

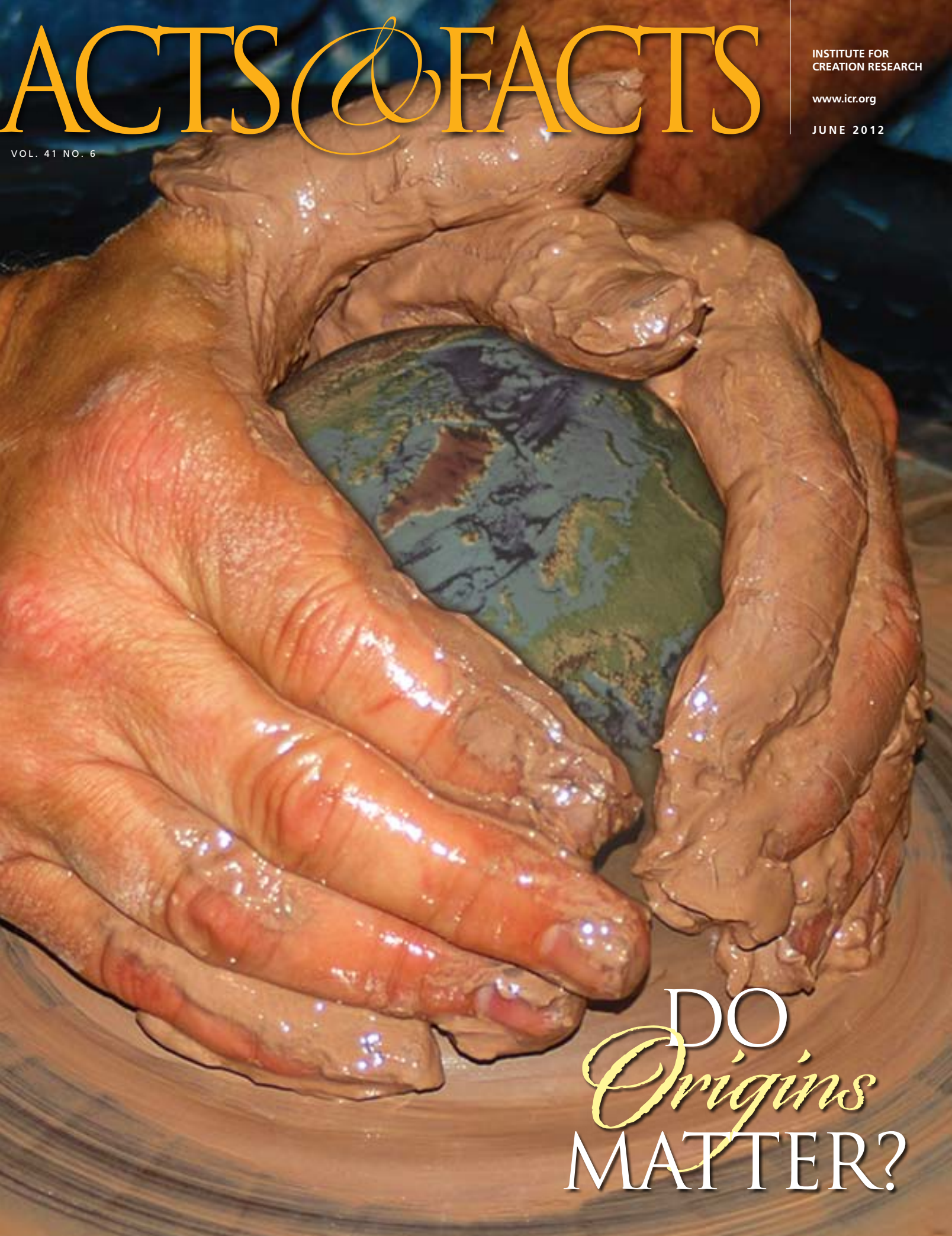
# ACTS & FACTS

INSTITUTE FOR  
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VOL. 41 NO. 6



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MATTER?



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## What Matters Most

All of us, at times, find ourselves placing too much importance on the insignificant things of life—the things that moths and rust destroy and that thieves break in and steal (Matthew 6:19-20). Our time and attention are often consumed by the small worries and demands of everyday life. Like most parents, I occasionally lose sleep over the trivial details that my children and I encounter throughout our days, but then God reminds me of the things in life that really matter.

Peeling paint, dented cars, and hectic schedules quickly lose their relevance when we face the more monumental struggles of life—a dying parent, a sick child, a wayward spouse, or our own failing health. Misplaced temporal affections become immaterial when we walk through truly tough times. But while they are painful, life's tragedies remind us of our dependence on Him and teach us to fix our eyes on the truly significant things in life—the Word of God and the souls of men. What matters most are the things that will last for eternity.

Whether our circumstances are trivial or catastrophic or somewhere in between, we can be assured that the cares of this world fade away in His presence. The knowledge of God and His Word brings everything into perspective.

ICR's scientists and scholars understand the importance of the things that matter most—relying on the Bible for truth and proclaiming that truth to others. This issue of *Acts & Facts* brings into clear focus the vital significance of depending on God's Word when we explore our origins.

Our feature article by Dr. Henry Mor-

ris III compels us to consider what God's Word says about our beginnings—because His Word provides the foundational truth concerning the origin of all things. Likewise, this month's Impact article by ICR's founder discusses the essential nature of the doctrine of *recent* creation to true biblical Christianity, emphasizing the importance of our dependence on Scripture.

ICR's Director of Research, Dr. Jason Lisle, highlights the reasons that the creation account in Genesis matters. He encourages us to view the disturbing social issues of our day as symptoms of an underlying root cause—our society's continual undermining of the authority of God's Word. Dr. James Johnson's article also challenges us to test the claims of evolutionists and to approach the dilemmas of life with an open Bible.

We're so excited to introduce a brand new conference called "Your Origins Matter" that addresses many of the topics that we consider in this issue of *Acts & Facts*. Launched this month at First Baptist Church of Dallas, this event focuses on our foundations—and why our beginnings matter. Dynamic presenters include ICR's own gifted speakers and special guest NASA shuttle astronaut Colonel Jeffrey Williams.

God's Word starts with "in the beginning," demonstrating the foundational reason that our origins matter—the Bible opens with these words because it matters to God. Our Creator wants us to know the truth about our beginnings. Because it is only in knowing the truth that we can fully know Him and the redemption we have through His Son.

**Jayme Durant**  
ASSOCIATE EDITOR

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# DO *Origins* MATTER?

HENRY M. MORRIS III, D.MIN.

An unprecedented confusion is now permeating the modern world. Everything has seemingly been turned upside down, and the older standards of right and wrong have been almost completely interchanged....the wide resurgence of paganism and occultism, the inexorable spread of the cancerous drug culture, giant crime syndicates in the capitalist nations, pan-Arabic aggression in the Islamic nations, and a worldwide breakdown of personal and governmental morality. It is no wonder that there is everywhere “upon the earth distress of nations, with perplexity...” (Luke 21:25).<sup>1</sup>

**D**r. Henry Morris, founder of the Institute for Creation Research, originally expressed these concerns over 20 years ago—and they seem even more relevant today. Ideas do have consequences, and the world is beginning to reap the harvest of millennia of polytheistic and pantheistic religions, now concentrated in a well-established evolutionary worldview that dominates global thinking.

In this world of mixed-up thinking, evolution is the order of all things. Whether we see the evolutionary processes as directed by the Consciousness (deity implied) of the universe, the random interplay of blind forces, or the mysterious management of Natural Selec-

tion, all things have evolved out the primeval chaos of the eternal essence of whatever makes up the universe. “No absolutes” is treated like a *prima facie* statement justifying all things. We are taught that the universe is constantly evolving to higher and higher orders of reality and that knowledge is both temporal and temporary. Evolutionists claim that nothing can be known for sure—that it is possible to experience certain levels of awareness and to function pragmatically in the environment that we now experience, but it is impossible to find ultimate truth.

All the religions of the world are either pantheistic or polytheistic, except three monotheistic faiths, and much of their teaching has

degenerated into social ethics or justification for political influence. Does that matter? Most modern philosophical systems are based on naturalistic assumptions. Does that matter? Sociology and psychology have long been secular, humanistic, and evolutionary. Science and education promote evolution to the exclusion of all other possibilities. Does that matter? Politics has become the art of domination. Does that matter?

But the message of the Bible is diametrically different.

Although there are varied logical systems, scientific philosophies, and theological interpretations that vie for our souls, they all attempt to answer the age-old question: “What



is man?” Scrape away all the technical jargon and liturgical mysteries, and they all boil down to an attempt to define who or what we are and how we got here. And since that study depends on the presuppositions one holds to be true (no human was around to observe what happened when the universe began), the answers produced by such studies impact the entirety of knowledge—the study of origins *does* matter!

Ancient cosmogonies assume some sort of eternal oscillation of chaos to order, some insisting that such oscillation has been repeated often over unthinkable ages. Various secular scientists are questioning the Big Bang theory by promoting “something from

nothing” ideas that are very similar to Indian and Egyptian religious beliefs. King Solomon’s conclusion comes to mind: “Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us” (Ecclesiastes 1:10).

Would it matter if God were real and the creation really happened like He said?

**“In the beginning God created the heaven and the earth” (Genesis 1:1).**

This astounding claim, unique in all literature, has enormous implications. The Bible insists that Jesus Christ was the Creator (John 1:1-3; Colossians 1:16; Hebrews 1:2). If that is true, then “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

But apart from the claim that one’s eternal destiny is directly tied to the belief in the creation account and the Creator who made everything and will judge all men, all of science (knowledge) would be affected. Not only must we understand that the universe and all that is in it were *created*, but we must know that everything has been *designed* by the omnipotent and omniscient God and has a purpose for being. Those foundational matters *do* matter!

**“And God created...every living creature that moveth” (Genesis 1:21).**

The origin of life has stumped secular theorists and scientists. The ancient religions merely relegated life to mystical gods that sprang randomly out of watery chaos. (Sounds something like modern science.) Sophisticated scientists with prestigious degrees have given up on explaining how the complex “simple cell” could have originated from watery chaos and are now promoting some sort of spontaneous generation or “seeding” from “other beings” that have evolved in the far reaches of the universe.

But the Bible’s message is simple: The One who *is* life, created life (John 1:3-4). That concept is profound. Life is unique. Life itself reflects the nature of the Creator Himself. Although death is now the last enemy because of man’s rebellion against his Creator, life is still

most precious. All the world recognizes this, and those societies that denigrate or waste lives by wars, plunder, or sacrifice disintegrate into footnotes of history.

Life is miraculous. Life is wonderful. Life is both mysterious and majestic. Life is to be valued, protected, and conserved. One’s view of life matters—a lot!

**“So God created man in his own image, in the image of God created he him; male and female created he them” (Genesis 1:27).**

Three times God insists that man was *created*. Man is not some higher order of ape. Man bears the image of the Creator. You and I are unique in all of creation. We are not the product of ages of random atomic interplay. The omnipotent and omniscient Creator personally designed us (Genesis 1:27; Psalm 94:9; Psalm 139:14; Isaiah 44:24). We bear both the responsibility and the authority to manage the earth and its resources (Genesis 1:28; Psalm 8:5-8). We are not doomed to merely survive—instead, we are granted an abundant life (John 10:10). God did not intend for us to have a “spirit of fear; but of power, and of love, and of a sound mind” (2 Timothy 1:7).

Secular philosophies would have us “grab all the gusto you can, because you only go around once in life.” Evolutionary science vehemently denies the supernatural—especially the thought that God promises eternal life to those who receive His gift of salvation. Our view of life *matters*.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. (Isaiah 45:22-24) ●

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





JEFFREY TOMKINS, P.H.D.

# JOURNAL REPORTS BIAS IN HUMAN- CHIMP STUDIES

Two reports in the *Journal of Creation* (*JOC*) provide a current review and refutation of the “nearly identical” human-chimpanzee DNA similarity paradigm.<sup>1,2</sup> Creation biologist Dr. Jerry Bergman and I authored these papers after the *Answers Research Journal* (*ARJ*) published results from the ICR research project detailing large-scale genome-wide DNA alignments between human and chimpanzee.<sup>3</sup> Additionally, several *ARJ* papers published earlier in 2011 describe how the chimpanzee genome was sequenced and assembled—another important aspect of the DNA similarity paradigm.<sup>4,5</sup> This significant group of research papers represents a fairly thorough refutation of the claim that humans and chimpanzees have nearly identical genomes and marks an important phase in ICR’s research program in the biological sciences.

The first of the recent *JOC* papers reviews secular science literature associated with the common claim that chimpanzees and humans are nearly identical. This analysis took the published secular claims at face value and showed that many differences exist in regard to not only genomic DNA, but also to gene regulation, regulatory DNA features, microRNA code, and gene splicing. Multiple types of DNA sequence and genetic mechanisms reported in the standard scientific literature clearly show that major genetic differences exist between humans and chimps—features clearly predicted by the creation model outlined in the book of Genesis.

The second paper examines the research methods and discarded data reported in an assortment of key secular human-chimp DNA research publications. All analyzed cases of reported high human-chimp DNA sequence similarity are based on biased data selection and exclusion techniques. DNA sequence data that is too dissimilar to be conveniently aligned are omitted, masked, or completely excluded. Furthermore, gap data within DNA sequence alignments are typically omitted, further biasing similarity estimates.

These highly selective data-discarding techniques, fueled by Darwinian dogma, lead to the commonly claimed 98 percent similarity in DNA between human and chimp. Based on the reanalysis of DNA similarity estimates using discarded data in leading secular research publications, it is safe to conclude that genome-wide DNA similarity between human and chimpanzee is not more than 81 to 87 percent identical. These numbers are in good agreement with the range of estimates obtained by ICR’s independent research.<sup>3</sup>

One must keep in mind that the chimpanzee genome is larger than the human genome by at least 8 percent (based on current data). Also, many non-similar regions of DNA between the human and chimpanzee genomes cannot be accurately compared due to high levels of dissimilarity. Therefore, overall genome similarity between human and chimpanzee is most likely lower than 81 percent. ●

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Dr. Tomkins is Research Associate at the Institute for Creation Research and received his Ph.D. in Genetics from Clemson University.



## ICR JUNE EVENTS

### ■ JUNE 2

Dallas, TX – Your Origins Matter Conference  
(H. Morris, R. Guliuzza, N. Jeanson, J. Lisle)

### ■ JUNE 4-8

Murrieta, CA – Calvary Chapel Senior Pastors' Conference  
714.540.4155

### ■ JUNE 5

Farmers Branch, TX – Metroplex Institute of Origin Science Meeting  
(J. Hebert) 972.965.2110

### ■ JUNE 7-9

Richmond, VA – 29th Annual Virginia Homeschool Convention 2012  
(J. Lisle) 804.278.9200

### ■ JUNE 9-10

Colorado Springs, CO – Austin Bluffs Evangelical Free Church  
(R. Guliuzza) 719.596.3333

### ■ JUNE 14-16

Hartford, CT – GHC Northeast 2012  
(J. Johnson) 513.748.6998

### ■ JUNE 17-18

New Orleans, LA – SBC Pastors' Conference 2012  
757.826.2110

### ■ JUNE 21-23

Austin, TX – CHEACT 25th Annual Home Educators' Conference & Book Fair  
(J. Morris) info@cheact.org

### ■ JUNE 21-23

Addison, TX – 2012 ACCS Annual Conference  
208.882.6101

### ■ JUNE 30

Vernon, CT – Rebuilding the Foundations Conference  
(J. Morris, N. Jeanson) 860.871.6500

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**.

# Can we talk about this Genesis thing, *please?*



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- Dr. Nathaniel Jeanson, Deputy Director for Life Sciences
- Dr. Randy Guliuzza, National Representative

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### WHEN

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# Tonsils, Forensic Science, and the Recent Fabrication Rule

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

Would God give us a body part that we don't need?

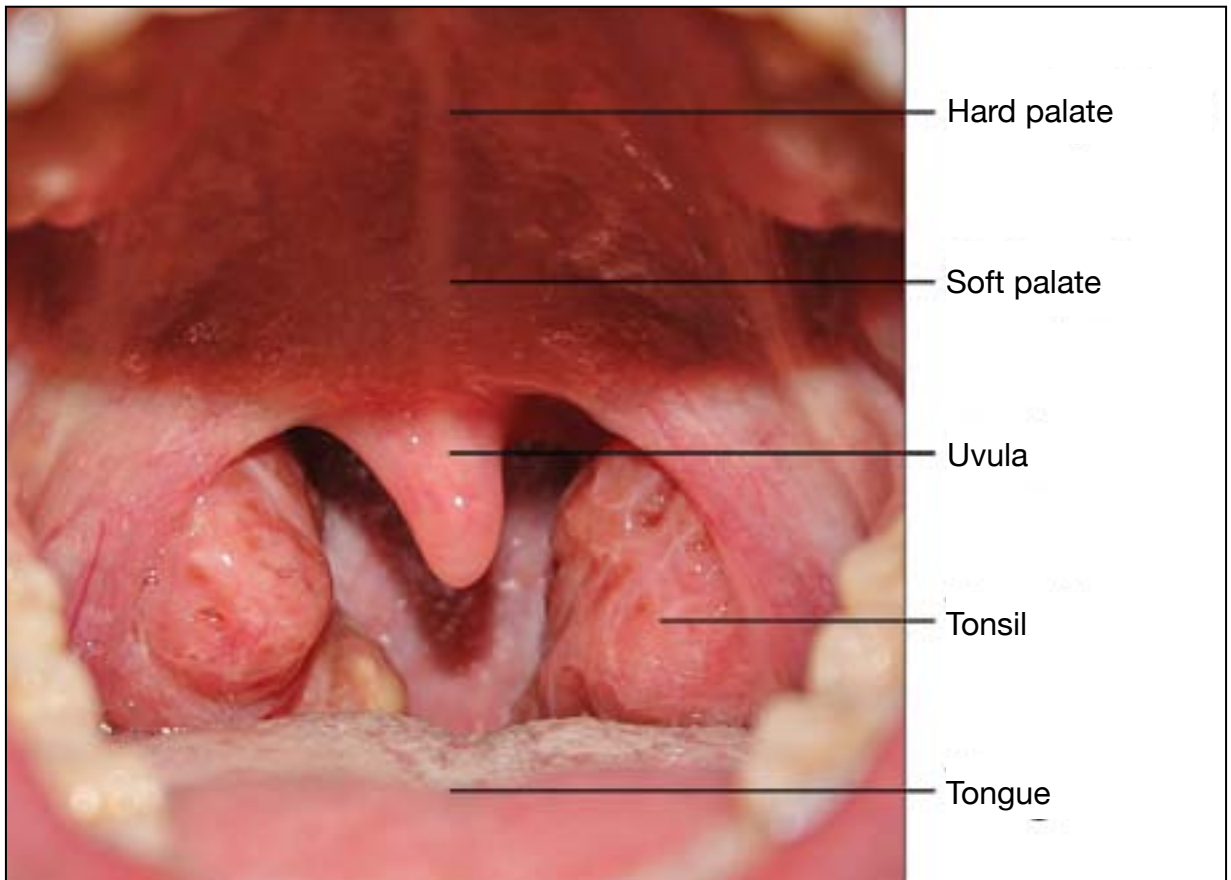
Frequently, we face creation versus evolution choices in life, even though we are not always fully informed about the scientific facts that support biblical creation. Why? Because many choices in life don't wait for all the facts.

Consider that years ago surgeons routinely removed tonsils. Many in the medical community viewed tonsils as nothing more than leftover nuisance organs, while parents viewed them as the source of a great deal of pain to their child (and children viewed them as an opportunity to trade for a bonanza of Neopolitan ice cream!). However, the evolution-based trend of elective tonsillectomies was discredited as a tragic fad of bad assumptions leading to bad conclusions—and led to many weakened immune systems. Tonsils and adenoids are not vestigial leftovers from a process of animals morphing into humans. Rather, tonsils and adenoids are valuable members of

the human lymphatic (immune) system. Like fingers, you can survive without them. But unless they become dangerously infected—like gangrenous fingers—there is no good medical science reason to “amputate” them.<sup>1</sup>

As a matter of logic, a perfect Creator wouldn't put parts into our bodies that we don't need. Some of those facing tonsillectomies years ago elected to keep their tonsils for that reason—they believed tonsils were helpful body parts, to be appreciated and conserved for life—even before they learned relevant medical science facts about tonsils and adenoids. And later science eventually proved the evolutionist tonsil-bashers wrong.

We often face dilemmas that force us to test our creationist thinking, to make practical decisions *before* we learn the relevant science facts. We are tested by what we know, now, and also by what we should know, based upon our opportunities to learn. If we ignore or suppress the true facts—including what we *actually* know and what we *should* know—when we are put to the test, we do so “without excuse” (Romans 1:20).





This same kind of testing helps us in critiquing the claims of evolutionists, to test their finite thinking about topics of origins science. Origins science is primarily a type of forensic science—a science of learning and proving true facts about events of the past that are no longer observable. In forensic science, it is often important what people say and do *before* they learn additional information that influences them to “change their story.”

### Testing Comparative Reliability of Conflicting Reports

This forensic principle is routinely recognized in evidence law. Imagine that an out-of-town motorist carefully made a U-turn, only to receive a traffic citation for an “illegal U-turn.” At first he protests that he made a careful U-turn on a solid green light. But he later learns that local law only allows a U-turn on a green arrow, and his “memory” changes. Which story should the judge believe?

Evidence law calls this the “recent fabrication” problem—distinguishing between words spoken *before* and *after* a potential influence to fabricate a different report in order to avoid a foreseeable consequence.<sup>2</sup> Why trust the earlier report? Because a potential influence *cannot* affect behavior occurring *before* the influence exists. This is a basic law of causality logic: *An effect cannot precede its own cause.* Later-acquired information cannot be the cause of an earlier action.

**Tonsils and adenoids are not vestigial leftovers from a process of animals morphing into humans.**

### Who Wrote Genesis?

While Christ refused to accommodate false traditions,<sup>3</sup> He specifically recognized Genesis as a genuine book of Moses.<sup>4</sup> That fact is authoritative enough for Bible-believing Christians. However, we can review one aspect of Genesis’ authenticity to further illustrate the “recent fabrication” evidence principle.

Apostates who reject Christ’s deity often reject Christ’s knowledge about who wrote Genesis (and the other four books of Moses). Such skeptics include early source critics—Jean Astruc, Karl Graf, and Julius Wellhausen—scholars whose speculations became popularized as the so-called “JEDP” (or “Documentary”) Hypothesis. They imagined that the authorship of Genesis through Deuteronomy was a conspiracy plot of priestly forgers and redacting editors, who fabricated piecemeal texts for backdating and attributed the supposedly illiterate Moses as the author in order to trick Jewish readers into accepting texts as God’s Word. Dressed in fancy academic vocabulary, this sacrilegious scenario tickled many profane ears. But, like science fiction, it had no forensically reliable foundation. Among other problems, the recent fabrication causality principle embarrasses the JEDP Hypothesis.<sup>5</sup>

JEDP skeptics claim that Moses’ five books were fraudulently fabricated by authors and editors who sanitized pagan creation myths, rituals, and folklore as late as the postexilic Persian period (500s to 400s B.C.). Available copies of the Mosaic books (transmitted by Masoretic scribes) were transmitted in Aramaic (*Ktav Ashuri* or “square”) script,

learned in Babylon. It was only after the Babylonian captivity that the deported and later-born Jews used the Aramaic alphabet script—*not* the more ancient Hebrew alphabet (*Ktav Ivri*). So, JEDP skeptics argued that the Hebrew text itself was composed and/or edited during the postexilic period.<sup>5</sup>

But in contriving this blasphemous authenticity challenge, the skeptics forgot that Samaritans retained and copied the five books of Moses in the ancient preexilic Hebrew script (*Ktav Ivri*)—centuries before the mutually hateful split between the Jews and the Samaritans. The Samaritans’ copy of the books of Moses never bore the later Aramaic (*Ktav Ashuri*) script. Since the Samaritans themselves were deported in 722 B.C. by Assyrians, their copies of Moses’ books antedate both the Babylonian and Persian periods. The Nablus (or Abisha) Roll copy of the Samaritan Pentateuch, cherished today in Samaria, is written in a form of *Ktav Ivri* script, thus antedating the postexilic Jewish influence of Ezra and Nehemiah, who returned to Israel during the Persian period (with their *Ktav Ashuri* Hebrew text).<sup>5</sup>

In other words, JEDP advocates try to date the Hebrew Pentateuch’s text (what the Samaritan Pentateuch is copied from) to be centuries older than the ancient Samaritan copies made from it—an impossible case of an effect preceding its own cause!

Why would anyone choose the forensically untenable JEDP theory over Christ’s own view of Genesis? To escape the authoritative authenticity of Genesis.

But Christ is always right—Genesis is authentic, authoritative, and relevant.

Not everyone is faced with a choice of having their tonsils pulled or all-you-can-eat ice cream. However, all of us are confronted with situations that test our personal view of origins—our beliefs about who our Creator is, whom and what He created, why He created, how He created, and when He created—whether or not we really believe that Genesis is true.

How well do you handle being tested on these issues? Don’t be caught “without excuse”—prepare for the test (cf. Hebrews 11:3, 6). Thankfully, life is an open Bible exam. ●

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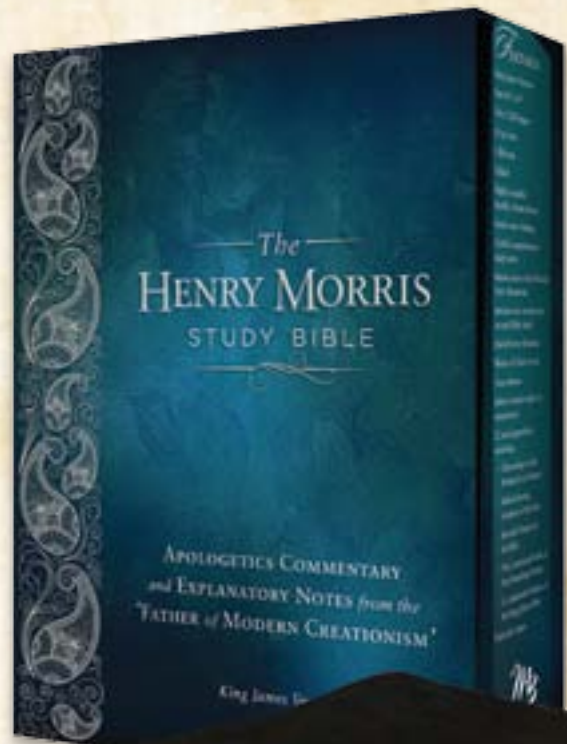
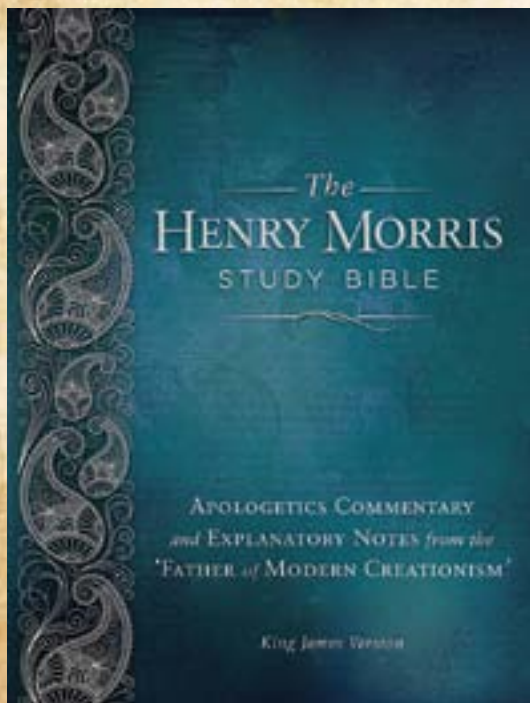
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Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the Institute for Creation Research.





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# WHY RECENT CREATION MATTERS


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

**N**o aspect of creationism 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 pigeonholing 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 that 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 that is un-





**When the biblical and theological data are also considered, the doctrine of recent creation becomes critically significant, integrally interwoven with the doctrine of creation itself.**

important and expendable.

But we cannot do this. As a strictly scientific question, divorced from any biblical or theological considerations (such as 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 (in a church or another 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.

### Historical Reasons

“Progressive creationism” is not a modern interpretation developed to bring the Genesis record into harmony with modern science, but it is 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 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 Dar-

win 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 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, and 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, and 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 stipulating that God must 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 guid-

**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.**

ance 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.

**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 1:6).

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, 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 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.

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 geological 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 philosophic 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 “far from every one of us” (Acts 17:27). ●

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.





# VOLCANOES OF THE PAST

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

**D**uring the great Flood of Noah’s day, God unleashed His great power, exercising His righteous judgment on the wicked and violent civilization that had rejected Him. He promised not only to judge sinful man, but also to judge the earth (Genesis 6:13). All of Adam’s dominion (Genesis 1:26) came under the sin penalty because of his choice to reject God’s kingship over creation. By the time of Noah’s day, rebellion had increased so much that God finally enacted His just penalty for sin (Romans 6:23). He sent the worldwide Flood to punish the wicked world, purge the entire planet, and start over with the descendants of righteous Noah.

The Flood primarily involved hydraulic processes, with rainfall pummeling the earth for 150 days (Genesis 7:11-8:4). The “fountains of the great deep” also broke open, spewing onto the surface of the earth huge volumes of water, magma, and whatever else was beneath the earth’s crust. “Fountains” suggest tectonic activity as well, both on land and under water.

Through an understanding of today’s volcanic eruptions, we can better comprehend those of the past. However, the rock record of the past suggests that yesterday’s volcanoes were evidently “supervolcanoes,” accomplishing geologic work hardly comparable to those we currently observe.

If we plot the volume of ash and lava extruded by volcanoes throughout history—comparing Vesuvius (79 A.D.) and Krakatoa (1883) to more recent volcanoes, such as Mount St. Helens (1980) and Pinatubo (1991)—we come to the conclusion that the earth processes are quieting down. Then if we plot the materials blown out by volcanoes that erupted during the great Flood and soon thereafter (inferred only from the materials left behind), then we conclude an exponential decline in the power of earth’s volcanoes over time. Flood volcanoes were many times greater than those recently witnessed.

Earth underwent a complete tectonic restructuring during the great Flood, with supervolcanoes, mega-earthquakes, supercurrents of flowing water and mud, and hypercanes. All of these exhibit a similar exponential decline in intensity. Thankfully, we do not witness comparable events, and God promised we wouldn’t, but by studying the impact of the great Flood we can begin to understand how much God hates sin. Likewise, we can surmise the nature of the coming judgment, when the earth will pass away and be replaced by the new earth (2 Peter 3:10-13).



*Reference*  
1. Diagram modified from Morris, J. and S. Austin. 2003. *Footprints in the Ash*. Green Forest, AR: Master Books, 12.

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



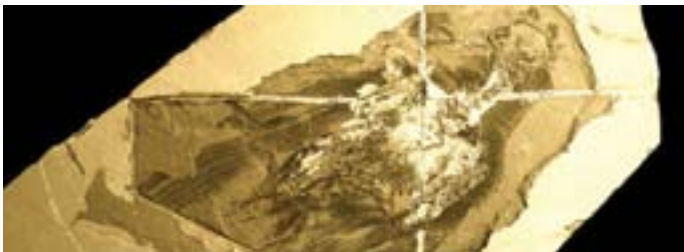
# Did Some Dinosaurs Really Have Feathers?

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

A new dinosaur fossil discovered in China supposedly indicates that it had feathers. The *Christian Science Monitor* reported that the fossil of the *Yutyrannus huali*, the “beautiful feathered tyrant,” was the largest yet found of the now famous Chinese “feathered dinosaurs.”<sup>1</sup> The technical description published in *Nature* claimed that a “gigantic feathered dinosaur from the Lower Cretaceous of China” was recovered.<sup>2</sup> But do these fossils really reveal former feathers, or does another interpretation, perhaps something as simple as decayed skin fibers, better explain them?

Below its headline, the *Christian Science Monitor* qualified the “feathered” label: These “feathers” are actually just “feather-like features,” or “simple filaments.”<sup>1</sup> Similarly, the *Nature* text described them as “filamentous integumentary [skin] structures.”<sup>2</sup> Real bird feathers are complicated, with semi-hollow cores and branching barbs, but the fossil’s filaments apparently did not have these features. If the word “feather” just means “filament,” then could any filament—like a hair or plant fiber—not also be called a “feather”?

Answering this correctly is important. Why would God have placed feathers on dinosaurs when, today at least, only birds have feathers? On the other hand, “The idea of protofeathers [feather-like filaments on dinosaurs] has strengthened the resolve of many palaeontologists that birds are direct descendents of theropod [lizard-hipped, three-toed] dinosaurs,” even though these “feathers” have been discovered on non-theropod dinosaurs, too.<sup>3</sup>



Extinct bird *Eoenantiornis* with feather impressions and darkly colored feather tissue residue, China.

Also, neither dinosaur skin impressions nor original dinosaur skin has follicles similar to those that produce feathers in bird skin.<sup>4</sup> What purpose would bird feathers serve on those tough dino hides? Plus, dinosaurs could not have evolved into birds because transmutating a dinosaur skeleton into a bird skeleton would have rendered the transitional creatures unfit, being unable to fly or walk properly.<sup>5</sup>

These Chinese tyrannosaur fibers, as with perhaps all the famous Chinese fossil dinosaur “feathers” so far, are more straightforwardly interpreted as the fossilized fragments of partly decayed skin.



Extinct dinosaur *Caudipteryx* labeled, “feathered dinosaur,” China. Dark streaks along spine best match decayed skin fibers, not feathers.

Skin contains collagen protein fibers that decay more slowly than the soluble biomaterials that surround them. The famous Chinese dinosaurs probably began rotting as they were transported by the waters of Noah’s Flood only 4,500 or so years ago, even as modern carcasses rot. The soluble flesh rotted first. The thickly woven collagen fibers would have soon rotted, too, but the surrounding mud or wet sand quickly turned to dry rock that inhibited growth of collagen-eating microbes.

Researchers in 2005 found an excellent match between partially decayed skin from a variety of animal carcasses and dinosaur “feathers” then published. Even the evolutionary authors contended that calling di-





nosaur fibers “feathers” was “misleading.”<sup>6</sup> And these new tyrannosaur fibers provide no evidence to overturn that analysis.

The idea that dinosaurs evolved into birds is also misleading. The poster child of Darwinian change is *Archaeopteryx*, an alleged link via theropod dinosaurs between reptiles and birds. However, unlike dinosaurs, *Archaeopteryx* had a large braincase for the increased motor control and sensory input that were required for flight. Theropods had a lizard-like pelvis that was distinct from a bird’s frame. Furthermore, *Archaeopteryx* had a robust furcula (wishbone), a trait characteristic of strong fliers—one that keeps flight muscles from crushing the bird’s delicate internal air sacs. No evidence supports the story that such fully formed wings with fused clavicles “evolved from” the tiny, clavicle-free theropod forelimbs. Even claw measurements of *Archaeopteryx* fall within the range of true perching birds.<sup>7</sup> It was a bird without a single transitional feature.

In addition, those who insist that dinosaurs evolved into birds have to willfully ignore the fossil bird prints found in rock layers containing some of the “earliest” dinosaurs—the supposed ancestors of birds.<sup>8</sup>

An *Archaeopteryx* bird fossil from Solnhofen, Germany, was recently analyzed using new techniques that detect element ratios without



Extinct bird *Archaeopteryx* with feather impressions in rock, Germany.

destroying the material. The results indirectly, but certainly, identified original feather and bone proteins. It had the same biochemistry that comprises today’s feathers.<sup>9</sup> Fossils show no evolution of feathers.

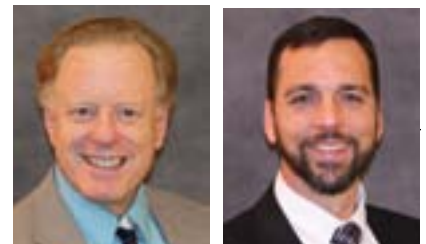
The original *Archaeopteryx* tissue also showed how young it must be. Its evolutionary age assignment is about 150 times older than its protein decay age estimate. So, not only does it look purposefully created, but it also appears to be recently fossilized. A separate study found that the supposed “feather” filaments in another Chinese dinosaur from the same large fossil set as that containing this new tyrannosaur, called the Jehol Biota, were also original biochemicals.<sup>10,11</sup> They could persist in this state for perhaps hundreds of thousands of years, but after a million or so years they would have spontaneously degraded to dust.

A feathered dinosaur may someday be discovered. But even then, feathers on a dinosaur would not solve evolution’s biophysical impasse of converting a reptile skeleton into that of a bird. And so far, the evidence for feathered dinosaurs is much better interpreted as decayed skin fibers. Overall, fossils show that dinosaurs and birds have always been separate creatures.<sup>12</sup> And this is exactly what one would expect if dinosaurs and birds were created separately, each to reproduce “after their kind.”<sup>13</sup> ●

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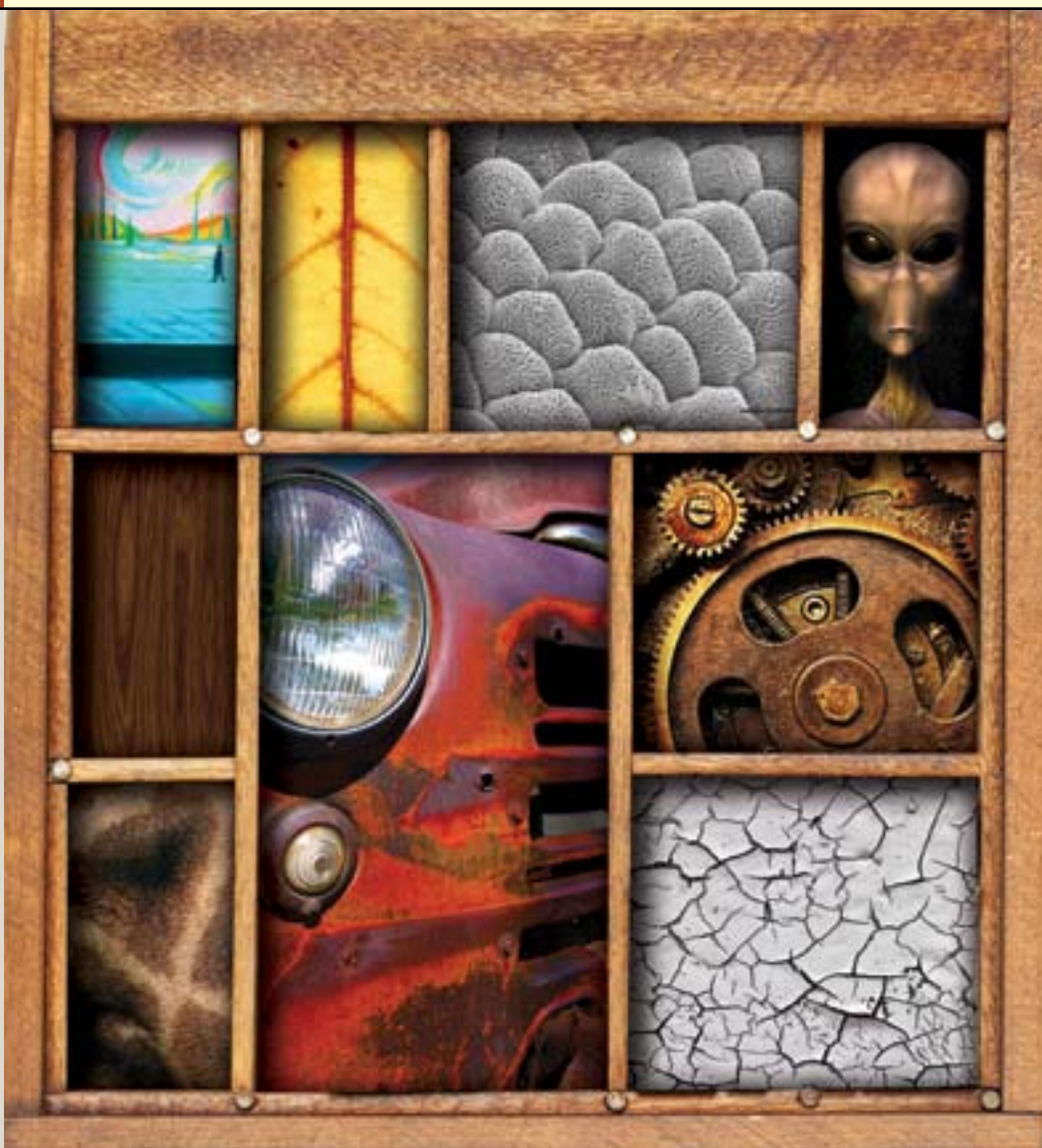
# HUMANS: *The* IMITATORS

A chasm exists between all physical objects fashioned by human hands and those made by God. That which is made by us may *appear* to exhibit genius in design and construction, but a closer inspection always reveals much crudeness. The automobile is a good example of a human masterpiece of functional design. However, a close inspection reveals many small flaws—e.g., imperfections in the shaping of the metal parts—in its manufacture that eventually spell its destruction, most often in less than a decade.<sup>1</sup>

With God's creations this is not so; increasing magnification always reveals *added* dimensions of design, detail, and function. Examination of a beautiful Swiss watch with a scanning electron microscope shows the metal parts of the finest craftsman to be crudely machined with minute flaws and imperfections everywhere.

Conversely, pictures of the natural world taken with the scanning electron microscope reveal that *the more closely the natural world is examined, the greater the functional complexity and symmetry of design appear*. The microscopic cells of plants and animals are chemical factories more elaborate than, and producing products of a quality that far exceeds, any constructed by humans.

The complex macromolecules making up organelles reveal even more detail and are beautiful examples of the design found



throughout the submicroscopic world. This is likewise true of the subatomic particles that make up the atoms in the macromolecules. The finest of human creations seem shabby when compared with those designed by the Master Architect.

Modern research tools such as the scanning tunneling electron microscope have vastly opened up the world of nature, revealing a design that is not apparent at a lower magnification. The color scheme, design, intricacy of composition, and patterns that high magnification reveals are similar to those found in the natural world by the naked eye, but they are far more complex.<sup>2</sup>

### Humans as Copiers

Human makers of manufactured goods often attempt to copy the “natural,” or non-

human, world.<sup>3</sup> What are usually referred to as “natural” are actually God-designs that He incorporated into the original creation. Vinyl, made out of molded rubber plastic, is designed to imitate leather or the hide of some animal such as a crocodile. The grooves and printed color patterns in the vinyl are incorporated solely to resemble an animal's hide. This natural pattern is judged by most viewers to be more beautiful than vinyl without the folds and color variations.

Today, most products incorporate the color, grain texture, and appearance of cowhide, wood, or other natural forms. Why pattern a car dashboard after common wood or cowboy boots after snakeskin? Could not our gifted, highly paid, college-educated designers come up with a pattern superior to that which already occurs naturally? Industry's best has not been able to develop a more appealing pattern, and they probably never will. In fact, our copy often



turns out to be a poor imitation and, at times, a health or ecological hazard.

### Learning About the Designer from His Designs

This flagrant copying manifest in almost everything human-made reveals something about the original Designer. Evidence for a Creator is found in creation, and the more we know about creation, the more we know about the Creator. For example, animal skin is both beautiful and functional—skin folds existing in leather help the animal by serving as “give points” designed to help the animal move around more comfortably.

The grain of the wood we admire so much results from the tree’s vascular circulatory system—clearly functional but, again, also very beautiful. Its design is superior to that produced by the human designers who try to copy it, and we have not been able to improve on God’s design.<sup>4</sup>

Human works are invariably a modification of some aspect of the natural world,

Another art technique is the painting of mechanical or various solid shapes or blending masses of color to show movement or feeling called “modern art.” Most human-constructed shapes, though, are predominantly geometrical, i.e., a combination of round, square, or straight surfaces, and thus are actually only alterations or recombinations of the natural world.

Science fiction drawings sometimes appear to represent a high level of creativity, but most often they have their source in the natural world. A study of supposed UFO humanoids revealed that they *often bear a clear resemblance to a human fetus*. Believers in extraterrestrial beings claim that four types of “human” space creatures exist: *Humans* (persons identical to humans living today), *humanoids* (animal-human combinations, such as human heads with goats’ horns), *apparitional persons* (spirits which cannot be seen except as a faint image), and *robots* (creatures that often consist of some type of dehumanized grotesque or bizarre mechanized living or nonliving gadget). Whether the claimed UFO creature sightings result from a psychological disturbance or creative imagina-

tion, the outer layer dries faster, thus buckling up and resulting in a wrinkly surface—is commonly found on medical and scientific instruments. Cracking was at one time a spray-painting problem, but it is now a popular finish. Barron astutely concludes:

Creativity may be defined quite simply as the ability to bring something new into existence....since human beings are not able to make something out of nothing, the human act of creation always involves a *reshaping* of given materials whether physical or mental. The “something new” is a form made by the reconstruction of, or regeneration from, something old.<sup>6</sup>

To make anything from a pencil to an automobile, we simply reshape materials such as wood and iron into that which already exists in nature. We are doing nothing more than moving around and reshaping existing natural materials. True, it requires tremendous intelligence, skill, and energy to properly rearrange the materials, but *nothing new is actually created*. Most human development, termed “progress” in prideful moments, large-

## THE FINEST OF HUMAN CREATIONS SEEM SHABBY WHEN COMPARED WITH THOSE DESIGNED BY THE MASTER ARCHITECT.

modifying something normally found in the natural world. Oil paintings are good examples; throughout history, the majority of artworks, according to the ones that have survived, were *copies* of something found in God’s world. Painters painted people, forests, sunsets, mountains, flowers, animals, or other things that abound in nature.

Various art forms called “surrealism” that use photographic-quality pictures to paint grotesque scenes have recently become popular in some circles. Although these painters try to create something new, what is actually achieved is the alteration of a theme found in nature. They may change the normal size, shape, texture, color, position, or the proportion of objects normally found in it. Instead of showing the sky blue, they paint it red; or instead of portraying the grass green, they render it purple.

tion, the supposed creature often resembles persons or objects from the natural world.<sup>5</sup>

### Copying Patterns in Product Design

Copying naturally occurring patterns is common in product design. Some glass porcelain vases and lamps contain hundreds of minute cracks as part of their design. This “natural process” was at one time common in their production, but it is done today primarily for beauty. This is also true of surface unevenness and imperfections such as air bubbles in the walls of glass bottles. These traits were at one time a result of our crude glass-making techniques.

These natural effects are artificially induced to help the object look antique and, therefore, become more attractive. A popular coating known as crackle paint—designed so

ly amounts to the redoing of someone’s past work, only slightly changing previous products, all of which started as parts of the natural world. Products are changed into something viewed as “new,” yet nothing is really new. There is, as King Solomon reported, “nothing new under the sun.”<sup>7</sup> ●

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# LETTERS TO THE EDITOR

Just want you to know ICR has been a blessing to me. In *Acts & Facts* you have explained complicated issues very well—no wonder evolutionists don't want to debate you! I read *The Genesis Flood* several years ago. It really helped me to understand what happened. Keep up the good work until Jesus comes!

— D.A.

Shalom and cordial greetings to you and your associates in the matchless name of our Lord and Savior Jesus Christ. This is just a note of thanks and appreciation for your free gift of *Days of Praise* for more than a decade. Indeed, it is one of the outstanding exposures of the deeper theological concepts from the Holy Bible. This helps us to understand deeper things of God....Our church family desires to have an understanding of creationism....Thank you for [ICR's] scientific advancement in the area of creationism.

— R.K., India

I want to thank you for sending me *Five Evidences for a Global Flood* and *Five Reasons to Believe in Recent Creation*. They are both very informative and so easy to read. I thank God my parents taught me about the only true creation. I am so glad I can give a small amount to help such a great work for the Lord. I keep all of you at ICR in my prayers.

— E.D.

I am interested in getting your educational materials to our Board of Education. The ladies in [my] office like the *Days of Praise*. I'm planning to give the study Bible to the office staff this month, and I'm sending 11

more to my family members and in-laws. It's wonderful to read of your good work. Please know I will be pleased to pray for the Lord to provide generously as you continue [the work of the ministry].

— G.L.

I talked with a pastor's wife at a church I was visiting on Palm Sunday. She is a 7th grade science teacher in public school here in the Bay Area. She believes that the 24-hour day, six-day creation of Genesis is "too divisive" and that a more tolerant interpretation of "era's" rather than days is better for teaching students. Certainly this is nothing new to you, but I believe it is a microcosm of the church at large today, saying that the real truths of God are too divisive and a more homogenized mixture is more palatable. That may be true, but in the end it is not a mixture that brings health and salvation to the one who partakes. Be encouraged and keep up the good fight—you are not alone and have much support. Thank you for your encouragement and steadfast faith in Christ. If we don't love the truth enough to let it save us, we are given a strong delusion (2 Thesalonians 2:10-11).

— G.A.

I don't know that I have ever come across a more solid devotional than *Days of Praise*. There are insights here that I've never read before. I urgently need the insights the Holy Spirit is revealing through you. Thank you for publishing *Days of Praise*.

— J. S.

Thank you for sending us the *Acts & Facts* and *Days of Praise* all these years. We've used them and passed them on to others.... we are now online and look the articles up on your website. We continue to publicly preach the gospel to Japan's millions. We didn't leave during the March 2011 earthquake and radiation scare. Our daughter who is working in a Christian kindergarten in Sendai was...shaken in body, but her faith is based solidly in her Creator God and His Word sustained her. Thanks for your help all these years in providing quality materials that helped make science true; the Bible [teaching has helped us provide] a solid foundation for our homeschool. Our three children know who their Creator is and when He created all things....During the days following the earthquake, we were inundated with frantic calls from family members who believe in evolution, begging us to leave Japan. We clearly felt like God was commanding us to stay...[which] spoke volumes to our Japanese neighbors. God gave this mother a verse to carry me through it all: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest" (Joshua 1:9).

— J.&P.F., Japan

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



# Bountiful Sowing Through Matching Gifts

HENRY M. MORRIS IV

As our readers know, the chief focus of ICR's unique ministry is centered on the twin objectives of scientific research and education. Our research initiatives comprise the core of our work, uncovering evidence that is "clearly seen, being understood by the things that are made" (Romans 1:20) and revealing a world so wondrously complex that only an omnipotent Creator could have designed it. Our educational programs utilize ICR research to encourage Christians to align their thinking unequivocally with Scripture, the inspired written record given by the One who created it all. Countless others have been trained to believe, teach, and preach the entirety of the gospel message—beginning with the book of Genesis.

Perhaps not as well known is the fact that many corporations may match gifts made to ICR, essentially doubling some contributions to our ministry. Virtually all corporate matching gift programs allow donations to institutions of higher education, and ICR's School of Biblical Apologetics, offering both bachelor and master degrees in Christian Education, meets most requirements. Other programs match gifts made in support of nonprofit scientific research—ICR projects in genetics, bio-origins, climatology, and cosmology usually qualify.

Most corporate programs match gifts of cash or securities made by their employees and retirees, dollar for dollar in many cases, up to a specified annual limit. And some technology companies such as Microsoft offer the additional choice to provide much-needed computer software to ICR at a fraction of retail costs. Either way, you will find no better oppor-

tunity to maximize the impact of your support with gifts you may already be making!

Companies ordinarily do not actively promote their matching gift programs, leaving it up to the individual to search them out and initiate the process. Yet the process is quite effortless, and most corporate programs follow this simple method:

- Initiate a Matching Gift Request—visit your company website, or request a form from your HR department.
- Complete the form (either online or on paper) and submit it to ICR along with your gift.
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  - Paper forms can be mailed to:
 

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Director of Donor Relations  
P. O. Box 59029  
Dallas, TX 75229
- ICR will verify the gift, complete the remainder of the form, provide any required paperwork, and return it to your company.
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It's that easy.

In just the last year alone, ICR received matching gifts from such familiar companies as General Electric, Boeing, Dell, ExxonMobil, Verizon, and numerous others. So if your employer offers a matching gift program, then prayerfully consider taking advantage of this wonderful benefit to double the impact of your gifts. Representatives at ICR would be happy to help

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(Galatians 6:9-10)

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you through the process, so please contact us at 800.337.0375 or [stewardship@icr.org](mailto:stewardship@icr.org). Working together, we can truly "sow bountifully" for the cause of Christ (2 Corinthians 9:6). ●

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



# DOES GENESIS REALLY MATTER?

J A S O N L I S L E , P H . D .

Does the creation versus evolution debate matter today? Perhaps you have heard people say, “With all the problems in today’s world, we really shouldn’t bother arguing about how it all began. We need to be concerned about the future, not the past.”

Our world faces enormous problems— violence, war, crime, disease, famine, economic collapse, natural disasters, and much more. We’re seeing attacks on the sanctity of human life and attempts to redefine marriage. We have witnessed a decline in Christian values worldwide, but it’s perhaps most disappointing that the United States—a nation founded on Christian principles—is losing its Christian base at an alarming rate.

How can these things be? Our nation is saturated with Christian bookstores, radio stations, television programs, and schools. And yet for all of this Christian influence, it seems that the United States is rapidly becoming a pagan nation. It’s tempting to think that we should be fighting social issues and not waste time on “academic” topics like origins.

But what if there is a connection between origins and all these social issues? I suggest that there is, in fact, a very strong connection. The social issues many Christians find distressing are not problems in themselves, but rather symptoms of an underlying root cause—the loss of biblical authority stemming from attacks on the book of Genesis. Christian values cannot exist in isolation; they only make sense in light of the history recorded in Genesis. So as society increasingly rejects Genesis in favor of evolution or an old-earth creation view, it is a natural consequence that we will experience the decline of Christian America.

Where do Christian doctrines such as “marriage” originate? This doctrine goes back to Genesis. God instituted the family unit. He created Adam and then Eve from Adam’s side; and this was the first married couple. Genesis 2:24 tells us that this historic event is the reason for marriage. The Bible defines marriage as one man and one woman united in God for life. Jesus affirmed this in Matthew 19:4-6, and He quoted Genesis to prove His point.

But if the history in Genesis were not true, then why would mar-

riage have to be so defined? Why not a man and a man, or a man and a rock, for that matter? Without the foundational history in Genesis, marriage is reduced to simply a cultural trend—one that is subject to the shifting winds of human opinions and feelings. It’s not surprising that marriage is under attack today, since its foundation in Genesis is being undermined by evolutionary dogma.

Likewise, the sanctity of human life, human freedom, laws, and justice—all of these have their foundation in the literal, historical understanding of Genesis. And yet, Genesis continues to be attacked throughout our culture. We are told that millions of years of evolution resulted in all life on earth. And as more people reject biblical history, the more we will see the decay of Christianity. Individuals may believe in evolution and still behave in a Christian fashion, but their belief and behavior remain logically inconsistent. People will tend to act on what they believe. And the more people believe in evolution, the more they will behave as those who reject God as Creator.

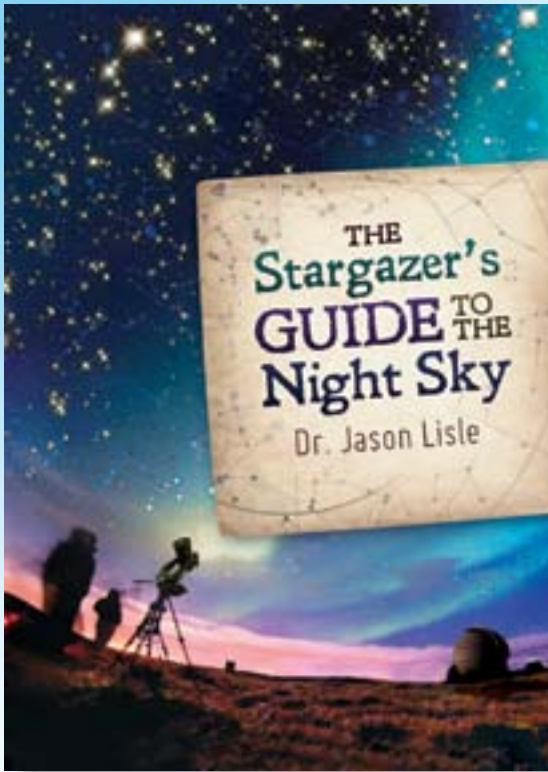
If we are ever going to see America turn back to God, we must faithfully teach and defend the Bible—starting with the creation account in Genesis. ●

*Dr. Lisle is Director of Research at the Institute for Creation Research and received his Ph.D. in Astrophysics from the University of Colorado.*





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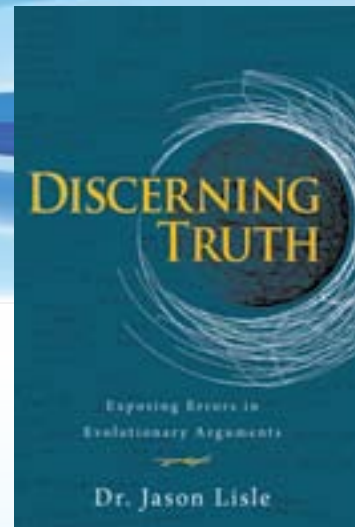
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