a sizeable portion of future annuity payments is tax free. What a wonderful opportunity to sow and reap bountifully, not only for your personal needs, but also for eternal Kingdom work!

If you desire to support the work of ICR in some way but still need ongoing income, please prayerfully consider a gift annuity. Since charitable gift annuity rates increase by age, ICR would be happy to design a customized proposal for your consideration. Simply contact ICR at 800.337.0375 or stewardship@icr.org and provide your name, state of residence (certain states are excluded), birth date, and the gift amount you are considering (\$5,000 minimum), and we will be delighted to do the rest.●

Mr. Morris is Director of Donor Relations.



THE AGE OF THE EARTH—

DOES IT REALLY MATTER?

How important is it whether you believe in a literal six-day creation or an evolutionary past that stretches back billions of years?

If you have ever been asked this—or asked it yourself—Dr. John Morris' revised *The Young Earth* is just the resource you need to examine the scientific, as well as theological, significance of the question of origins. Whether the earth is young or old is not just a matter for idle speculation. On the contrary, it is vital to understanding not just earth science, but also the biblical record.

The Young Earth asks, "What does our earth reveal about itself?" Designed for both group and individual study, this classic and definitive work includes a CD with PowerPoint presentations that illustrate key concepts such as salt levels in the oceans, the age of the atmosphere, the accumulation of ocean sediments, and much more.

Follow Dr. Morris as he takes you through the evidence that ultimately demonstrates that scientifically—and irrefutably—the truth of God's world proclaims the truth of God's Word.

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