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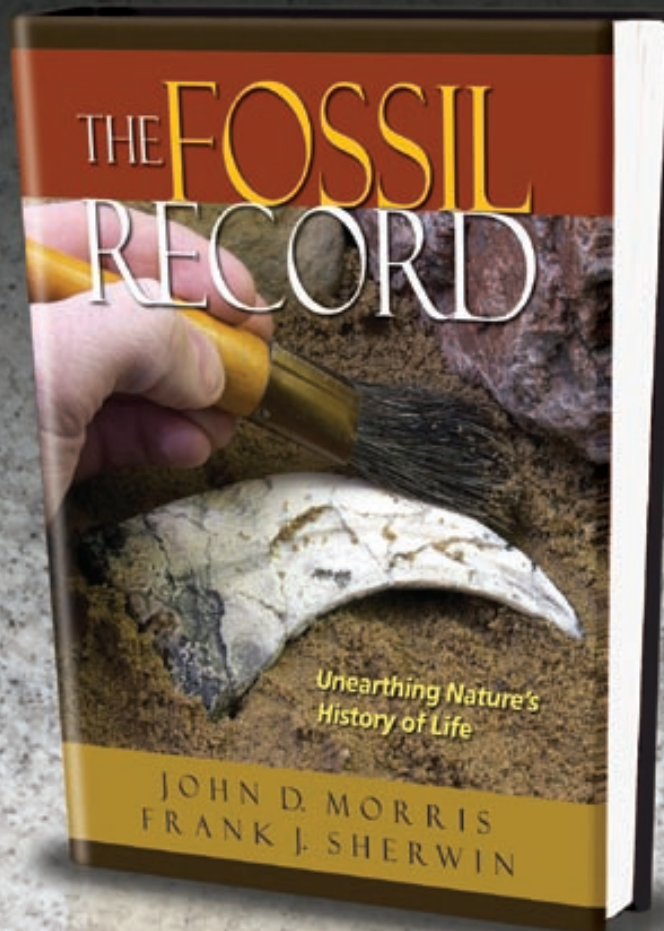
**CREATION
BY
EVOLUTION**

THE FOSSIL RECORD:

Unearthing Nature's History of Life

JOHN D. MORRIS, PH.D. AND FRANK SHERWIN, M.A.

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Taking God Seriously

Recently ICR participated in an international apologetics conference that had creation as its topic. Dr. Henry Morris III delivered a keynote address outlining the biblical argument for creation. Three ICR scientists spoke on topics related to genetics, the fossil record, Grand Canyon, and the Flood. However, ICR was clearly a minority participant, as many in the conference held to some form of old-earth creation.

Nonetheless, one professor told me afterward she was refreshed by ICR's presentations because they emphasized that "this is what the Bible says." A doctor friend remarked after the conference that she would rather God scold her for taking the Bible too seriously than for Him to say, "You didn't take My Word seriously enough."

One of the big impressions from academic conferences like this is that very brilliant individuals will do just about anything to manipulate God's Word to conform to the wisdom of men. But God doesn't have a high view of man's wisdom:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen... That no flesh should glory in his presence. (1 Corinthians 1:27-29)

Those who would advocate more "sophisticated" understandings of the biblical accounts of creation, Adam and Eve, the Fall, the Flood, and other historical narratives—because of the musings of Christian "philosophers" or scientists who favor "creation by evolution"—are themselves exalting the words of men over the Word of God. And when these men and women are hailed as

leaders in the evangelical world—as progressive, as sophisticated, as harmonious, etc.—what does that say about the present state of Christianity?

Our feature article this month addresses just the tip of this iceberg, exposing the drift taking place among Christians who claim to believe in the inerrancy of Scripture. And because these individuals are leaders in evangelical churches, schools, and seminaries, the hazard is more profound.

Movements like Intelligent Design—which refuses to name the Designer as Jesus Christ—along with organizations like Reasons to Believe (Hugh Ross) and BioLogos (Francis Collins), which attempt to harmonize evolution and the Bible, are peddling their "sophisticated" views into hundreds of local churches, Christian schools, colleges, and seminaries. Your pastor may be a graduate of one of these schools.

Does your church have a stated position on creation? Does your church leadership embrace "creation by evolution" in any form? How informed is your church about biblical creation and the errors of evolutionary thinking? How certain are you that your child's Christian school teaches biblical creation and not theistic evolution or some other error?

God is not the author of confusion (that description belongs to someone else). And His Word was not given only for theologians and scientists to figure out because of their supposed sophistication. Read it for yourself. Count on His Holy Spirit to illumine your mind and heart (that's a promise). And take His Word seriously. It's the best way to protect yourself from spiritual hazards.

Lawrence E. Ford
EXECUTIVE EDITOR

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CREATION BY EVOLUTION

Understanding the Theological Hazards of Bruce Waltke, BioLogos, and the New Darwinian Evangelicals

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

The Institute for Creation Research receives hundreds of letters from our constituency, most of them thanking us for our work in the sciences or expressing their support. Frequently we receive “instruction” in one form or another, giving us other viewpoints to consider. Occasionally we get questions from sincere folks, like this one from a pastor:

I was viewing NOVA on the TV recently where they were talking about the great “discoveries” by the Hubble telescope. One of these discoveries was that the earth was millions of years old. According to the scientists at ICR, the earth is some 6,000 years old. Who is right and what difference does it make?

His questions are valid—especially in light of the growing number of evangelical theologians and noted authors who endorse an old earth and various forms of “creation by evolution.” How can one tell “who is right” or determine “what difference” it makes?

Over the past six months or so, the evangelical world has been debating a series of statements and papers by Dr. Bruce Waltke, sponsored by the BioLogos Foundation. BioLogos, founded by Dr. Francis Collins, claims to be “a reliable source of scholarly thought on contemporary issues in science and faith. It highlights the compatibility of modern science with traditional Christian beliefs.”¹

Dr. Waltke insists that he is an ardent believer in “the infallibility (as to its authority) and inerrancy (as to its Source) of Scripture.”² Yet he also insists: “I believe that creation by the process of evolution

is a tenable Biblical position, and, as represented by BioLogos, the best Christian apologetic to defend Genesis 1-3 against its critics.”³

In a paper released by BioLogos in late 2009, Dr. Waltke listed eleven “Barriers to Accepting the Possibility of Creation by Means of an Evolutionary Process.”⁴ These eleven “barriers” to accepting some form of hybrid creation-evolution process were a collage of “traditional,” Bible-based arguments for textual authority, some “logic” from the Intelligent Design proponents, and such theological arguments as the gap and framework theories.

The purpose of the survey was to determine the level of commitment among evangelical faculty to a recent creation by fiat, or to an evolutionary-process “creation” over long ages. Dr. Waltke defined the “evolutionary process” as:

[T]he sufficiency of mutation and natural selection in bringing about the development of present living kinds from simpler earlier kinds, including the emergence of man from a common ancestor with apes.⁵

In the same paper, Dr. Waltke said about “creation”:

[S]ince “creation” involves “ordered existence,” creation by the process of evolution implies—so it seems to me—the Creator’s intelligence guiding the process, not a process by unguided, purposeless chance.⁶

Of the 659 evangelical faculty who visited the site survey, 264 responded. That 40 percent demonstrated a slight majority (46 to 44

percent) who accept the theory of creation by the processes of evolution. Of those responding to the survey, 84.1 percent “embraced” the theory of Intelligent Design.

Partially on the strength of his survey, and the various interchanges through BioLogos, Dr. Waltke recorded a video interview, released on BioLogos in March 2010. In that video, Dr. Waltke made several statements that have drawn intense criticism from a wide variety of respondents—and at the same time has reinforced the “creation by the process of evolution” position of many, including the BioLogos Foundation.

For several years now, various authors and spokespersons within the ID movement have accused ICR and other recent creation proponents of hindering evangelism because “no one” will talk to us if we hold such “silly” positions. Dr. Waltke’s video comments reflect that thinking:

I think that if the data is overwhelmingly in favor, in favor of evolution, to deny that reality will make us a cult, some odd group that’s not really interacting with the real world.⁷

To deny the reality would be to deny the truth of God in the world and would be to deny truth....also our spiritual death in witness to the world that we’re not credible, that we are bigoted, we have a blind faith and this is what we’re accused of.⁸

I think it is essential to us or we’ll end up like some small sect somewhere that retained a certain dress or a certain language. And they end up so...marginalized, totally marginalized, and I think that would be a great tragedy for the church, for us to become marginalized in that way.⁹

The answers to our pastor friend’s questions are based on what authority is the basis for belief. Even those like Dr. Waltke, who insists that the biblical information must be interpreted based on modern science, all admit that the Scripture plainly teaches a recent creation by the spoken word of the Creator. One’s answers to the questions depend on which Source is the ultimate criteria—the words of the Creator, or the words of modern science.

As for ICR and its people, we would embrace the apostle Paul’s admonition: “Let God be true, but every man a liar” (Romans 3:4). ●

References

1. About BioLogos. The BioLogos Foundation website at biologos.org.
2. Dr. Bruce Waltke’s Statement of Clarification, in *Why Must the Church Come to Accept Evolution?: An update*. Posted on the BioLogos Foundation website April 2, 2010, accessed April 20, 2010.
3. *Ibid.*
4. Waltke, B. *Barriers to Accepting the Possibility of Creation by Means of an Evolutionary Process*. A white paper from the November 2009 BioLogos workshop, posted on the BioLogos Foundation website.
5. *Ibid.*, page 2.
6. *Ibid.*
7. Bruce Waltke: *Why Must the Church Accept Evolution?* BioLogos Foundation video, since pulled from the site. Transcripts and commentary are available via Google.
8. *Ibid.*
9. *Ibid.*



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

BioLogos Can Be Hazardous to Your Faith

(Editor’s note: Below are just a few hazards found on the BioLogos website.)



Hazard #1

BioLogos is funded by the Templeton Foundation, which has awarded prizes and grants to Hindus, Buddhists, Muslims, Catholics, evangelical Christians, and atheists. Its support of evolution-based science research is ongoing.



Hazard #2

BioLogos is preparing to develop and market science curricula for homeschool and Christian school education, teaching “creation by evolution” to your children.



Hazard #3

BioLogos is teaching “creation by evolution” to Christian high school teachers in southern California this summer (paying them a stipend to attend), described as “professional development” in biology.



Hazard #4

BioLogos is launching “Resources for Pastors” to persuade your pastor that it’s okay to believe in evolution and teach it to your church.

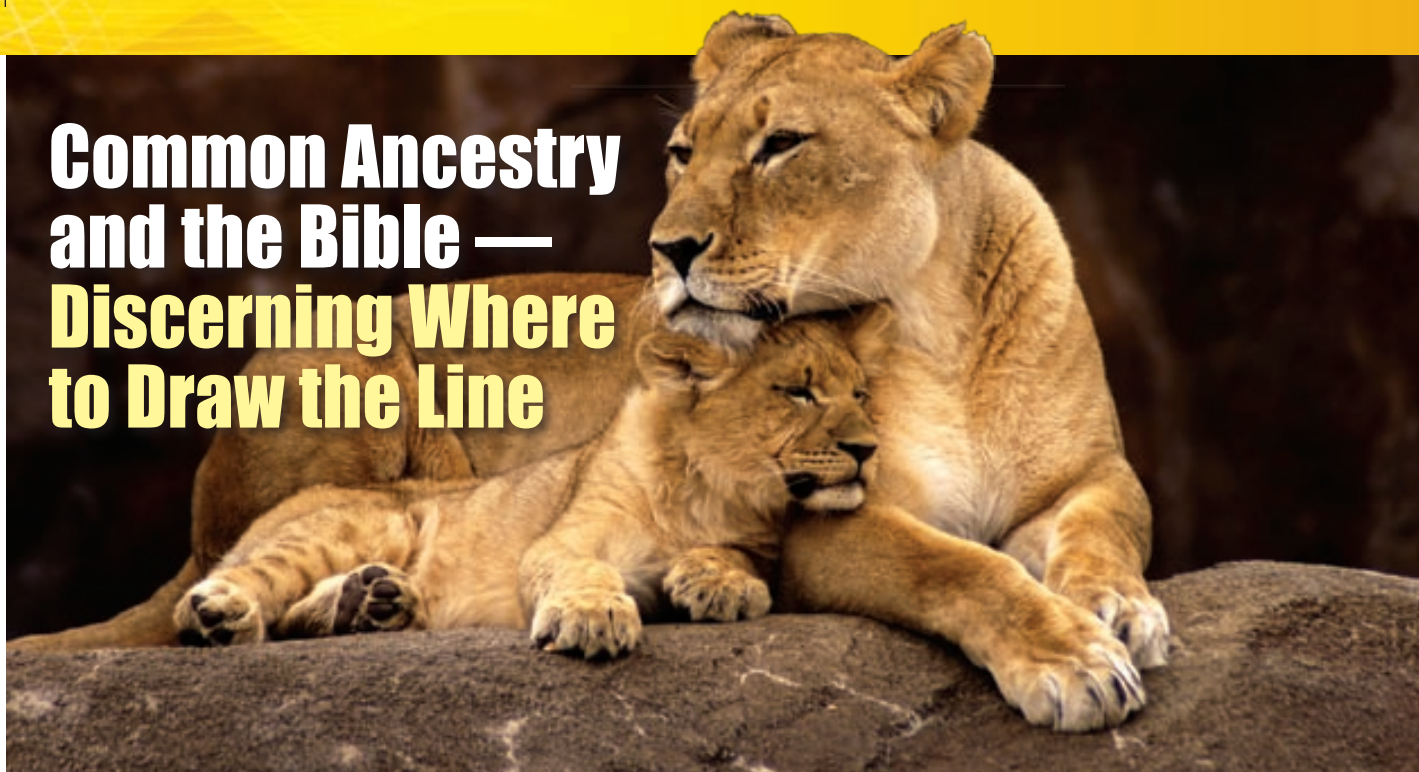


Hazard #5

BioLogos represents a new front in the drift and demise of evangelical Christianity, having as its leaders and spokespersons men and women who identify themselves as born-again believers, who teach in Christian colleges and seminaries, while at the same time questioning the accuracy and historicity of the biblical accounts of creation, Adam and Eve, the Fall, the Flood, and much more.

Believer, beware!

Common Ancestry and the Bible — Discerning Where to Draw the Line



NATHANIEL T. JEANSON, P.H.D.

In last month's column, the Institute for Creation Research life sciences team explained the first of several key research questions in origins biology—the nature and meaning of taxonomy. This month we discuss the question of the extent and limits of common ancestry.

What is the origin of the species that are alive on earth today? The hypothesis of evolution claims that all life descended from one common ancestor (or a few) over the past three to four billion years. In contrast, Scripture clearly teaches the supernatural creation of distinct creatures in six days roughly 6,000 years ago. How do we distinguish scientifically between these two models?

Before you answer, remember that the scriptural model also implies common ancestry—but a *limited* common ancestry. Clearly, Genesis teaches that all humans alive today are descended from Adam and Eve, and that humans do *not* share ancestry with apes. But what about animals and plants? How do we know which species share parentage and which ones have distinct Genesis 1 ancestors?

Determining ancestry in the plant and animal realm hinges largely on one critical term, *min*, the Hebrew word that is usually translated “kind” in the English Bible. If you’ve followed creationist writings for a while, you have probably come across the phrase “reproduce after their kinds,” a term used to describe the view that kinds are reproductively isolated from one another. However, some have questioned the connection between reproductive compatibility and the word “kind” and have suggested that kind denotes a set of morphological traits, such as anatomical features or physiology. One scientist has even postulated that kind refers to some sort of archetypal pattern God used to construct creatures during the creation week. Which is it? Does kind refer to reproductive compatibility, archetype, or morphol-

ogy? Might it refer to a fourth set of yet undetermined criteria?

Understanding the precise meaning of kind has enormous practical implications for creationist biology. If kind refers to archetype, discerning common ancestry suddenly becomes exceedingly difficult. How can we know what the archetype was in Genesis 1 from which modern creatures derived their traits? Conversely, if morphology is the meaning of kind, creationist classification becomes slightly easier but also somewhat imprecise—how do you quantify morphological traits reliably? Finally, if kind refers to reproductive compatibility, a simple cross should effectively delineate creatures of distinct genealogies. Hence, elucidating the meaning of the Hebrew term is critical to knowing how to apply the scriptural concept of limited common ancestry to modern biology.

The ICR life sciences team is currently engaged in a study of the word *min* to find the answers to these critical questions. Together, our studies of the precise scriptural implications for common ancestry, as well as our studies of the nature and meaning of taxonomy (see last month's column), should serve a dual purpose: Identify the scientific holes in the evolutionary model and buttress the creation explanation for biology. Expect the results to be fruitful. There is one right answer to the question of the origin of the species, and the Bible gives us the accurate foundation from which to search for truth.

While the word “kind” is probably the most critical scriptural term in the arena of origins biology, it is not the only relevant scriptural concept to the nature, speed, and limits of biological change. See next month's column for more on how much change is permissible in light of Genesis 1-11! ●

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



ICR JUNE EVENTS

May 31-June 4

Harriett, AR
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Family Camp
(Sherwin) 817.310.0280

June 6

Richland, WA
Richland Baptist Church
(H. Morris III)
509.943.9177

June 7-11

Murrieta, CA
Calvary Chapel Pastors'
Conference
714.979.4422

June 10-12

Richmond, VA
27th Annual HEAV
State Convention &
Educational Fair
804.278.9200

June 13-14

Orlando, FL
Greater Things Southern
Baptist Convention Pas-
tors' Conference 2010
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For more information on these events or to schedule an event, please contact the ICR Events Department at **800.337.0375** or **events@icr.org**.

Meet the ICR Events Staff

Hundreds of requests come to the Institute for Creation Research for all types of seminars, conferences, and other speaking events. We would like you to meet the professionals who help to oversee these many activities.

Lalo Gunther, Special Events Coordinator

Before his conversion to Christ in 1995, Lalo Gunther was a southern California gang member. He began work at ICR in 2000 in the distribution warehouse. As the Special Events Coordinator, he now represents ICR at numerous conferences and seminars each year. He seeks out appropriate regional and national events for ICR to attend and coordinates with the staff of the churches or organizations involved to effectively represent ICR's ministry.

He travels to many of those events to set up the ICR booth and speak with attendees about creation science and evidence for the Bible's accuracy and authority. He also is available to speak at youth-oriented activities.

Danielle Perez, Event Planner/Tour Coordinator

Danielle Perez joined ICR's radio ministry in October 2005 and moved to Dallas with ICR in July 2007. Now in the Events Department, she handles event requests and makes travel arrangements for ICR speakers. She also coordinated the details of ICR's recent tours to the Grand Canyon and Yosemite National Park.

Rexella Patterson, Event Planning Representative

Rexella Patterson came to ICR in February 2009. Among her many responsibilities, she handles event requests, researches venues, makes travel arrangements for ICR speakers, and occasionally travels to set up the ICR booth and speak with attendees about ICR. Rexella also tracks the events listed in *Acts & Facts* and those that are prepared for email distribution.

If you are interested in having an ICR speaker at your church or featuring a conference or seminar in your city, please contact one of our events specialists. More information is available at icr.org/events, or contact the Events Department at events@icr.org or 800.337.0375.



Hidden Assumptions Play “Hide and Seek”

Using Context and Clarification to “Tag” Bible Critics

JAMES J. S. JOHNSON, J.D., TH.D.

Hide and seek is a childhood game that many of us played years ago. But how many of us recognize that same “game” when it is played by those who criticize the Bible? In many instances, when some skeptics criticize the Bible’s accuracy or logic, the real game being played is a sophistic version of hide and seek. In order to “tag” their hidden assumptions, attention to context and clarification is needed.

In the examples that follow, note the importance of two errors committed by the Bible’s critics—*adding* to the Scripture, and *subtracting* from it.

Location, Location, Location

Realtors know the importance of location. Context counts! Whenever someone criticizes a portion of Scripture, keep in mind that the criticized section is only a part of the whole. It is the whole of Scripture that provides the overall meaning that must be used to contextualize all of its component parts. Thus, the use of an Old Testament phrase in the New Testament must be understood in context. Otherwise, a misreading results.

Consider this simple example: John the Baptist called Jesus “the Lamb of God” (John 1:29). Was John calling Jesus a young sheep? No, the context indicates that the meaning of John’s phrase “Lamb of God” involved Jesus’s redemptive role of “taking away the sin of the world.” The immediate context

thus suggests that John was *not* calling Jesus a young sheep.

Moreover, the Old Testament repeatedly documents how literal lambs were used as sin sacrifices, according to the Law of Moses, to prefigure the redemptive role that Jesus would fulfill as the promised Messiah. (For details, read Leviticus.) In other words, it is illegitimate to read the phrase “Lamb of God” apart from the context-qualifying typology taught in the Old Testament. That typology provides foundational meaning for Christ’s redemptive role as the Lamb of God.

Does Scripture Have an Avian Ecology “Mistake”?

Now for a more complex example, which arose in a college course titled Ornithology and Avian Conservation. Jesus taught on at least one occasion:

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (Matthew 6:26)

A Bible critic may choose to find fault with this verse by saying that some birds do “sow and reap,” since certain birds—such as the pinyon jay (*Gymnorhinus cyanocephalus*)¹—hide seeds in the ground and neglect to retrieve them later. Many of those forgotten seeds may germinate and become a new generation of seed-bearing trees that are capable of being “harvested” by later generations of the same species that “planted” them. Is this avian “sowing

and reaping” a contradiction of Matthew 6:26?

For a critic to reach such a conclusion, he would need to construct a logical argument (a syllogism) based on certain suppositions or premises. The necessarily implied (i.e., hidden) assumptions in the skeptic’s syllogism are:

- 1) Jesus said that there are *no* “fowls [i.e., birds] of the air” that “sow” or “reap.”
- 2) Repeated observations in nature show that *some* birds do “sow” and “reap.”
- 3) Conclusion: Jesus erred in making a universal claim about birds that is disproven by exceptions.

However, with some attention to scriptural *context*, plus some *clarifications* about the words actually used in the Bible, we shall see that the answer to the question of error is a clear-cut NO.

First, recall the historical *context* of Matthew 6:26. The Lord Jesus went up a “mountain” (the original word in Matthew 5:1 is *oros*, meaning mountain or hill), where He sat and began teaching His disciples. This Sermon on the Mount was not a teaching on the universal traits of *all* birds living anywhere, anytime, on planet earth. Rather, Jesus used the example of some *nearby* birds—literally “the” birds then present—as a conveniently available outdoor illustration to aid His teaching about God’s providence and the impropriety of worrying.

The Bible provides no justification for thinking that literally “all birds” of the air were flying there at the time Jesus was teaching His disciples. So, do not imagine the disciples looking up in response to Christ’s command “Behold”—*emblemsate*, a second person plural aorist imperative verb, which in East Texan translates as “y’all look now!”—to watch the behaviors of Steller’s jays (*Cyanocitta stelleri*), pinyon jays (*Gymnorhinus cyanocephalus*), turquoise-browed motmots (*Eumomota superciliosa*), and Iceland gulls (*Larus glaucoides*).

Second, to clarify, when Jesus said “the fowls” that could then-and-there be seen at that historic “teachable moment,” He directed the disciples’ immediate attention to the birds—that is not the same as describing *universal* traits (such as feathers) that apply to *all* birds of the world. Notice how this negates the skeptic’s first universal assumption (premise) identified above. Those birds were not all of the birds of the world (and Jesus did not use the word “all”).

However, whatever birds Jesus did point to then were the kind of birds that did not have a lifestyle of “sowing” and “reaping,” much less storing in barns. (In fact, even pinyon jays that “sow” do not “reap” seeds from the same seeds that they plant, because those planted seeds do not become reappable during the planters’ lifetimes.) Accordingly, it is safe to assume that the specific birds that the disciples were commanded to “behold” were *not* pinyon jays. But can we guess what specific kind of birds they were?

Further Clarification, Using a Biblical Cross Reference

Two witnesses of an automobile accident may see the same event and yet describe it differently, sometimes due to a difference in perspective. One eyewitness may honestly testify, “It was an orange car,” while someone else (more informed) may say, “It was Bob Webel’s orange Maverick.”

Neither misspoke. Both told the truth, yet one provided more particular information.² The reality of this type of evidence analysis is routinely appreciated in law courts.³

Notice that Luke records Jesus as saying the following:

Consider the ravens [*korakas*]: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? (Luke 12:24)

Contextually, we know these were not Baltimore ravens; these were Israeli ravens. Yet repeatable observations indicate that ravens are not much different wherever they live. They are scavengers, often eating carrion. Ecologically speaking, ravens do not have the lifestyle habit of sowing and reaping. Ravens have a “hunter-gatherer” lifestyle, not a “tree farmer” lifestyle.⁴ In Luke’s research of the historical accounts to be summarized in his gospel—the purpose for which is introduced at the beginning of his book (see Luke 1:1-4)—we can glimpse Luke the science-minded physician at work, even caring which birds the Lord alluded to when He talked about their avian habits.⁵

Some may argue that the Sermon on the Mount discourse in Matthew 6 is different from the similar discussion that Luke summarizes in Luke 12. Even if that is so, it still does not negate the likelihood (or at least possibility) that ravens were literally in view during both discourses. So, either way, the skeptic has misrepresented the historic discussion by changing the imperative “behold” (to direct eyes to an available illustration) into some kind of “universal” (one-size-fits-all) generalization about the ecological behaviors of birds who live anywhere, anytime, on earth.

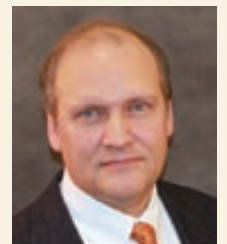
In short, the mischaracterization of what Christ said (and meant) to His disciples at the time requires *adding* to the Word, an illegitimate way to read Scripture. Also, to the extent that the skeptic ignores cross-referencing the insight provided by Luke’s passage in his interpretation of the Matthew passage, his failure to compare Scripture with related Scripture functions as an illegitimate form of *subtracting* from the Word.

Keep “hide and seek” in mind if you hope to “tag” a skeptic’s logic-cheating tactics—such as adding to and/or subtracting from the Word in order to render it a vulnerable “straw man” effigy of supposed errors. Those who really want truth must seek out and target the *assumptions* that hide within the skeptic’s syllogisms. Those assumptions often result in conclusions that are contrary to God’s Word, because skeptics routinely misrepresent what God has actually said. ●

References

1. See Johnson, J. J. S. 1997. Providential Planting: The Pinyon Jay. *Creation Ex Nihilo*. 19 (3): 24-25; Kricher, J. C. 1993. *A Field Guide to the Ecology of Western Forests*. New York: Houghton Mifflin, 147-149; Lanner, R. M. 1981. *The Piñon Pine, A Natural and Cultural History*. Reno: University of Nevada Press, 45-55.
2. This apologetic insight derives from the teaching of Chaplain Bob Webel, to whom due credit is hereby given.
3. See pages 19-28 and 31-36 in Simon Greenleaf’s *The Testimony of the Evangelists*, originally published in 1874 and reprinted in 1995 by Kregel Publications.
4. Because of ravens’ natural habits as opportunistic “takers” (not “givers”), it is all the more noticeably *miraculous* when God employed ravens to feed the fugitive prophet Elijah as he hid by the brook of Cherith (see 1 Kings 17).
5. For another example of Luke’s physician’s-eye for detail, compare these accounts of Jesus healing the man with a withered hand on the Sabbath: Matthew 12:9-14 (“hand”); Mark 3:1-6 (“hand”); Luke 6:6-11 (“right hand”).

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



Suppose someone walks through their neighborhood and spies a new construction site for a custom-built home. Concrete has just been placed for the foundation. About how long ago did the project start?

Simply looking at how much work is in place would probably lead to a wrong answer. Actually, the project began—possibly years ago—within the mind of the designer. The designer's thoughts set the starting point, direction, and goal. His plan overrides everything. A radical new way to begin thinking about all constructed entities is that they mutually consist of items made out of matter, the *material* part, and their information for assembly, the *immaterial* part.

The new home's immaterial part consists of the designer's thoughts, concepts, ideas, and plans for achieving a specific goal.¹ What is amazing is that even though the designer's thoughts are not composed of space, time, or matter, they establish the initial context for which all additional information and all of the material parts will fit together and *make sense*.

For instance, this sentence first existed immaterially as a thought in a mind that sets the context for only adding letters as they fit to



make a meaningful word. More words are added only as they fit the intent of this thought—which was to illustrate that discrete letters and words are meaningless unless organized in the context of a thought. The designer's ideas become the framework that is used in the material realm to direct all interactions of material things. Thus, ideas are incorporated into the home just as tangibly as lumber.

So, one of the earliest statements in a conversation about design in nature could be:

If I were to ask you to give me two pounds of your ideas, we know that cannot happen because even though your ideas are real things, they are also immaterial. Although thoughts are immaterial, they are crucial to any construction project since they set the starting point, direction, and goal. We need to find the best explanation for the immaterial information directing production of the diversity of life on earth.

Plans and Specifications Always Indicate Design

Man-made items are constructed following directions called plans and specifications. Specifications are a unique kind of writing designed to convey intent. They are written instructions that set advance constraints on precisely what, how, and when particular materials will be used. Plans show geometric details of where materials are placed (though there is overlap between the two). Together, they must be detailed and selective enough to accurately and unambiguously communicate intended fabrication information to obtain all the product's features.

Writing specifications and drawing plans can be difficult work. Designers are forced to initially build the project in their *minds*. They must visualize numerous details, and then clearly represent everything in that mental picture in words and drawings—a daunting task at any time, but especially for situations where no prototype even exists.

It is important to highlight two points about specifications. First, they are as close of a representation of the designer's thoughts as possible—but they are not the thoughts themselves. Thoughts exist independently of the pa-

The Mind Behind the Design

Unraveling Life's Plans and Specifications

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



per or programs which convey them. Second, when plans or specifications exist for something, they are—without exception—a sign of conscious design. Why? They reveal an intentional state that is characteristically restrictive. It selects in advance particular attributes for an intended purpose—which is the exact opposite of blind natural processes that yield random, ill-defined, piecemeal conglomerations of whatever is available.

So the secret to great architecture is not in the drawings, but in the mind of the architect. When evolutionary biologists determine the structure or sequence of DNA, they believe they uncover the secret of life.² Disregarding the fact that information is immaterial, they fixate on the material of DNA. But they are incorrect. Functioning just like specifications, DNA is manipulated by specialized proteins that enable it to transfer, transcribe, store, and recall information for building a living thing—but it is not the information. The real secret of life is the information.

Genetic Specifications Are Best Explained by Design

The evolutionist's explanation for the informational content in the first DNA (or RNA) relies initially on a random letter-by-letter increase. There are four letters in DNA or RNA language, and each one of the four letters has an equal chance of being the next letter in a genetic word. Building sequences of genetic words, which would constitute one gene, will ultimately be equivalent to writing a long paragraph in a book. Evolutionists insist that there was no plan to ensure the correct placement of any genetic letter or word, but that, over time, the first gene's informational content—the same as hundreds to thousands of meaningful words—would inevitably arise.

Creationists explain that genetic information originated in a thought that set the starting point, direction, and goal for a product. The thought was the scaffold upon which everything was built. It became the outline for the specific order found in genetic words—meaning that every letter and word is only valuable as it fits in the context of all of the other words, which themselves are constrained to satisfy the thought's purpose for the gene. Immaterial in-

formation and material DNA were created in creatures at the same time. Intelligent behavior is recognized by key features of a specification: (1) selecting (2) in advance (3) exact attributes (4) for a purpose.

Learning a Short Example

It is possible that you may have a conversation with someone familiar with evolutionary beliefs. They may assert that the inability to identify the original source of biological information is just a gap in current scientific knowledge. Thus, it is arguing from ignorance to insist God fills the gap. Fortunately, some people who used this response have actually changed their minds following education as to why that thinking was more argumentative than analytical.

First, there is no ignorance. In universal human experience, when plans and specifications are encountered—meaning the causal record is known—they are always a product of intelligence. It is irrelevant that the operation of many processes is yet unknown. The source of information is not among them.

Second, all known natural processes oppose the notion that random genetic mutation and natural selection can generate information. Experiments show that randomly choosing letters one by one with no context to guide selection always generates *nonsense* regardless of how much time is utilized. (Be prepared for the evolutionist's comeback pushing the omnipotence of natural selection to set context and choose letters.³) So the very first specified genetic information capable of generating various physical traits cannot even get going.

Finally, when intelligent thought is placed head-to-head with random mutation/selection as a basis for information, intelligent thought has more scientific consistency to account for biological specification. Intelligent thought does not depend on mutation/selection being a poor explanation in order for it to be a better explanation.

Pulling It All Together

Many people will be amazed when they realize that their thoughts cannot be reduced

to biology or even to atoms. After that fact captures attention, proceed by saying something like:

Since information is required for life but is immaterial, evolutionists have, thus far, failed to explain its origination strictly in terms of matter. They resist the fact that information always comes from a mind. Designers first build a project in their minds, then details go on paper. Specifications select exact features in advance of construction, reflecting intention and purpose—conclusive evidence of intelligent thought. Historically, every time people observe plans and specifications, their source is intelligence. So then, recognizing that the instructions to build a bird contain more information than the plans to build a jetliner, is it reasonable to believe that—only for the case of evolution—the laws of information are violated?

Let me suggest a better explanation that does not fight the facts. If you really want a refreshing way to contemplate graceful architecture, whether man-made or in nature, expand your appreciation to consider how much information was behind selecting and organizing those great building materials. Everything you see is actually fitted on a structure—a framework of unseen thoughts within a wonderful mind. Now, just conceive of the enormity of the mind that can visualize all at once all details for all life with all of their ecological interactions and write the specifications into a genetic alphabet consisting of only four letters. The Bible says that mind is the Lord Jesus Christ's and its infinite greatness is clearly seen by the things He has made (Romans 1:20). ●

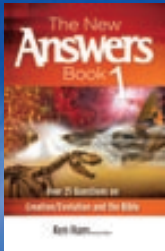
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Dr. Guliuzza is ICR's National Representative.



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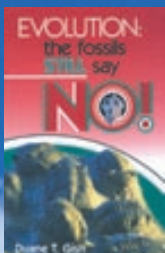
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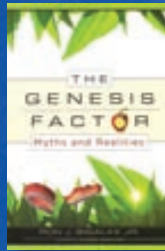
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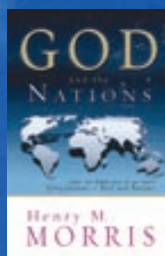
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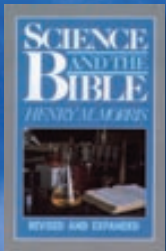
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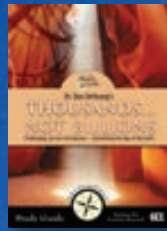
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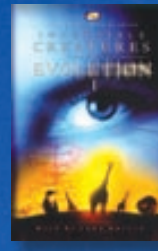
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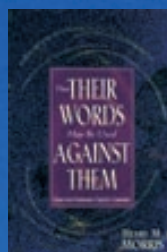
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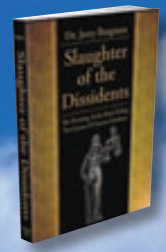
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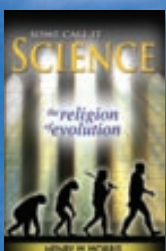
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RECENT CREATION IS A VITAL DOCTRINE



There is no aspect of creationism which is under greater attack by evolutionists than the biblical doctrine of recent creation. The evolutionist, knowing the weakness of the scientific case for evolution, almost always directs his own argument not against creation *per se*, but against recent creation and its corollary, Flood geology.

As a result, many people who consider themselves creationists have been intimidated against this biblical concept. Instead, they try to cling to the 19th-century evolutionary compromise now known as the “day-age theory” and “progressive creation.” Some take refuge in the “gap theory,” hoping they can ignore the problem by pigeon-holing the evolutionary ages of the geologists in an imaginary gap between the first two verses of Genesis.

Both theories attempt to accommodate the geological ages, even though it is the geological ages which provide the main basis and framework for evolution. We “young-earth creationists” are an embarrassment to both the progressive creationists and the gap creationists and so they urge us to acknowledge that recent creation is merely an optional interpretation which is unimportant and expendable.

But this we cannot do. As a strictly scientific question, divorced from any biblical or theological considerations (as presumably, in a public school textbook or in a scientific debate), the date of creation can and should be treated as a separate topic from the fact of creation. This does not make it expendable, however. It is an important and basic issue that deserves serious study in its own right, strictly in terms of the relevant scientific data. When the biblical and theological data are also considered (as in a church or other Christian context), the doctrine of recent creation becomes critically significant, integrally interwoven with the doctrine of creation itself. Outlined below, very briefly, are a few of the reasons why the doctrine of recent creation is vitally important to true biblical Christianity.

The doctrine of recent creation is vitally important to true biblical Christianity.

Historical Reasons

“Progressive creationism” is not a modern interpretation developed to bring the Genesis record into harmony with modern science, but a very ancient concept devised to impose a theistic connotation upon the almost universal pagan evolutionary philosophies of antiquity. The primeval existence of the cosmos, with matter in some form present from eternity, was a dogma common to all ancient religions and philosophies, seeking as they were to function without an omnipotent, holy, eternal, personal Creator God. Compromising monotheists, both in ancient Israel and in the early Christian church, repeatedly resorted to various allegorical interpretations of Scripture, involving some form of protracted creation, seeking to amalgamate creationist/redemptionist theology with pagan humanistic philosophy. Almost inevitably, however, such compromises ended in complete apostasy on the part of the compromisers.

In more modern times, Charles Darwin himself is a classic case in point. Starting out as a biblical creationist, his decline began with the acceptance of Lyellian uniformitarianism, the geological ages, and progressive creationism. He then soon became a full-fledged theistic evolutionist and eventually an atheist. The same steps were traveled by many other scientists of that period. In fact,

science itself was originally (in the days of Newton and the other founders of modern science) committed to the strict biblical chronology, then drifted into progressive creationism (after Cuvier, Lyell, and others), then into a Darwinian theistic evolutionism, finally into total evolutionary naturalism.

The creationist revival of the first quarter of the 20th century was short-lived because it again tried to compromise with the day-age theory. This was Bryan’s fatal mistake at the Scopes trial. The various early creationist organizations also failed to take a firm position on recent creationism and soon either died out (e.g., The Religion and Science Association, which lasted just two years, and the

Creation-Deluge Society, which survived for six years), or became almost impotent (as in the case of the Evolution Protest Movement) or capitulated to theistic evolutionism (for example, the American Scientific Affiliation). Multitudes of churches, schools

and other Christian organizations have followed the same dead-end path of compromise during the past century.

Theological Reasons

Even if one does not accept the Bible as the inerrant Word of God, the concept of a personal, omnipotent, omniscient, loving God is fatally flawed by the old-earth dogma. The very reason for postulating an ancient cosmos is to escape from God—to push Him as far away in space and as far back in time as possible, hoping thereby eventually to escape His control altogether, letting Nature become “god.”

Surely an omniscient God could devise a better process of creation than the random, wasteful, inefficient trial-and-error charade of the so-called geological ages, and certainly a loving, merciful God would never be guilty of a creative process that would involve the suffering and death of multitudes of innocent animals in the process of arriving at man millions of years later.

It should be obvious that the God of the Bible would create everything complete and good, right from the start. The wastefulness and randomness and cruelty which is now so evident in the world (both in the groaning creation of the present and in the fossilized world of the past) must represent an intrusion into His creation, not a mechanism for its accomplishment. God would never do a thing like that, except in judgment of sin!

Furthermore, if one must make a choice between a full-fledged theistic evolutionism and a compromising “progressive creationism,” with its “day-age” theory of Genesis, one would have to judge the latter worse than the former, theologically speaking.

Both systems are equally objectionable in terms of their common commitment to the geological age system, with its supposed three-billion-year spectacle of random wastefulness and a suffering, dying world. However, progressive creationism compounds the offense by making God have to redirect and recharge everything at intervals. Theistic evolution at least postulates a God able to plan and energize the total “creation” process right at the start. Progressive creation postulates a world that has to be pumped up with new spurts of creative energy and guidance whenever the previous injection runs down or misdirects. Surely all those who really believe in the God of the Bible should see that any compromise with the geological-age system is theological chaos. Whether the compromise involves the day-age theory or the gap theory, the very concept of the geological ages implies divine confusion and cruelty, and the God of the Bible could not have been involved in such a thing as that at all.

then God is not able to say what He means. The language could hardly be more clear and explicit. Note also its further confirmation later in the book:

[The sabbath] is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. (Exodus 31:17-18)

All Scripture is divinely inspired, but this portion was divinely inscribed!

Still further, the record of the six days of creation concludes with the statement by

The very concept of the geological ages implies divine confusion and cruelty, and the God of the Bible could not have been involved in such a thing as that at all.

For that matter, the earth does not really look old anyway. Evolutionists have tried to make it look old by imposing the unscriptural and unscientific dogma of uniformitarianism on the geologic record of earth history as preserved in the rocks of the earth’s crust. The fact is that geologists are today finally abandoning their outmoded 19th-century uniformitarianism, realizing that catastrophism provides the only realistic explanation for the great geological structures of the earth. Even though they are still unwilling to acknowledge the validity of Flood geology as based on the Bible, they do recognize now that the earth’s various geological features were each formed rapidly, in intense catastrophes of one kind or another. Furthermore, there are many times more geo-

logical processes and systems that yield a young age for the earth than the handful of radiometric methods that can be forced (through an extreme application of uniformitarianism) to yield an old age. The continued insistence on an ancient earth is purely because of the philosophical necessity to justify evolution and the pantheistic religion of eternal matter.

If it were not for the continued apathetic and compromising attitude of Christian theologians and other intellectuals on this vital doctrine of recent creation, evolutionary humanism would long since have been exposed and defeated. The world will never take the biblical doctrine of the divine control and imminent consummation of all things very seriously until we ourselves take the biblical doctrine of the recent creation of all things seriously. Neither in space nor in time is our great God of creation and consummation very “far from every one of us” (Acts 17:27). ●

Biblical Reasons

As far as the biblical record itself is concerned, there is not the slightest indication anywhere in Scripture that the earth endured long ages before the creation of Adam and Eve. The Lord Jesus Christ Himself said: “But from the beginning of the creation God made them male and female” (Mark 10:6).

The crystal-clear statement of the Lord in the Ten Commandments completely precludes the day-age interpretation of the six days of creation:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work...: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (Exodus 20:8-11)

If God’s six work days were not the same kind of days as the six days of man’s work week,

God that everything in His creation was “very good” at the end of the six days (Genesis 1:31). There is no way this could be harmonized with a worldwide fossil graveyard a mile deep all around the earth. The Bible makes it plain, in fact, that death never even entered the world until Adam sinned (Romans 5:12; 1 Corinthians 15:21) and brought God’s curse on the ground (Genesis 3:17; Romans 8:20-22).

Scientific Reasons

Those who insist on accommodating the geological ages, despite all the biblical, theological, and historical arguments against them, do so on the grounds that “science” requires it. “God would not deceive us,” they say, “by making the earth look so old, if it were really young.”

But it is really the other way around. If the earth were really old, God would not deceive us by saying so clearly and emphatically that He created it all in six days.

Adapted from Dr. Morris’ article “Recent Creation Is a Vital Doctrine” in the June 1984 edition of *Acts & Facts*.

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



Evaporites and the Flood

J O H N D . M O R R I S , P H . D .

Despite the impressive discoveries made by creation scientists, there is still much work remaining to be done. For those considering a career in creation science, either professionally or as a lay advocate, there are questions still needing answers. One of these has to do with the origin of thick layers of salt within the strata, interspersed with other sedimentary layers and covering wide geographic areas.

The standard interpretation is that salt layers represent vast evaporation of salty seawater that was repeatedly trapped in lagoons or other pockets and then evaporated, leaving the salt behind. Over great ages of repeated fillings and dryings, the salt built up into thick and wide deposits. True enough, evaporating seawater does leave salt behind, but is this an adequate explanation for the immense beds of salt we see? Salt precipitates out of water because solvents can only hold a finite amount of dissolved salts. Hot water can hold more, but water under pressure does interesting things. As a general rule, the salt layers left behind from evaporating seawater are thin and contaminated with other minerals, wind-blown dust, plant fragments, etc. But the world's great salt layers are relatively free of contaminants, ready for use on roads, or easily clean-

able and appropriate for consumption.

Salt beds today often cover immense areas. One salt bed from New York to Ohio covers an estimated 600,000 square miles and is hundreds of feet thick. How many times must an enclosed basin have been filled and then evaporated to produce such volumes of salt? Geologists admit there are essentially no modern counterparts to these ancient environments. Modern-day salt volcanoes on the sea floor or in places like the Red Sea might be a place to start,¹ but the scale of past events dwarf those of the present. Can the evaporation model, or any model constrained by uniformitarian thinking, explain the great volumes of relatively pure salt, without other sediments, chemicals, organisms, etc.? There must be a better story to tell. Surely, something very different was happening in the past, something of great lateral extent and of great geologic potential. Maybe something like a worldwide flood.

Creationists have proposed a hydrothermal model for the origin of pure, thick salt beds. Admittedly, there is no modern analog for this either, but the Bible clearly sets the stage for something like this to happen. During the great Flood of Noah's day, "all the fountains of the great deep [were] broken up"

(Genesis 7:11), spewing hot liquids into the deep oceans. This no doubt included magma, but perhaps also hot water containing dissolved chemicals, including salt-saturated brines. These super-heated, super-saturated waters would have lost their ability to retain their load when they encountered the cool oceans, and great layers of precipitated salts would result. There would be little opportunity for contaminants to enter.

This model explains in general what is observed, but it has not been adequately tested, by creationists or evolutionists. Probably uniformitarian geologists are afraid of it, because they see no chance of explaining salt deposits with the limited processes possible today. The opportunity remains for a creationist researcher to tackle the task, putting catastrophist concepts to the test. After all, the Bible orders us to understand His creation, giving Him all the glory for what He has done. "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). ●

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



HUMAN LANGUAGE: An All or Nothing Proposition

BRIAN THOMAS, M.S.



If humans evolved through a piece-by-piece accretion of parts, then so did their ability to talk. Although talking seems simple, it actually depends on so many perfectly placed characteristics—both material and immaterial—that language must be a gift from God.

Charles Darwin proposed that human language evolved through nature selecting the best grunters from a crowd of ape-like ancestors. For support, Darwin cited people he had observed in Tierra del Fuego. He described the Fuegians as savages and “primitive beasts,” whose Yahgan language had a mere 100 or so words and sounded like animal grunts and clicks.¹

However, when 19th-century missionary Thomas Bridges reached out to Fuegians with the gospel, he recorded over 32,000 words and inflections in his Yahgan-English dictionary.² Thus, Darwin was wrong about their language, and wrong about Fuegians being subhuman. Was his story of the evolution of language wrong, too?

One way to check this would be to list some of the features required for human language, then use either a mental or empirical experiment to see what kind of function

the system would have if one or more of its parts had not yet been added by evolution.

First, a network of sensors and controls that deliver variable airflow is required for volume regulation, as well as a separate but integrated network to

regulate pitch. In humans only, a hyoid bone, specially shaped cartilage parts, muscles, and connective tissues suspend vocal cords in the throat right where air can pass over them and where humidity can keep them supple.

Vocal cords come pre-tuned to resonate at biologically reasonable airflow rates. A central processing center is needed to tabulate sensory data, as well as issue speech-specific commands to many muscles, such as the diaphragm, throat, tongue, and lips.

However, these precisely engineered structures are worthless for communicating language if their possessor does not comprehend certain information, such as symbols. These symbols take the form of conventional sets of sounds and are understood as represent-ing transferable ideas.

One must also know, at least implicitly, the overarching structure used to organize those symbols into coherent thoughts. This is called grammar and is part of the “software” needed to process the informational content of speech. Damage to Wernicke’s area of the human brain causes patients to utter only unconnected, incoherent sounds, demonstrating that grammar software is critical to speech.³

If an animal were to somehow evolve all

the necessary anatomy to articulate abstract concepts, and yet had no concepts to express, what then? Such a costly and complicated, yet useless, apparatus would surely be selected out of a population rather than preserved until symbols and grammar evolved.

The opposite also holds. Having thoughts without an apparatus to express them would result in a strange, mute world. Similarly, having just grammar—the use of which requires an innate logic—would be useless by itself.

In describing man’s specialized language learning capacities, researchers John Oller and John Omdahl wrote: “The whole system must be in place before it can be employed to interpret experience.”⁴ Thus, talking uses webs of under and overlying interdependent aspects. Removal of any of the many core material or immaterial features would sabotage language.

No wonder “the origin of human language...is a complete mystery to evolution-ists.”⁵ Fortunately, God has chosen to reveal Himself using language—complete with symbols, grammar, and thoughts. The wise listen to what He is saying both through their ability to speak, and through His spoken Word. ●

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Mr. Thomas is Science Writer.



STUDENTS SEE REAL SCIENCE WITH ICR

C H R I S T I N E D A O

Every year, First Baptist Academy (FBA) high school students in Dallas, Texas, take the week before spring break to participate in extracurricular courses. These Interim Term classes have ranged from sewing and culinary arts to self defense and a trip to England. This year, students had a new option—exploring creation science with Institute for Creation Research scientists.

The course, God’s Amazing Creation, included visits to the ICR campus, the Natural Science Museum, the Dallas Aquarium, and the Creation Evidence Museum and the Paluxy River bed in Glen Rose, Texas. Fewer than 20 students were expected to sign up, but FBA teacher Ivan Johnson said, “We had to cut it off at 40. They were all interested in the creation aspect and hearing from the experts.”



Dr. Nathaniel Jeanson shares creation research into stem cells.

On Tuesday, March 9, students heard from Dr. Randy Guliuzza, a medical doctor and engineer, and Dr. Nathaniel Jeanson, who said, “One of the first questions asked was, ‘How old do you think the earth is?’ To me, that underscores that this is

the question on people’s minds. I don’t think people intuitively think that we came from monkeys. Yet that ‘millions of years’ sticks in their minds.”

A cellular biologist and Harvard graduate, Dr. Jeanson spoke on stem cell research, which provoked other medical ethics questions among the students, including human/chimp chimeras and cloning.

“I really enjoy talking to that age group because they are working through [these issues] themselves,” he said. “They ask all the questions they can and don’t have any adult reservations about asking the wrong question. Which I think is really cool. That’s the right age to give them the right answers before they form all their opinions.”

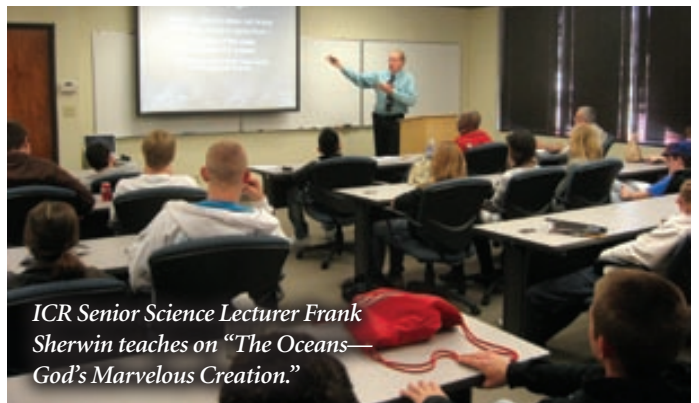
ICR Science Writer Brian Thomas accompanied the students to Glen Rose on Wednesday. “A lot of them hadn’t seen a real dinosaur track in rock before,” he said. “They were also able to see how these features fit in the context of having been formed by Noah’s Flood during the Flood year.”



ICR Science Writer Brian Thomas addresses students at Glen Rose.

He pointed out some wedge-shaped holes containing clam shells in solid rock at the Paluxy River bed. “These were clam burrows,” he said. “They were trying to burrow out, which can take a matter of hours depending on what they’re burrowing through. But the mud hardened into rock too quickly for them to get out, which shows rapid rock formation. If rock layers take millions of years to form, then why didn’t these clams have enough time to burrow out before they got trapped?”

Zoologist Frank Sherwin spoke on Thursday about the oceans. “Three quarters of the planet is covered with water, and it’s important to look from a non-Darwinian perspective as to the origin of this water, what it contains, and how it can give credence to the creation, rather than Darwinian evolution.”



ICR Senior Science Lecturer Frank Sherwin teaches on “The Oceans—God’s Marvelous Creation.”

“It’s always important to have young people hear the alternative to Darwinian evolution and be exposed to some real science that worships the Creator and not the creation,” Mr. Sherwin said.

Unlike at pastor and teacher conferences, ICR Events Director Chas Morse said this was an opportunity for ICR to directly reach students. “The FBA event created a template that we would like to expand with other Christian schools and even home school groups. It really is exciting.”

“If you go to the finest colleges and universities in the world, you’d have to pay a lot of money to hear men like these talk,” FBA’s Mr. Johnson said. “You may never get to hear from Harvard-educated people like we did.”

When asked if FBA will return for the 2011 Interim Term, he replied, “Yes. Most definitely.” ●

Ms. Dao is Assistant Editor.



LETTERS TO THE EDITOR

I was greatly touched that you dedicated the January issue of *Acts & Facts* to Dr. Henry Morris' legacy. He has been my constant companion (through his writings) for the last 35 years of my walk with Christ. My own father went to be with the Lord one day before Dr. Morris did. Ever the questioner, I got a fiendish delight picturing my dad asking Dr. Morris all those questions he used to ask me.

— G.R.

I use this opportunity to thank and bless you for this wonderful ministry, which is indispensable and unique especially in this century. The Lord with the name Wonderful will bless you all and your ministry according to His wealth, richness, and greatness.

— M.K.S., Bahrain

I receive *Acts & Facts*, and it's a great magazine. I enjoy the issues immensely and pass them around. Your website, especially the archived articles, has been a huge help in teaching a biblical/comparative worldview class. The students get so excited when they see the biblical account backed up by evidence and it grows their faith in the things they have to take by faith. God is so great to give us all He does!

— D.B.

Thank you so much for all the efforts your organization puts forth for the enlightenment of believers and non-believers. At the present time, my husband and I are reading aloud from the book *Made in His Image*. ...We are astounded at the complexity of the human body and the grace of our Lord to provide so exceedingly abundantly for us.

— H.G.

We thank the Lord for the ministry that He has given you....I have been distributing the *Days of Praise* daily for almost two years now for around 80 pastors and workers. Some of them are directly subscribing to you now.

— S.F.S., Philippines

Editor's Note: Although we continue to send our printed materials to current foreign subscribers, due to increased postage costs we are unable to accept new foreign subscriptions. Those who have access to email, though, can receive our daily *Days of Praise* devotionals by subscribing at icr.org/signup. Current and archived copies of our *Acts & Facts* magazine are available at icr.org/aaf.

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

RADIO LOG

This month on "Science, Scripture, & Salvation"

WEEKEND OF JUNE 5

History of Geology

Believe it or not, there was a time in history when people didn't fall for the evolutionary lie that the earth is billions of years old. So, why is the notion of an old earth so popular today? Go back in time with us this week as we study the history of geology and discover how this science went from creation-based thinking to one based on uniformitarian philosophy.

WEEKEND OF JUNE 12

America's National Parks

There's a certain peace and tranquility awaiting visitors at America's national parks. From Yosemite's towering El Capitan to Yellowstone's Old Faithful to Grand Canyon's majestic beauty, these wonders can stir the soul and cause many to say to the Creator, "How great Thou art!" Did it take millions of years for these spectacular showcases to develop, or were they shaped by catastrophic events just a few thousand years ago? Tune in for the answer!

WEEKEND OF JUNE 19

Rocks Rock!

We walk on them, admire their beauty, use them to build our homes, and tell our kids not to throw them. Though rocks may not be exciting to everyone, they are a fascinating part of God's creation. Listen in to find out more!

WEEKEND OF JUNE 26

The Quaking Earth

In past months we've seen the devastating impact of large earthquakes in different parts of the world. Earthquakes are an unfortunate phenomenon of the earth on which we live, but why do we have them? Don't get shook up! Join us as we size up earthquakes and uncover some fascinating facts about the ground beneath our feet.

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Deceitful Prosperity

HENRY M. MORRIS IV

The so-called “prosperity gospel,” a widespread teaching among some evangelicals, claims that material prosperity is a right afforded to all Christians who think, believe, and speak certain things. If you are not “healthy and wealthy,” the teaching goes, you must not be living in the will of God.

This concept is not new, but it gained its greatest popularity during the last two decades as many televangelists took their message to the airwaves. Yet, Bible-believing Christians should recognize it as simply a false front for the old-fashioned sin of “covetousness, which is idolatry” (Colossians 3:5).

True scriptural study shows that typical “prosperity gospel” themes are nearly always taken out of context. In no way does the Lord Jesus promise material wealth to a Christian, but as seen in His parable of the soils, He specifically warns against “the cares of this world,” the “deceitfulness of riches,” and “the lusts of other things” (Mark 4:18-19). Pursuit of such deceitful prosperity could choke out whatever place the Word of God once had in the believer’s life, crushing the power of their testimony, and sadly, keeping many from the saving power of the cross.

Money and wealth are not the problem. Rather, it is the desire for and the love of such things that lead to destruction and sorrow. The apostle Paul cautioned Timothy:

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Timothy 6:9-10)

If, by His grace, the Lord does enable a Christian to acquire wealth, it should be regarded as a divine stewardship and opportunity for ministry. Paul—who died a penniless prisoner on earth, but with vast treasures laid up in heaven—expressed it this way:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute [i.e., give], willing to communicate [i.e., share]; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Timothy 6:17-19)

However much a Christian may have on earth, everlasting and incorruptible wealth in heaven is promised to those who faithfully apply what they do have in a spirit of true biblical stewardship. Regrettably, the term “stewardship” has become largely associated with giving money. Yet everything we have—not only money, but also our time, witness, and

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(Galatians 6:9-10)

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talents—has been committed to us in trust by God, to be used for Him. We are His stewards, charged by the Master to keep and manage *all things* committed to our care. He is right, and worthy, to expect a good return.

ICR is certainly not exempt from the same expectations of godly stewardship, and earnestly seeks to be found a “faithful and wise steward” (Luke 12:42) in the work He has entrusted to us. Likewise, all gifts to ICR are applied in the same careful fashion, for they represent a natural extension of personal stewardship from like-minded believers. ICR is humbled by those who choose to practice good stewardship with us, and we invite your continued support as the Lord leads. ●

Mr. Morris is Director of Donor Relations.



Our Day in Court

ICR Graduate School v. THECB et al

JAMES J. S. JOHNSON, J.D.

Longtime *Acts & Facts* readers will be aware of the Institute for Creation Research's fight for academic freedom in the state of Texas. As prior issues have noted,¹ in April 2008 the Texas Higher Education Coordinating Board (THECB) banned the ICR Graduate School (ICRGS) from offering its Master of Science degree in Texas.

In response, ICR filed cases in 2009 to pursue both federal and state law remedies.² At this point, there are two parallel court proceedings on track for court trials. One is a federal civil rights lawsuit pending in the Western District of Texas, Austin Division. Focusing on government-sponsored "viewpoint discrimination," the suit is currently scheduled for trial in July.

Of course, First Amendment freedoms loom large in this federal civil rights case. Ironically, this case was "removed" from state court (i.e., Travis County District Court), where it was originally filed. It was necessary for that lawsuit to start in Travis County, in order to trigger application of the *Texas Religious Freedom Restoration Act of 1999*, an important Texas law in this controversy. That law provides that if a form of Texas governmental discrimination is based on improper interference with religious liberty, the interference can be remedied by a trial judge, similar to how judges use injunctions to order solutions to other forms

of state discrimination (e.g., illegal discrimination based on race, sex, national origin, etc.).

Since the ICRGS Master of Science program (offered in and from California since 1981) focuses on science education rather than "religion," one may ask—why is the *Texas Religious Freedom Restoration Act* relevant to a lawsuit that is mostly about interference with *academic speech* (i.e., governmental censorship of academic freedom and free speech as applied to a private school's academic curriculum)?

Although the answer is more complicated than this (due to technicalities of the applicable laws), one of the main issues is this: If the THECB's decision-making process, as shown by the relevant government records, shows that the government officials perceived that they were prohibiting a curriculum because of "religion" (as opposed to "science"), then the officials' conduct is viewed as government interference with religion.

In the federal case, ICRGS has asked for the judge to rule against all of the defendants: the state agency itself (THECB), its commissioner, and those THECB board members who voted to ban ICRGS's degree program from Texas.

The commissioner was deposed in April 2010, and at the time appeared to have difficulty recognizing that the medical MRI invention, used in modern hospitals, was an example of true medical science (perhaps because it il-

lustrates how creationists do "real science").³ During the deposition—which lasted about six hours—the commissioner repeatedly testified that he was not an expert in science and seemed unsure how "science" is defined, yet he nonetheless stuck with his conclusion that ICRGS's science education curriculum (which focuses on geology, biology, and astro/geophysics) was based on "religion," not "science."

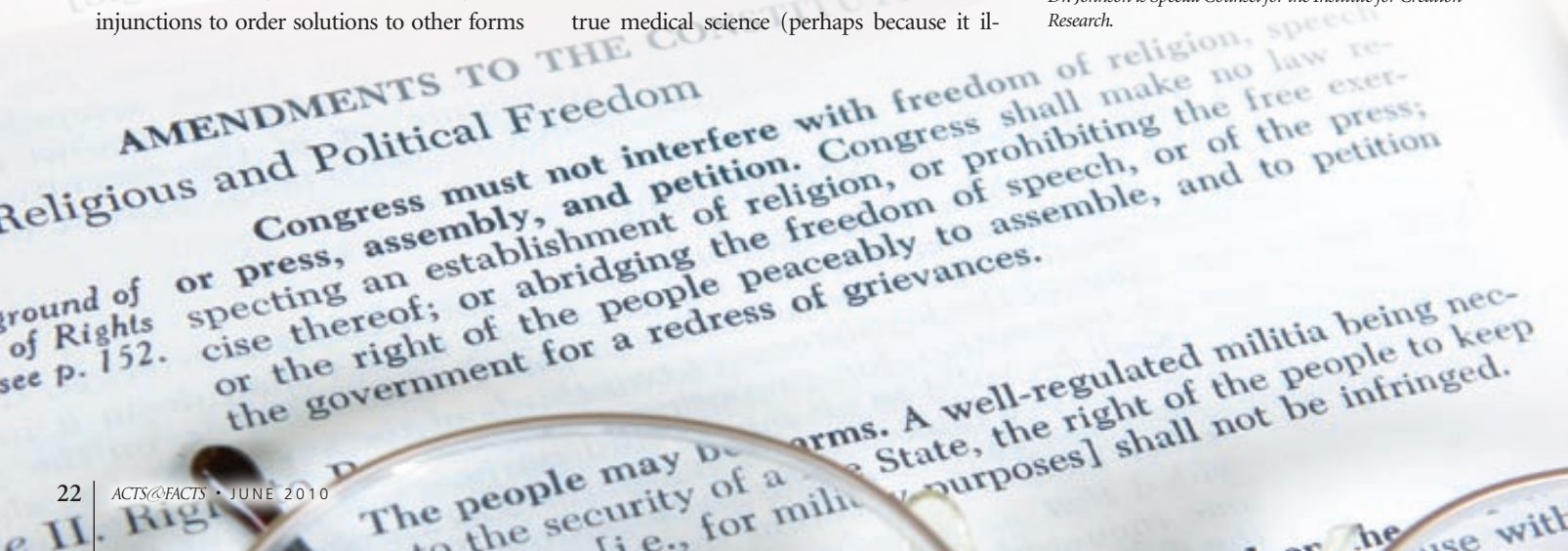
The other case, an administrative appeal, is scheduled for trial in late August before an administrative law judge in the Texas State Office of Administrative Hearings. This trial will focus on state law matters, not the THECB's constitutional law violations.

Of course, lawsuits have many "moving parts," so what occurs after this article goes to press cannot be predicted. ICR encourages your prayers that God will be honored,⁴ justice will be applied, and academic freedom will be safeguarded in and through these upcoming trials. ●

References

1. Morris III, H. 2008. Where Has Academic Freedom Gone in Texas? *Acts & Facts*. 37 (6): 9; Johnson, J. J. S. 2009. Censorship in Texas: Fighting Academic and Religious Discrimination. *Acts & Facts*. 38 (5): 18.
2. An administrative appeal petition was previously filed in May 2008.
3. *General Electric Co. v. Fonar Corp. and Damadian*, 522 U.S. 908, 118 S.Ct. 266 (1997), denying certiorari to *Fonar Corp. and Damadian v. General Electric Co.*, 107 F.3d 1543, 41 U.S.P.Q.2d 1801 (1997) (reversing JNOV and reinstating a jury verdict of \$35,000,000.00 for GE's infringement of inventor Dr. Raymond V. Damadian's medical MRI invention patent).
4. 1 Corinthians 10:31.

Dr. Johnson is Special Counsel for the Institute for Creation Research.



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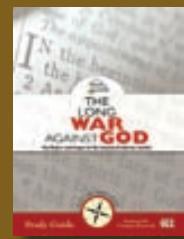
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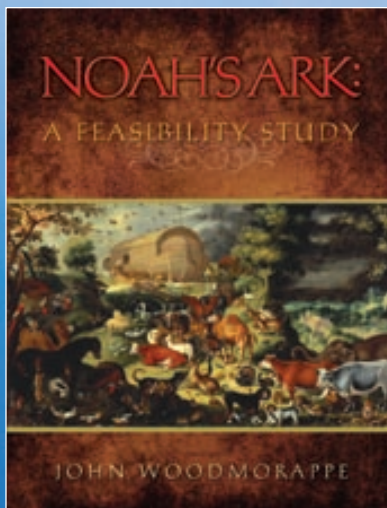
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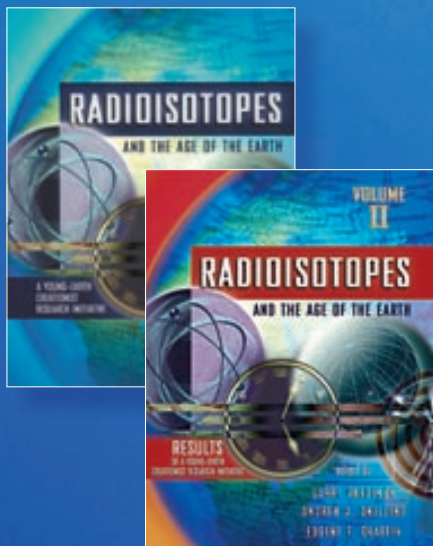
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