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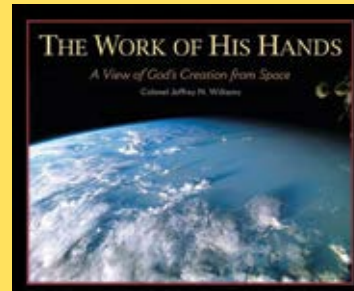


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A Mother's Influence

How do you teach your children about creation? We sometimes make this challenge more difficult than it really is. You don't need a degree in science, and previous experience digging for fossils isn't a requirement. Expertise in theology, a jaw-dropping testimony, or years of church service aren't necessities. You simply *introduce your child to the Creator of the universe.*

Seek to lead your little one to the Lord at an early age. After they've become a believer, the Holy Spirit becomes their Helper, leading them to a deeper understanding in spiritual matters. He also helps you in teaching your children about their Creator.

Foster a sense of wonder. Let them experience the wonders of creation—take them to Grand Canyon, on nature walks, and to museums. Catch fireflies and stargaze. Give them relaxed environments full of unstructured time to explore and discover the majesty of God's handiwork.

Provide an environment of curiosity—welcome the “what if” and “what about” and never-ending “why” questions. Don't discourage them if you're unsure of the answers. Don't be afraid to say “I don't know, but I know where to look. Let's find out together!” Teach them where to go for answers, and establish the Bible as the ultimate authority. Don't worry about *the chicken or the egg questions*—you've got this!

Equip yourself and your kids with biblical and scientific knowledge. ICR was established to help your family understand how science confirms the Bible. ICR offers resources to make your job easier: ICR.org, books, articles, DVDs, radio programs, and events. Learn the problems of evolution and become confident in what the Bible says about creation. As a parent, God has placed you in a strategic position in your child's life.

Your relationship with your child gives you a position of influence like none other on Earth. You can diminish the impact and even silence the voices from evolutionary sources.

Be a good ambassador of Christ in your home. Be kind. It's easy to bark commands when you have limited sleep and a hectic schedule, but take the time to demonstrate respect for your children. When you are a good representative of Christ in the home—when you exhibit the love of Jesus—your children will most likely want to identify with you and the things you value.

“You are the keeper of their childhood and everything precious to them.”

Examine how you treat your children. Do you treat them as worthy treasures, made in the image of God?

Take advantage of opportunities as they come up—the teachable moments. You have the advantage of being there for your child today. *You can't count on both of you being there tomorrow.* My own dear mother went to be with the Lord a few weeks after

my 20th birthday. I watched her take her last breath and felt sudden, smothering panic. And the silly thing that came to my mind in that tragic instant was that I forgot to ask her how to make her banana pudding. The need to know the recipe was, obviously, insignificant—but the longing to hold on to my mother was monumental. Along with the devastation of losing my best friend, I remember feeling the loss of everything she was and her wealth of experiences and wisdom—memories, stories of our heritage, knowledge from her education and experiences, her unique perspective on life, her presence, and her love. I can assure you, your child would feel the same devastating loss if you went to be with the Lord today. You are the keeper of their childhood and everything precious to them.

This Mother's Day, embrace the privilege of being your child's mother. Share what the Lord has poured into your life. Don't miss the opportunities. Teach your child the wonders of creation and the sweetness of walking through life with their Creator.

Jayme Durant

Jayme Durant

EXECUTIVE EDITOR



HOW IMPORTANT IS A RECENT CREATION?

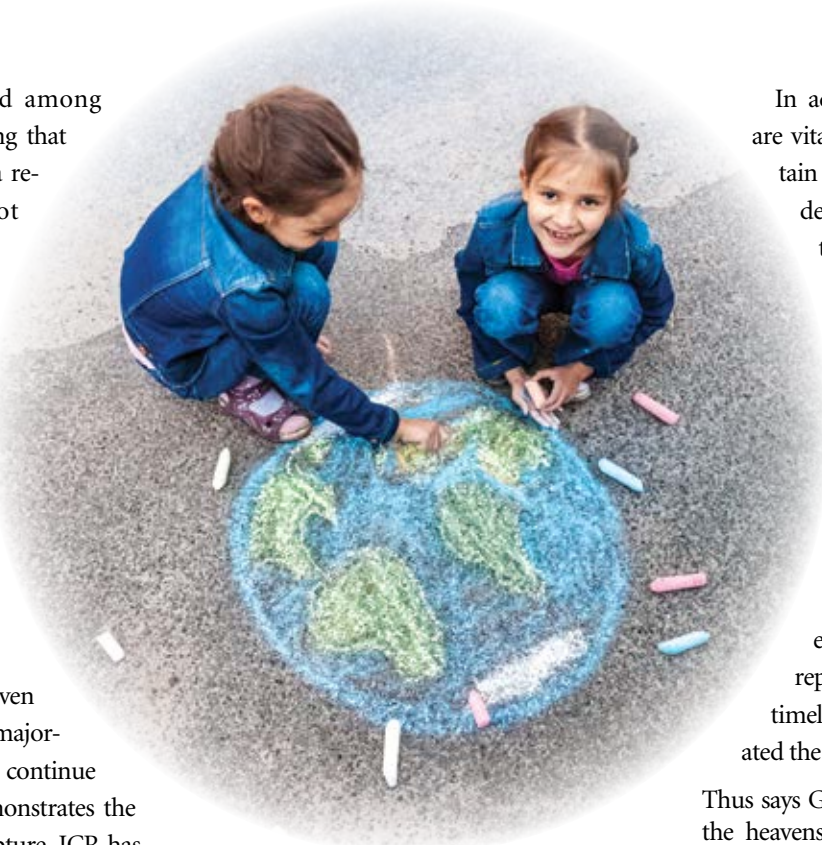
H E N R Y M . M O R R I S I I I , D . M I N .

Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

— REVELATION 14:6-7 —

There’s a growing trend among evangelical Christians insisting that the Bible does not demand a recent creation—certainly not the creation in six literal days that the Institute for Creation Research declares to be true. In fact, one of the more frequent accusations we receive from some who insist they are evangelicals is that ICR is actually hindering evangelism by maintaining a position that has supposedly been proven by “all of science” to be false.

But science has not proven recent creation to be false. A majority of scientists, it is true, do continue to deny the science that demonstrates the accuracy and validity of Scripture. ICR has documented enormous amounts of scientific evidence that confirm the biblical record of a recent creation. The thousands of articles and hundreds of books, booklets, DVDs, and seminar training sessions have provided ample evidence verifying the accuracy of the history recorded in Scripture.



And though such evidence may well never convince those who reject the God of creation, the Bible itself should be the convincing argument for those who claim they have been twice-born by the supernatural power of the Creator (Ephesians 4:24).

In addition to the science, there are vital spiritual reasons to be certain that recent creation did indeed happen just as the Bible’s text describes—and that the rejection of that clear message is a most dangerous heresy.

Textual Issues

Scripture clearly presents God as the Creator of all things. Not only is this obvious in the opening of Genesis, but the rest of Scripture is replete with the theme that the timeless God of eternity past created the universe.¹

Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it. (Isaiah 42:5)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through

Him, and without Him nothing was made that was made. (John 1:1-3)

The written text does not imply, much less demand, long ages or indeterminable, gradual processes that took eons to complete the world as we know it. Instead, creation was instantaneous as God spoke it.²

By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth...For He spoke, and it was done; He commanded, and it stood fast. (Psalm 33:6, 9)

It has long been the historical position of the Reformation that God's revealed and written Word cannot be changed or superseded. *Sola Scriptura* was the battle cry of this revival—"Scripture alone" would be the church's foundational authority. And God requires an accurate and precise reading of that written Word.³ God's written Word must not be altered or deconstructed in any way.⁴

You shall not add to the word which I command you, nor take from it. (Deuteronomy 4:2)

All our deliberations regarding creation essentially flow from how we view Scripture. The higher our regard for the words of the text, the more careful we are with the interpretation of the text. The more we use the other words and passages in Scripture to define and clarify a given text of Scripture, the less we are inclined to allow extra-biblical information to alter the obvious rendering of that text. The further away an interpretation seems to be from the clear reading and face value of a passage, the more likely such an interpretation will be subject to human error and come into conflict with other axioms of God's Word. Scripture interprets Scripture.

Issues Regarding the Nature of God

Romans 1:20 makes the clear claim that the created things show the "invisible" nature of God—"even His eternal power

and Godhead." The triune Godhead is certainly in view, and not only the Trinity but also the nature of that Godhead. But we need to be reminded that whatever is revealed to us through the created things (the creation) should not contradict what is revealed in the written Word. Rather, the writings clarify the "invisible" things. Human understanding of the nature of the creation should never override the clear written words of the Creator.

The Preeminent Attribute of God Is Holiness

God's nature is what both drives and limits His revelation of Himself to His creation. If anything in Scripture is consistent within its definition, then the unique holiness of God is clearly stated.⁵

"For I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done."

— ISAIAH 46:9-10 —

No one is holy like the LORD, for there is none besides You. (1 Samuel 2:2)

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" (Revelation 4:8)

Because of His holiness, God cannot lie (Titus 1:2). Whenever He reveals anything, He must reveal the truth about Himself and His nature.⁶ This is the crux of all rebellion against God. The Creator God is "the truth" (John 14:6), and the originator of lies is the archenemy, Satan (John 8:44). Even though the lies he uses may contain some truth, they still oppose God's *full* truth as it is revealed in His creation and His Word.

Lies oppose the revelation of truth in the created things (universe).

Lies oppose the revelation of truth in the written Word (Scripture).

Lies oppose the revelation of truth in the new creation (salvation).

The Most Obvious Attribute of God Is His Omniscience

The idea that God used any type of evolutionary process to "create" His world contradicts Scripture's presentation of God as the omniscient Creator. The Bible leaves no doubt that God's knowledge is clear and immediate, not progressive.⁷ God knows all there is to know.⁸ God's decisions are unchangeable and without confusion.⁹ God's specific will and pleasure are always implemented.¹⁰

God's omniscience demands that He create absolutely and only the best "things," whether at the scale of the universe or the scale of the molecule. He could not and would not experiment. Since He knows, He must do. He could not and would not produce an inferior product. He must create, shape, and make only that which is good. Evolution demands both experimentation with creation and the creation of inferior forms.

In evolution, there is no permanent "good."

The Most Impactful Attribute of God Is His Love

The issue of a recent creation also impacts how we view what is good versus what is evil and how that fits with God's character. Conversations about good and evil are universal throughout the world, regardless of how the terms are defined. Few people deny evil exists, but there's plenty of discussion about what it is. Genesis 3 records the events that altered creation—when "death spread to all men" (Romans 5:12) and the whole creation began to "groan and labor" (Romans 8:22). After Adam's open sin and conscious rebellion (1 Timothy 2:14), all of humanity was separated from their Creator by "trespasses and sins" (Ephesians 2:1). It would take the infinite love of that Creator to make us "reconciled to God through the death of His Son" (Romans 5:10).

If the evolutionary story is true, then

untold millions of living creatures died long before Adam sinned and brought about the judgment of death upon all living things.¹¹

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned... (Romans 5:12)

Biblically speaking, death is, in its most succinct form, separation from the life of the Creator. Death has its fruit—the body decays back to the dust of its origin. But death is much more than the cessation of activity. Death is a disconnection, a disharmony, a dislocation from the source. Death severs us from God.

It would not fit the loving nature of God to exploit the senseless death of millions of life forms before passing sentence on Earth because of Adam's sin. Nor could God use the wasteful and cruel processes of naturalistic evolution to tell us about His invisible nature. When we try to unravel the story of what God did in ages past, we must be sure that we tell the story with God's holiness, omniscience, and love as the major features.¹²

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:8).

The Substitution of Jesus Christ

A literal interpretation of the opening chapters of Genesis is foundational to the gospel message. In the Bible, physical death is identified as absolutely necessary to accomplish the atonement for sins. The Bible specifically teaches that “without the shedding of blood there is no remission” (Hebrews 9:22). This teaching is woven throughout Scripture. It is the “blood of Jesus Christ His Son [that] cleanses us from all sin” (1 John 1:7).¹³ How is it possible to separate this formal and demanding requirement from physical death?

There is no question the Bible teaches

that it was necessary for Jesus Christ to die physically in order to accomplish the payment for our sins (Hebrews 2:14-18). Jesus participated in flesh and blood because that is what we are made of! He did it so that He could destroy the devil's power of death. Jesus was obligated to become flesh and blood in order to accomplish reconciliation. This physical offering was done in the flesh, done once, and done with and for eternal consequences (Hebrews 10:12-14). If there were eons of pain, suffering, and death before the rebellion of Adam brought death into the world, then a whole sweep of biblical teaching is thrown into the black hole of allegory. Worst of all, the sacrificial death of our Lord Jesus becomes unnecessary.

If there were eons of pain, suffering, and death before the rebellion of Adam brought death into the world, then a whole sweep of biblical teaching is thrown into the black hole of allegory. Worst of all, the sacrificial death of our Lord Jesus becomes unnecessary.

Only the Creator Can Conquer Death

The Bible says that death is an intrusion, a punishment for the creatures' rebellion against their Creator, and that one day there will be a restoration, a reconciliation of all things that will eliminate death. But the Bible also says death must be defeated. The Creator Himself must conquer it.

- The Creator pronounced the sentence of death (Genesis 3:19).
- The Creator will overcome death (1 Corinthians 15:20-26).
- The Creator has life in Himself (John 1:4; John 8:12; John 11:25).
- The Creator must give His life to give us life (John 10:11-28).
- The Creator grants eternal life to all who believe His words (John 12:50).

If death is normal and good, as it must be if God used it to “create” living creatures, then the physical death of Jesus Christ becomes not only unnecessary but meaningless.


How, Then, Should We Interpret Scripture?

Given all that God has done to convey who He is and what He wants us to know, how should we approach His Word? Do we try to foist a “system” on that which God has inspired? Do we, by our scholarship, filter out the life of the Word? Are we, by our fallible science, polluting the pure milk of God's spiritual food?

How can we, with our fallen minds, understand His holy communication? What method can rightly bring us before His written Word? Can the mind of man privately decide what God's Word means? What is the correct interpretive process?

May I humbly suggest that the best process is the one with the least human involvement? Surely the God of our salvation knows our limits. Surely the One who has caused His revealed Word to be recorded knows how to communicate with clarity.

Given what we know about ourselves and our universe, what more respect and honor can we give to God's Word than to let it say what it says? Perhaps the best interpretation is the least interpretation.

I will worship toward Your holy temple, and praise Your name, for Your loving-kindness and Your truth; for You have magnified Your word above all Your name. (Psalm 138:2) 

References

1. See also Isaiah 42:5; Isaiah 45:12; John 1:4-14; Colossians 1:16; Hebrews 1:1-3; Revelation 4:11.
2. See also Psalm 148:5; Isaiah 45:12; 2 Corinthians 4:6.
3. See also Psalm 19:7-8; Psalm 119:172; Proverbs 30:5-6.
4. See also John 10:35; 2 Peter 1:20; Revelation 22:19; 2 Samuel 22:13; Psalm 12:6; Matthew 5:18-19.
5. See also Exodus 15:11; Deuteronomy 32:3-4; Psalm 99:9; Isaiah 6:1-3; Revelation 4:8.
6. Psalm 89:33; Amos 4:2; Hebrews 6:16-18.
7. See also Psalm 104:24; Colossians 2:3; James 1:17.
8. See also Isaiah 46:9-10; Acts 15:18; Revelation 1:8.
9. See also Psalm 33:11; Ephesians 1:9-11; Hebrews 6:16-18; 1 Corinthians 14:33.
10. See also Psalm 135:6; Isaiah 46:9-11.
11. See also Romans 5:18; 1 Peter 2:24; John 3:3-5; 1 Peter 1:23.
12. See also John 3:16; 2 Corinthians 5:21; 1 John 4:9-10.
13. See also Ephesians 1:7; Hebrews 9:14; 1 Peter 1:19.

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Embracing Catastrophic Plate Tectonics

Some Christians hesitate to embrace the notion that the earth's outer surface is moving—and moved even more dramatically during the Flood year. However, tremendous amounts of empirical data suggest significant plate movement occurred just thousands of years ago.¹ Much of these data are independent of secular deep time and the geologic timescale. In addition, the catastrophic plate tectonics (CPT) model offers a mechanism for the flooding of the continents, the subsequent lowering and draining of the floodwaters, and a cause for the post-Flood Ice Age.

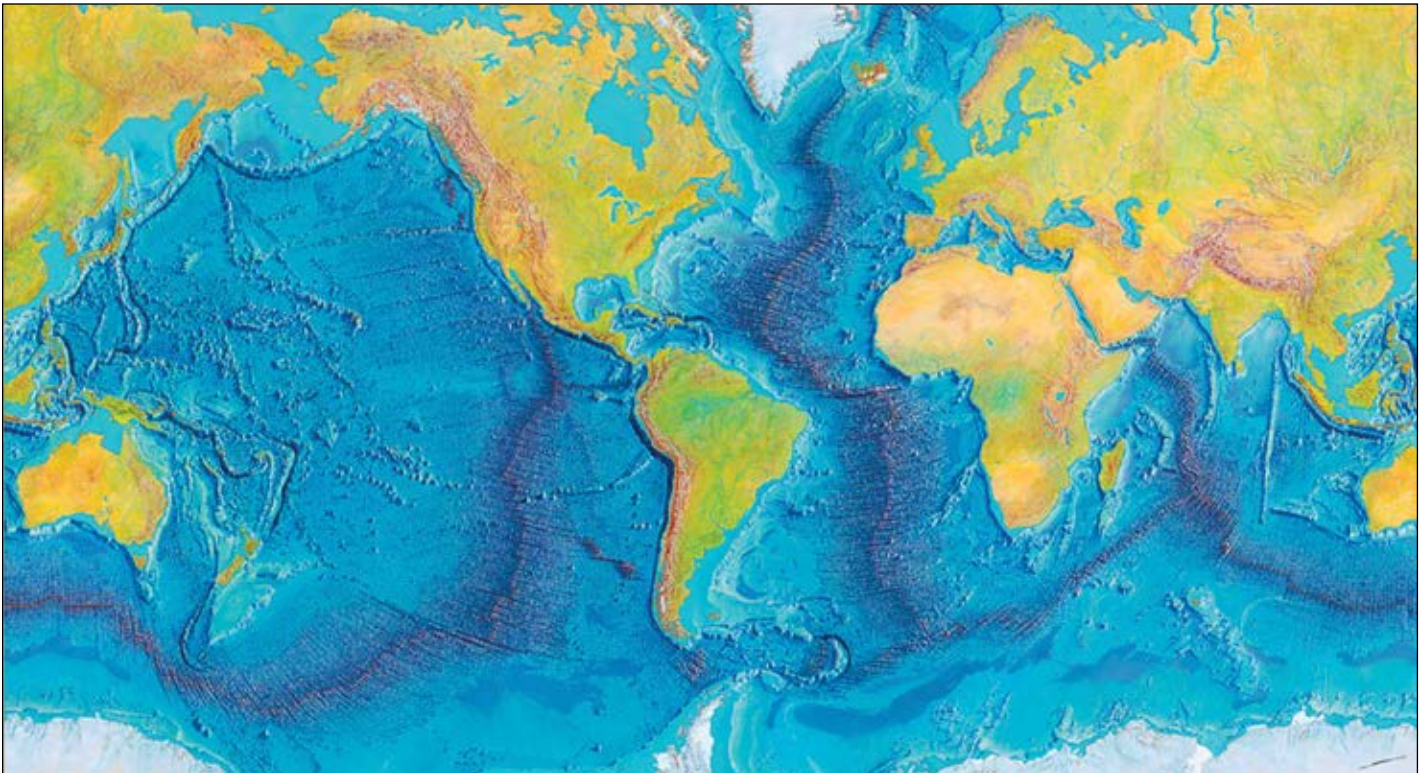


Figure 1. Bathymetry map of the ocean floor showing the presence of dark gray-colored ridges (subsea mountain ranges) in every ocean.

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Continental Drift

Geologists derive the theory of plate tectonics from much data collected over many decades. In the early 20th century, Alfred Wegener examined how the continents seem to fit together like a puzzle and matched fossils and mountain ranges across vast oceans to suggest that the continents had split in the past. At the time, his ideas were ridiculed and ignored. It was not until the 1960s, after immense quantities of oceanographic data were collected, including the publication of Harry Hess' hypothesis of seafloor spreading² and J. Tuzo Wilson's early work on plate tectonics,³ that secular geologists slowly accepted these ideas. Nearly 50 years after Wegener first proposed the concept of continental drift, the secular community was overwhelmed with empirical data and reluctantly acknowledged plate tectonics.

Rapid Seafloor Spreading and Runaway Subduction

If continents split, we should find evidence to support these movements under the oceans. In the 1950s and 1960s, geologists discovered that the ocean crust is very young compared to many of the rocks on the continents. In fact, the oldest ocean crust goes back to a brief episode in the Flood during the deposition of the Jurassic system. And at every ridge, the crust gets systematically older in both directions. Although secular ocean floor maps claim ages in millions of years, they do seem to be correct in a relative sense. Older age dates usually indicate older rocks. In addition, a tremendous amount of data affirms seafloor spreading independent of absolute dating methods.

Consider, for example:

- (a) The temperatures recorded from wells in the ocean crust and the heat flow measured near the ocean ridges show a systematic pattern of cooling with distance from the ridges in both directions. Sclater and Francheteau originally defined a relationship between heat flow and distance from the ocean ridge in 1970 that still holds today.⁴ This empirical data set is not dependent on any dating methods, absolute or relative.
- (b) The magnetic reversal "stripe" pattern shows symmetry on each side of the ocean ridges, supporting simultaneous seafloor spreading outward in both directions from the ridges. The overall symmetry to this data cannot be merely dismissed. The patterns initially observed by Heirtzler and his colleagues for the ridge southwest of Iceland show a near-perfect symmetry for 200 km in both directions about the ridge.⁵ The raw magnetic anomalies are based only on distance from the ridges and not on the secular ages of the rocks.
- (c) The presence of the ocean ridges suggests a common origin by seafloor spreading. Ocean ridges are found in every ocean of the world (Figure 1). The ridge system extends 45,000 miles, connecting all of the seas. They consist of huge, linear mountain chains rising 10,000 feet above the abyssal plains with a rift valley at the center, actively spewing out basaltic magma.

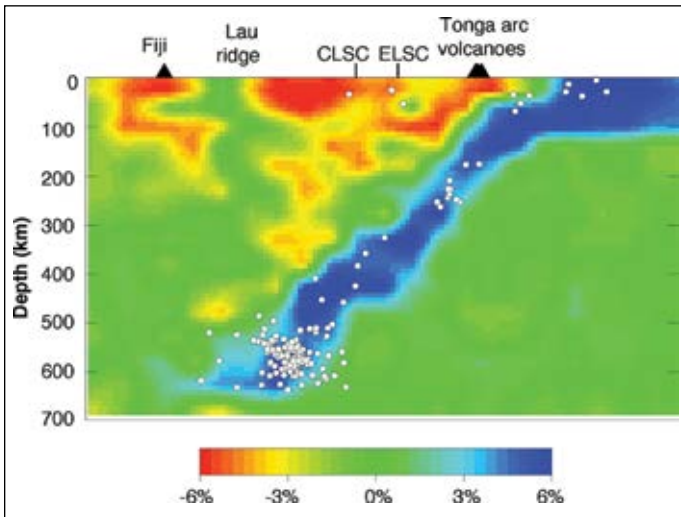


Figure 2. P-wave tomography under the Tonga Trench, Pacific Ocean. The blue shows the colder ocean lithosphere descending down into the mantle to a depth of nearly 700 km (435 miles). The white dots represent earthquake foci.

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Figure 3. Thick, black pseudotachylyte (PST) layers in a subduction zone on Kodiak Island, Alaska. The PST layers are nearly a foot thick, indicating extraordinary amounts of frictional heat during runaway subduction.

Image Credit: Copyright © Tim Clarey.

(d) The internal images of the mantle (tomography) show visible lithospheric slabs of oceanic crust going down hundreds of miles beneath ocean trenches and into subduction zones (Figure 2).⁶ These are not merely faults, as some have proposed,⁷ but 62-mile-thick slabs of brittle, dense rock descending into the mantle. The cooler temperatures exhibited by these subducted slabs of rock create a thermal dilemma for the secular and old-earth geologists, who must demonstrate how these slabs remained cold for millions of years. Colder, subducted slabs are best explained by runaway subduction just thousands of years ago during the great Flood.⁸

(e) Creation scientist Dr. John Baumgardner first found evidence of runaway subduction in his computer modeling. He found that once the older, colder, originally created oceanic crust and lithosphere began to subduct, it would speed up and drop into the less-dense hot mantle like a fishing weight in water. He suggested rates of movement of meters per second, not centimeters per year as secular scientists like to suggest. Recent discoveries in Alaska confirmed these rapid subduction rates. Rocks found on the edge of a subduction zone on Kodiak Island have exhibited frictional melting and the formation of thick pseudotachylyte (PST) from the rapid, runaway subduction (Figure 3).⁹

Empirical data, independent of the chronostratigraphic timescale, demonstrate that the modern ocean lithosphere was completely recreated in a conveyor-belt fashion at the ridges during the Flood, causing systematic spreading in both directions.

CPT Explains the Pattern of Earthquakes and Volcanoes

Maps of current earthquake activity define the boundaries of the majority of the plates (Figure 4). Earthquake epicenters still clearly trace the boundaries of discernable and coherent lithospheric plates even today, nearly 4,500 years after most of the plate movement ceased. Further support for these plate boundaries is shown by the linear chains of volcanoes found along the edge of the Pacific plate, associated with the Pacific Ocean’s “Ring of Fire.” In addition, many of the major mountain ranges of the world also follow the edges of active plate boundaries, such as the Andes and Himalayas. These

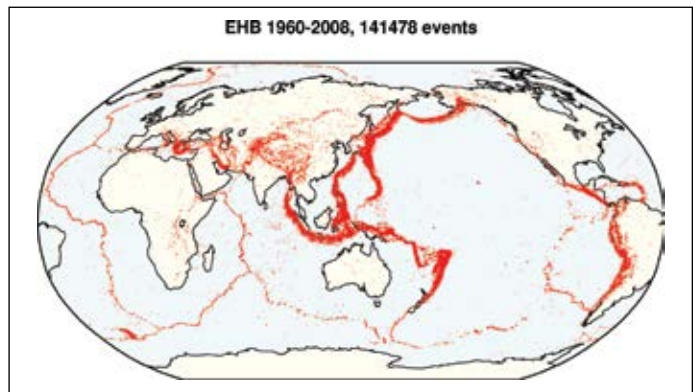


Figure 4. Map of earthquake epicenters showing clearly marked outlines of the tectonic plates. The thicker red bands represent epicenters clustered along subduction zones by plotting the foci at the surface as shown in figure 2.

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long, linear chains of mountains run parallel, and in close proximity, to many of the convergent-style plate boundaries. This explains many of the world's largest and deepest earthquakes.

CPT Explains the Flooding of the Continents

The Bible plainly states that the “fountains of the great deep were broken up, and the windows of heaven were opened” during the initiation of the Flood (Genesis 7:11). In terms of CPT, the breaking up of the fountains of the great deep may be a description of the rifting that took place at the ocean ridges and even within continents.¹⁰ Obviously, the rainfall described as the opening of the “windows of heaven” must have contributed to the Flood. Additionally, because newly created oceanic lithosphere is hot, less dense, and more buoyant, the CPT model provides another source for water to completely flood the continents. After its formation at the ridges, the freshly formed, lower-density oceanic lithosphere simply pushed up the top of the seafloor from below, displacing ocean water and forcing it on land. Creation geologist Dr. Andrew Snelling calculated that this elevated seafloor could have raised the global sea level by as much as 1.6 km, greatly helping flood the continents.¹¹

Rapid movement of the plates during runaway subduction further supplied tsunami-like waves to wash across the land, helping deposit blanket-type sediments across continents. Recent numerical modeling by Dr. Baumgardner has found that repetitive tsunami waves, caused by rapid plate movement, could result in water accumulation more than a kilometer (0.62 miles) deep on the continents, contributing to the flooding.¹² The runaway subduction model also provides a mechanism to lower the continental crust about two miles in the proximity of the subduction zones, causing more extensive flooding of the land and creating room for thousands of feet of sediment.⁸

Subsequent cooling of the newly created ocean lithosphere later in the Flood year (after Day 150) offers an explanation for the lowering of the floodwaters. The 62-mile-thick ocean lithosphere cooled and sank, lowering the bottom of the oceans and drawing the water back off the continents and into the ocean basins.

CPT Explains the Conditions Necessary for the Ice Age

Finally, CPT provides a mechanism for the Ice Age that occurred at the end of the Flood. A hot, newly formed ocean crust would have provided tremendous amounts of heat to the ocean waters above. This would have raised the overall temperature of the ocean and caused a greater amount of evaporation, resulting in staggering amounts of precipitation.¹³ The increased volcanic activity from the subduction zone volcanoes within the Ring of Fire and elsewhere late in the Flood would have placed huge volumes of ash and aerosols into the atmosphere, cooling the climate most noticeably in the higher latitudes.¹³

The distinctive magmas generated by the partial melt of subducted ocean lithosphere provide the perfect recipe for explosive, ash-rich eruptions. These types of volcanoes (stratovolcanoes) are highest in silica, making them thicker and more explosive.¹⁴ The net result of hotter oceans and tremendous silica-rich volcanic activity brought on from plate motion would be enough to start a widespread Ice Age. As commonly observed across the bulk of the ocean basins, basalt-rich magmatic volcanoes (shield volcanoes) do not produce the necessary ash-rich explosions to generate sun-blocking aerosols.¹⁴ Only subduction provides these ash-rich magmas. Finally, as the ocean water slowly cooled and volcanic activity diminished over the centuries after Flood, the Ice Age would have ended as abruptly as it began.¹³

Summary

Creation geologists who advocate CPT do not claim to understand all aspects of the theory, but they accept it as a sound working model steeped in empirical data. Secular and creation scientists alike debate how subduction is initiated¹⁵ and how the major continents originated,¹⁶ but most do not use this lack of understanding to question the overall validity of plate tectonics and/or the CPT model.

Catastrophic plate tectonics presents a mechanism that explains much of the geology that scientists observe and measure. The overwhelming geological evidence supports the conclusion that catastrophic plate movement occurred just thousands of years ago and contributed to the flooding of the earth. ❧

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Examining Thermoluminescence Dating

The most common method for dating artifacts and biological materials is the carbon-14 (^{14}C) method. However, it poses a serious problem for deep-time advocates because it cannot be used for dating anything much older than 50,000 years. After that time virtually all measurable ^{14}C should be gone.¹ So a substantial gap exists between dating objects less than 50,000 years old and more than one million years old.² The relatively new luminescence dating technique attempts to fill this gap.^{2,3}

Many archaeologists use this method to date pottery and, consequently, the sedimentary layers in which they appear. Pottery contains certain crystalline materials.⁴ When pottery gets covered in the ground, radiation from the earth starts to energize (excite) the electrons of these crystalline materials, putting them into “trap states.” This is a measure of the *radiation dose*. The longer the pottery is in the ground, the more radiation dose it will absorb, causing more electrons to be excited into trap states. When scientists pull pottery from the ground, they use heat or lasers to de-excite these electrons out of their trap states back to their original state. This causes the electrons to give off light. Scientists measure the amount of light to get the *total measured radiation dose* (TMRD). They divide this by an assumed *radiation dose rate* (RDR) to estimate the pottery’s age.

At this point, the method seems to be a straightforward concept. However, problems arise from assuming a uniform radiation dose rate over any significant period of time and assuming that the TMRD resulted from the object or artifact being in a strictly constrained environment identical to that in which it was found. Both assumptions be-



Luminescing pottery.

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come less realistic with the passage of time.

Another problem with the TMRD is the calibration of the detector, since different crystals in an artifact can contain different amounts and/or types of luminescence material. For example, a lithium fluoride crystal can preferentially respond to gamma thermal neutron, beta proton, or alpha particle radiation depending on whether it is constructed from ^6Li or ^7Li or a mixture of the two and what trace elements are included in its matrix.^{5,6}

The constancy of the RDR is even more problematic because it’s based on the uniformitarian assumption that the RDR has been constant. However, it’s well known among radiation physicists that RDRs vary with location, season, solar activity, and even time of day.⁷

Like most dating methods used by secularists, many assumptions are built into their speculations and hypotheses. All the assumptions mentioned above presume the secularists’ deep-time bias about conditions they haven’t observed. Therefore, luminescence dating results should be

regarded with skepticism and the accompanying caveats clearly stated. Instead, we should trust the Word of the One who was there at the beginning as recorded in the book of Genesis. ❧

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Skateboarding and Darwinism

Back when my bones were less brittle and muscles more malleable, skateboarding was my passion. I remember how happy I felt raising my arms in victory the first time I ollied over a trash barrel tipped on its side. I didn't ride just to get from point A to point B but to learn and invent new tricks, express creativity, and triumph over challenging street obstacles. Later, I realized that skateboarding poses a big challenge to Darwinian evolution. Let me explain.

Most who believe Darwinism assert that natural selection of DNA mutations crafts new and improved creature features. This imaginative model suffers from a complete lack of scientific support. For example, nobody has reported an almost-bird that finally evolved a beak. Nowhere has an almost-whale finally lost its body fur to become a whale. Instead, science shows that God's created kinds possess the key body parts that help them fit into their various environments. But those who want to deny the Bible must come up with an origins tale that excludes the Creator. Today, Darwinism fills that role.

According to Charles Darwin, natural selection adjusts body parts a little bit every generation by "short and sure though slow steps."¹ In this view, the adjustments—the evolution—take place only if those members of the population that did *not* make the adjustment die. In other words, evolution supposedly happens when the creature faces a life-or-death scenario and changing is a matter of survival. But scores of creature habits, abilities, and biological designs make no survival difference at all—like skateboarding.

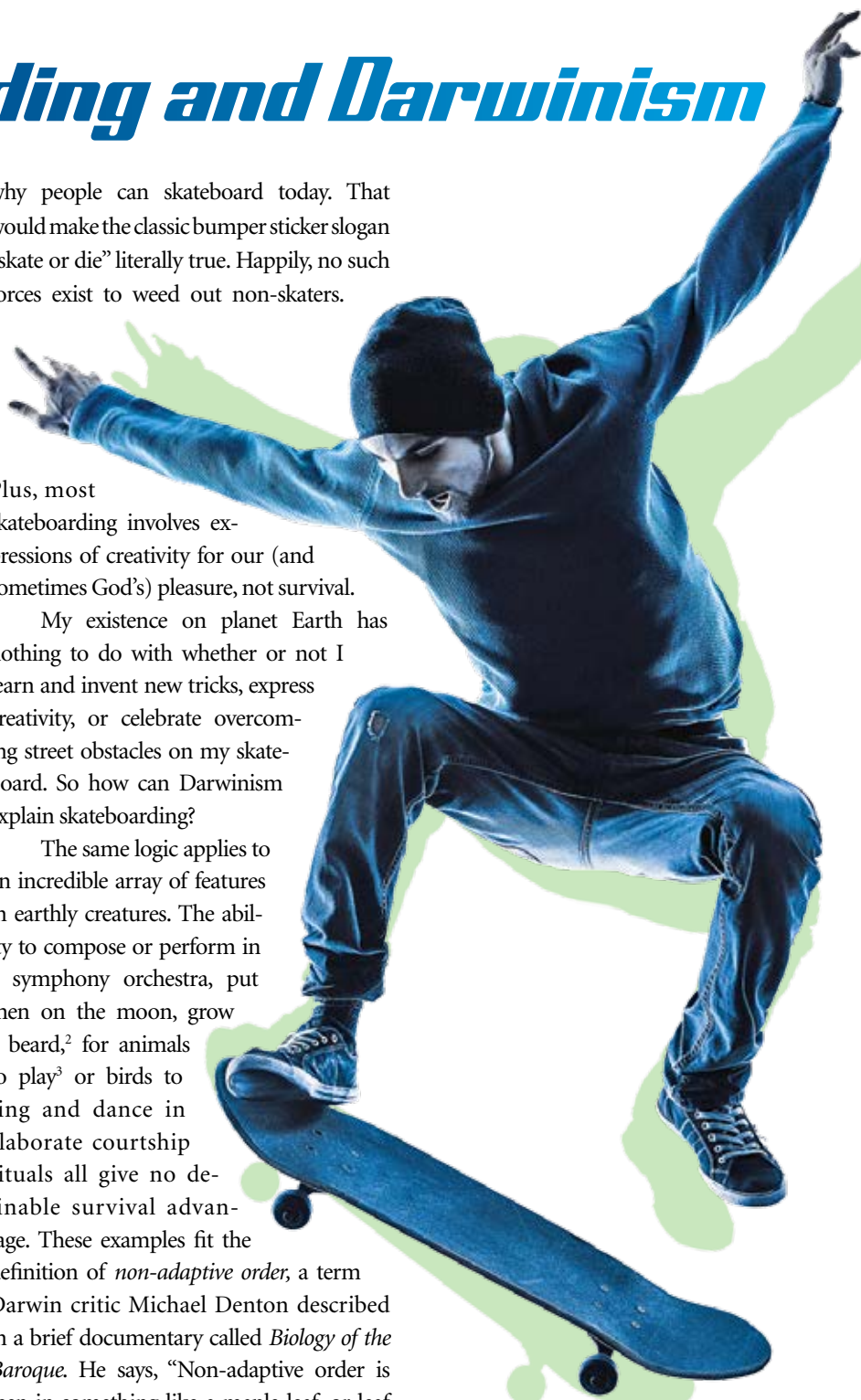
Darwinists might imagine a scenario where some skateboard-phobic predator or parasite attacked and killed all humans who could not or would not ride a skateboard. This is how Darwinists would then explain

why people can skateboard today. That would make the classic bumper sticker slogan "skate or die" literally true. Happily, no such forces exist to weed out non-skaters.

Plus, most skateboarding involves expressions of creativity for our (and sometimes God's) pleasure, not survival.

My existence on planet Earth has nothing to do with whether or not I learn and invent new tricks, express creativity, or celebrate overcoming street obstacles on my skateboard. So how can Darwinism explain skateboarding?

The same logic applies to an incredible array of features in earthly creatures. The ability to compose or perform in a symphony orchestra, put men on the moon, grow a beard,² for animals to play³ or birds to sing and dance in elaborate courtship rituals all give no definable survival advantage. These examples fit the definition of *non-adaptive order*, a term Darwin critic Michael Denton described in a brief documentary called *Biology of the Baroque*. He says, "Non-adaptive order is seen in something like a maple leaf, or leaf forms where you have extraordinarily complex and beautiful patterns for which you can't imagine what [specific] function that pattern serves."⁴ If it looks like it has nothing to do with survival, how could a sheer need for survival have made it? Many features and capacities, like skateboarding, challenge Darwinism and reflect the Creator's appreciation for beauty and variety. ❧



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How Theology Informs Science

Theology was once “the queen of the sciences,” but many in our increasingly skeptical society now regard it as a pointless field of study. After all, why study the Bible if it is merely a human work? Obviously, the study of God and His Word is meaningful only if God actually exists!

Since biblical skeptics claim that God doesn’t exist, they would argue that theology—unlike “real” disciplines such as physics, chemistry, and mathematics—makes no meaningful contribution to human knowledge. For example, physicist and professing atheist Lawrence Krauss states:

Indeed, I have challenged several theologians to provide evidence contradicting the premise that theology has made no contribution to knowledge in the past five hundred years at least, since the dawn of science. So far no one has provided a counterexample.¹

Contrary to this assertion, counterexamples do exist. Not only is good, Bible-based theology essential for a proper relationship with our Creator, but it also contributes to our understanding of the natural world. Usually its contributions are subtle, but sometimes they are surprisingly direct.

The Christian worldview makes science possible.² Because science relies on observation, scientific studies are pointless unless the information about the world provided

to us by our senses is trustworthy. How do you know that what you are observing is truly real? How do you know that you are not actually a disembodied brain being fed electrical stimuli to make you think you are reading this article? Because God is faithful and truthful, we would expect our senses (which He created for us) to be generally reliable sources of information about the world around us. Likewise, with the relatively infrequent exception of miracles, one expects the universe to behave in an orderly, predictable manner, since “God is not the author of confusion” (1 Corinthians 14:33).

Good theology provided crucial insight that led to the discovery of conservation of energy, one of the most important laws in physics. Intuitively, we think of energy as the capacity to make something happen. This rule states that energy cannot be created or destroyed, although it can be transformed from one kind to another.

James Joule discovered that the amount of friction needed to raise the temperature of one pound of water one degree Fahrenheit consistently resulted from the same amount of mechanical work: 772 foot-pounds. This was an important step in the development of a formal statement of conservation of energy. In honor of his discoveries, physicists measure energy in units called *joules*. It is well known that Joule’s studies in this area were motivated by his

theology.³ Joule, a devout Christian, stated his belief that only God can truly create or destroy:

Believing that the power to destroy belongs to the Creator alone I affirm... that any theory which, when carried out, demands the annihilation of force [today, we would say “energy”], is necessarily erroneous.⁴

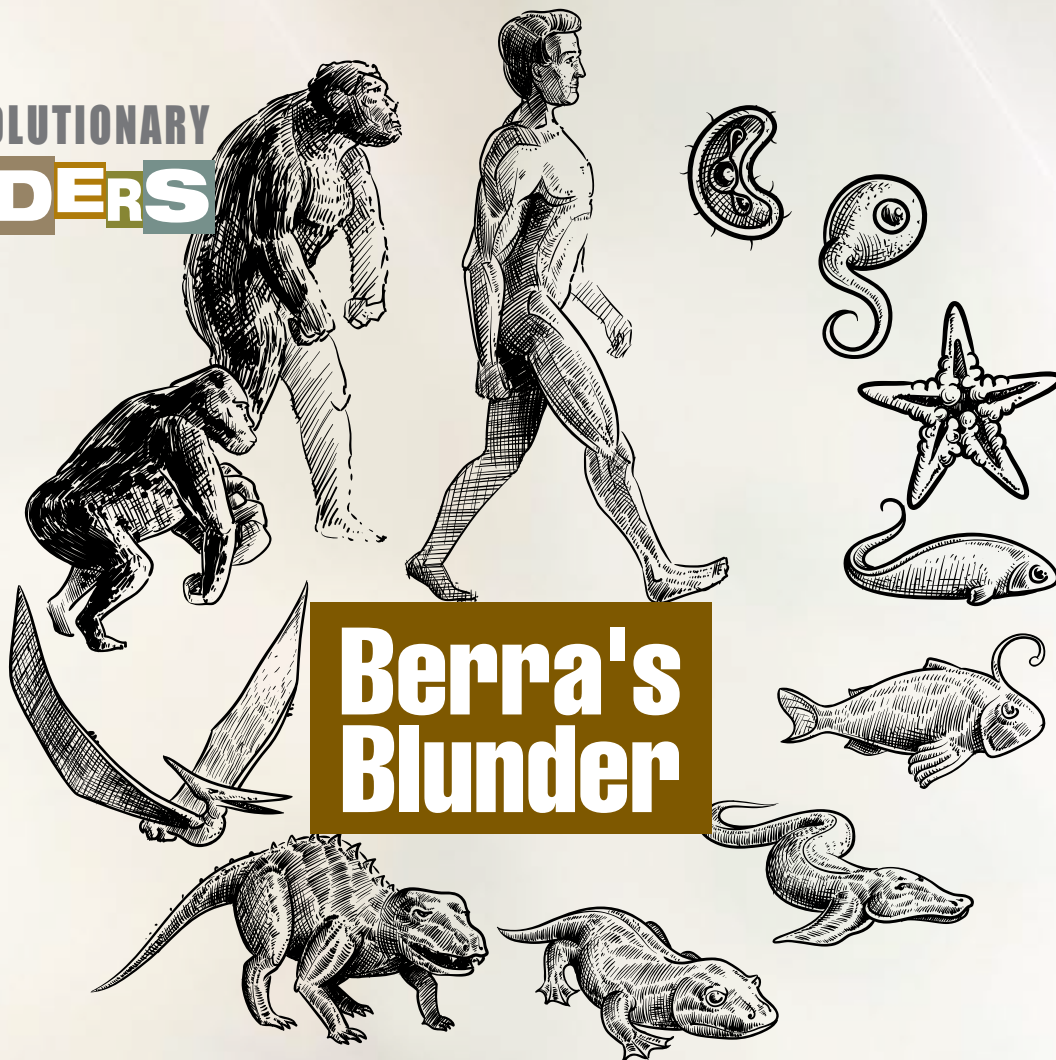
So, contrary to Krauss’ assertion, theology (particularly good theology) makes practical contributions to our understanding of the natural world.⁵ The Lord Jesus Himself said, “A good tree cannot bear bad fruit, nor can a bad tree bear good fruit” (Matthew 7:18). That the Christian worldview led to modern science provides additional evidence for the use of theology in our modern age. A right understanding of God and our relationship to Him yields practical benefits in both this world and the world to come. ✨

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Berra's Blunder

R A N D Y J . G U L I U Z Z A , P . E . , M . D .

Did you know airplanes evolve? A 2014 research article titled “The Evolution of Airplanes,” written by Duke University’s distinguished Professor of Mechanical Engineering Adrian Bejan, makes that very claim.¹ He begins with all the visible differences between a biplane and a jumbo jet. Airplanes have gotten bigger and faster over the decades. We could say airplane design evolves in the sense that it changes over time.

A second look reveals some common features like engines and wings. What is the best way to explain both the similarities and differences at the same time? Are we seeing a core common design enhanced with many ingenious variations? Or did all modern airplanes descend from a common, primitive airplane ancestor, evidenced by similar ancestral traits but with new features adapted to new conditions? These questions sound a

lot like those asked by evolutionists and creationists about living creatures. Bejan wrote his article to supply those answers.

Falsely Linking Airplane Design to Biological Evolution

First, we must know what Bejan means by “evolve.” He zigzags in his definition, initially saying, “Evolution means a flow organization (design) that changes over time.” The generality of this definition makes it uncontroversial—but almost useless. However, it eases acceptance of the far more specific, hotly disputed theory of evolution. For the rest of the paper, he uses biological evolution in the sense of a universal common ancestor that gave rise to life’s diversity by a long, natural process of modified descent. Bejan argues that the “evolution” of the “human-and-machine species” clearly depicts Darwinism.

His premise raises a couple of questions. Why must Bejan conjure up a “human-and-machine species” (whatever that is)? Can we reasonably assume that any “evolution” we observe in this mystical species accurately reflects natural processes?

Bejan makes a telling disclosure about evolutionary theory as he explains why we can’t use real organisms as examples of evolution.

In biology, evolution is largely a mental construct built on imagination, because the time scale of animal evolution is immense relative to the time available to us for observations. We cannot witness animal evolution, and this places the biology argument for evolution at a disadvantage. It would be useful to have access to the evolution of one species in real time.... The species to watch is the human-and-machine species.¹

The centerpiece of his case is the ar-



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they show that what biologists present as proof of “evolution” or “common ancestry” is just as likely to be evidence of common design.⁴

Those who commit Berra’s Blunder usually combine two elements. First, they miss how reasonable people might explain similarities and differences in a variety of ways simply because they have different perspectives. They overlook other possibilities, fixate on common descent, and insist that it is the only explanation.

Second, they also neglect to rightly distinguish between intelligent and unintelligent causes. They see an engineer exercise agency and then assume nature can exercise a similar type of agency. Advocates of design should be trained to spot Berra’s Blunder in evolutionary literature, such as the succession of airplanes within Bejan’s “The Evolution of Airplanes” paper. Once the blunder is spotted, just calling it Berra’s Blunder summarizes the discussion.⁵

Lessons Learned from Berra’s Blunder

Darwin set the stage for his followers to make Berra’s Blunder. It flows from the circular mental picture depicted in his writings. For him it was self-evident that common descent explains similar features. Darwin concludes, “The similar framework of bones in the hand of a man, wing of a bat, fin of the porpoise, and leg of the horse... and innumerable other such facts, at once explain themselves on the theory of descent with slow and slight successive modification.”⁶ Circular arguments are naturally self-certifying. Thus, common ancestry explains similar features, and similar features explain common ancestry. This is an axiom in evolutionary biology, an obvious truth to be assumed and used as a general explanation.

Apparently, it does not need experimental validation.

Accordingly, Bejan truly does expose that “the biology argument for evolution [is] at a disadvantage” since “evolution is largely a mental construct built on imagination.”⁷ This is no trivial observation. Bejan, like Berra, shows how their successions have no real observable intermediates. They are only conceptual. Fertile imagination, not evidence, fills the gaps. Conceptual intermediates join other major evolutionary presumptions like co-evolution, co-option, nature exercising agency, and convergent evolution. None of these flow from *observations* of discernable causes but are actually *declarations* built on mental pictures. One must ask: How much of the evolutionary scenario exists only in an evolutionist’s mind rather than reality?

Why does this problem of unbridled imagination persist? Evolutionary authority Stephen Jay Gould said that a “pillar” of evolutionary thought is *extrapolationism*, or scope. Evolutionists explain “large-scale results by extrapolation from short-term processes...[and] extrapolation to longer times and effects of evolutionary changes actually observed in historic times (usually by analogy to domestication and horticulture).”⁷ Extrapolation, in the sense Gould identifies, is not the same as an inference. It always invokes imagination to project from the known to the unknown—it’s clearly speculation. Intervening time or distance is usually proportional to how much conjecture is summoned. The larger the gap, the more extrapolation and imagination are needed.

However, similar features linked with imagination are not enough to establish whether two or more distinct entities are closely, remotely, or totally unrelated in an-

cestry. Just comparing similar features—or even DNA—to determine related ancestry is virtually always an inference with a probability of being right ranging from high to essentially zero. True relationships are fact-based connections, like a line of connected birth certificates.

The good news is that it doesn’t take any imagination to see the flying performance of an airplane or the phenomenal capability of birds. Bejan wonderfully documents how flying animals “converge on the same design—the same scaling rules—as the evolution of human fliers [airplanes],” and, “Yet, airplanes obey allometric rules that unite them with birds and other animals.”⁸ The same principles of design that exploit natural properties enables flight in both airplanes and birds. That fact is clearly seen.

Human engineering can be pretty amazing. The far-superior aerial acrobatics capability of birds testifies to the engineering genius of the Lord Jesus Christ.⁹ Let’s learn to recognize both elegant design in nature and the massive blunders evolutionists use to explain it away. ✂

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ICR in Russia with NASA Astronaut

J A Y M E D U R A N T

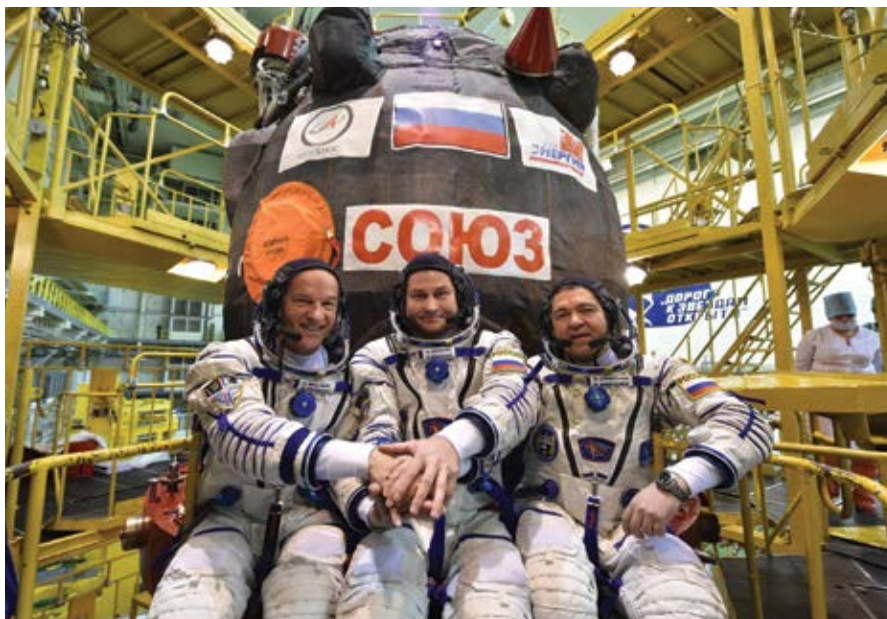
On March 18, 2016, NASA astronaut Col. Jeffrey Williams' family and friends gathered in an open field about three-quarters of a mile from the launch pad to watch the Soyuz rocket lift off. Col. Williams blasted to space for his six-month mission aboard the International Space Station (ISS). ICR's Public Events Ambassador Chas Morse and his wife Patti were there among the supporters. Col. Williams invited the Morses to share the week-long experience, joining his wife Anna-Marie, son, daughter-in-law, and other close friends during final preparations for his time in space.

The ISS orbits at 17,500 mph about 200 miles above Earth, but Chas and Patti

had the privilege of being in communication with Col. Williams during the mission. Only six hours after the launch, NASA broadcasted Col. Williams floating through the hatch, joining the other ISS crew members, and then speaking with Chas. The conversation closed with Chas saying, "ICR is praying for you and the entire crew."

Chas and Patti say the highlights of their trip to Moscow, Star City, and Baikonur include:

- The launch itself—nothing can compare to the power and magnitude of the blast. Chas said, "As we stood in the field, we could feel it pounding against our chests. It went into the clouds, and we couldn't see it, but we heard it for about five minutes after it disappeared."
- The moment of the launch, feeling a sense of finality—no turning back—and the danger. "Knowing at the time of the launch that our friend was in that rocket, going up to space, and his wife was standing right there next to my wife. In that instant, we felt love, concern, fear."
- The time spent with Col. Williams through the course of the week and activities they shared with his family and friends.
- The professionalism of both the American and Russian staffs and the strong partnership between the Russian space agency and NASA. Just think, 50 years ago the United States was in a heated space-



Above: Expedition 47 crew members NASA astronaut Jeff Williams and cosmonauts Alexey Ovchinin and Oleg Skripochka of the Russian space agency Roscosmos pose for a photograph in the Baikonur Cosmodrome in Kazakhstan.

Image credit: NASA

Cover and left: The Soyuz TMA-20M rocket launches from the Baikonur Cosmodrome on Saturday, March 19, 2016 (Friday, March 18, in the U.S.), carrying Expedition 47's crew into orbit to begin their 5 ½ month mission on the International Space Station.

Image credit: NASA/A. Gemignani

race with the Soviet Union.

- Other astronauts shared their faith in Jesus Christ and how they rely on the Lord as they serve in their positions at NASA.
- Col. Williams' fourth grandbaby—Hamilton—was born earlier in the week while he and Anna-Marie were in Baikonur watching the event on their phones and tablets, welcoming their new grandchild from about 7,000 miles away. The next morning, the group of supporters came together to pray for the newborn boy.
- Every time the people in their group were in situations where Col. Williams walked into the room on the other side of a glass window or behind a fence or barrier, he looked for his group, made eye contact with each of them, and seemed to be energized by the presence of those he knew and loved.

This is Col. Williams' fourth space flight and his third long stay at the ISS, where he will live about six months before he returns home in October. At that time, the 58-year-old will hold the NASA record

for the most cumulative days in space: 534. He is also the first American to be a long-term resident of the ISS for three separate expeditions. He has taken more photos from space than anyone else—well over 200,000. During this expedition, Col. Williams “will conduct hundreds of experiments related to plants, animals, cells, DNA, physics, and other areas”¹ and take two planned space walks. He is the first to interact live with social media followers while in space. He posts to social media almost daily about his experiences, work, and photos from the ISS.²

Col. Williams is bold about his faith. When ICR talked to him last year, he told us, “I don't find a conflict with true science—genuine science with integrity—and the Scriptures. I have found that in all cases where there is a conflict, it's not a conflict with the science, it's a conflict with the presupposition going in...I presuppose God. And I presuppose the truth of the Scripture.”³ Before this launch, at a press conference with thousands watching, he was asked what personal items he was taking to space.

He answered, “My Bible.”

Becoming an astronaut is no small feat. NASA is very selective about who gets to wear the coveted spacesuit. They are currently looking through approximately 18,000 applications to fill 10-15 astronaut positions. For obvious reasons, we tend to place astronauts on pedestals. They are truly the cream of the crop, but they are also human—they have emotional highs and lows, physical challenges, and intellectual and spiritual questions. They have families and friends, and like us, they need love and support. And some of them see creation as the handiwork of a magnificent Creator, even when they're viewing His work from space. ✨

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Above: Chas and Patti Morse in front of the Soyuz TMA-20M rocket two days before the launch.

Above right: Col. Williams in quarantine touching Anna-Marie's hand through the protective glass.

Right: The group praying for the Williams' new grandchild.

Image credits: Chas Morse



Expedition 47 Insignia

Q: What Were the “Waters Above the Firmament”?

A: Early ICR scientists hypothesized that the “waters which were above the firmament”¹ implied a canopy of water vapor that covered the earth before the Flood. However, later tests led researchers away from this model. What changed their minds?

The vapor canopy theory helped explain why God separated the Genesis 1:1 formless mass of water into two bodies, one above and another below, with a firmament between them. An atmospheric vapor wrap gave a place for the waters “above the firmament.” This canopy’s greenhouse effect might have made the whole pre-Flood world tropical and helped people live for hundreds of years.

But holes appeared in the theory. Atmospheric physicist Larry Vardiman used climate modeling software to construct a virtual vapor canopy. When he input enough water vapor for the first 40 days of rain during the Flood year, he found that Earth’s temperatures would have soared due to an intense greenhouse effect. His results required the sun to emit only 25 percent of its current intensity to keep Earth’s inhabitants from basically boiling.²

While Dr. Vardiman tested the vapor canopy, physicist Dr. Russell Humphreys formulated a new model that placed the firmament waters beyond the farthest galaxies!³ Humphreys suggested that God miraculously stretched out the heavens on Day Two of the creation week. In other words, God pulled the upper waters some 20 million light-years away from Earth-bound waters below, leaving a firmament of heaven between. Humphreys wrote, “Another biblical problem with the canopy model is Psalm 148:1-4, which mentions

the ‘waters above [the heavens].’”⁴ According to a literal translation of Genesis 1:20, the starry lights reside “*in* the firmament,”⁵ but birds fly “*on* the face of the expanse of the heavens.”⁶

But if there never was a vapor canopy, then what about that idyllic pre-Flood climate helping people live hundreds of years? Genesis 5:29 says, “And he called his name Noah, saying, ‘This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed.’” Their hard toil for food confronts notions of pre-Flood global paradise. By then the Garden of Eden was off-limits. And genetics better explains the dramatic decrease in life spans after the Flood. A population bottleneck, like when the world’s population shrunk to only eight on the Ark, would reduce later life spans.⁷

Responsible creation researchers test various historical models, but basic Bible facts never change. For example, “in six days the LORD made the heavens and the earth, the sea, and all that is in them,”⁸ and “the world that then existed perished, being flooded with water,”⁹ regardless of where one places the creation week’s upper waters. ❧

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7. Thomas, B. Did Adam Really Live 930 Years? *Creation Science Update*. Posted on ICR.org July 14, 2014, accessed February 16, 2016.
8. Exodus 20:11.
9. 2 Peter 3:6.

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



Christ Predicted Climate Patterns

In the gospel of Luke, Christ once reported a climate pattern in Israel.¹ Alaska’s southeast temperate coastal rainforest corroborates His claims, illustrating once again how true science confirms the Bible.

Most rainforests are tropical, but not all. By definition, the term “tropical” means hot, referring to the warm temperatures of the tropics. However, the word “rainforest” refers to a forested region that receives at least 100 inches per year of rainfall. Thus, if a forested region receives this level of rainfall yet is not hot enough year-round to be tropical, its milder climate makes it a *temperate* rainforest. And, if it is located on a coastline (like Alaska’s southeastern coast), it’s a *coastal* temperate rainforest.

Usually land next to a seacoast—such as shore-land by an ocean or a large saltwater sea like the Mediterranean—has mild temperatures year-round. The coastal saltwater moderates the land temperatures of the land it touches, absorbing excess heat during warmer weather and radiating heat during cooler weather.

These conditions explain the relatively mild weather of Southeast Alaska. It is considered a rainforest but not a *tropical* rainforest. What explains its huge quantities of annual rainfall, routinely receiving more than 100 inches (and sometimes much

more!) of precipitation per year?

The answer is a phenomenon called *orographic precipitation*. This refers to how a mountain (or piedmont) range blocks free passage of rainclouds moving from ocean to coastland, forcing them upward and over the mountains. The process causes rainclouds to dump out most of their rain on the mountain slopes before they reach the other side of the mountain.²

Although it likely bypasses the casual reader, this climate pattern was alluded to by the Creator Himself during His public ministry. The Lord’s climate pattern observations were recorded for us by Luke, the empirical science-trained gospel writer:

Then He also said to the multitudes, “When you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is. And when you see the south wind blow, you say, ‘There will be hot weather’; and there is.”¹

The land of Israel is located on the eastern shore of the Mediterranean Sea. Evaporated saltwater pumps loads of moisture-laden air into the clouds floating above that sea. These rainclouds are often blown eastward over Israel, eventually bumping into the Judean foothills. This mountain-like piedmont range separates Israel’s coastland from the Jordan River and the trans-Jordanian highlands, causing the rain to spill on

the coastal plain before being pushed eastward over the Judean mountains.³

In contrast, winds blowing from the Negev desert south of Israel would be dry, hot, and likely rainless. The Negev’s dryness is due to a lack of atmospheric moisture in the Dead Sea area and the arid Sinai Peninsula farther south. At times when desert surface and air temperatures are 100°F or hotter, dry air blows from those locations and routinely produces the hot weather that Christ called the “south wind.”⁴

Again we have an account where the Bible reports scientifically relevant details. Our Lord knew exactly what He was talking about. Surely Luke would have appreciated the orographic weather patterns of Southeast Alaska’s rainforests. ❧

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1. Luke 12:54-55.
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3. Robertson, O. P. 1996. *Understanding the Land of the Bible: A Biblical-Theological Guide*. Phillipsburg, NJ: Presbyterian & Reformed Publishing, 41.
4. Interestingly, the orographic precipitation that regularly dumps Mediterranean rainwater on the coastal plain of Israel occurs on Israel’s western coast, just like the temperate rainforests of Southeast Alaska and those in coastal Oregon, Washington, and Western Canada that also occur on western coastlines. Likewise, the west coasts of New Zealand and Chile illustrate this same biome ecology pattern.

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



Gifts of HONOR and REMEMBRANCE

Early in my career, my boss would often tell me, “No more today, Henry. My brain is full.” As a young man unencumbered by maturity’s burdens, I found his comments rather amusing. But the older I get, the more truthful his words become. Memories do seem to slowly fade as the cares and pressures of the present drown out the voices of the past. It is so easy to forget.

This is one reason I enjoy the month of May—it ushers in a special season of honor and remembrance as spring reaches full strength. We honor our mothers on Mother’s Day, remember our fallen heroes on Memorial Day, and then honor our fathers a few weeks later. It is surely a good thing to remember and thank God for our parents and those who fought to defend our nation’s freedoms. Without them, we would not be here today. It is important to recognize the blessing of their influence and sacrifice.

In similar ways, the ICR ministry has been greatly blessed by gifts made in honor

or memory of loved ones. Such gifts are among the most personal expressions we receive and are usually accompanied by touching stories of the person and their love for our ministry. ICR is deeply humbled by these gifts, knowing that the donors made them with a great deal of thought and care.

Some gifts can be made in memory of loved ones long after the Lord has called them home. Others can be made to honor a living person who significantly impacted the donor’s life. In either case, gifts of honor and remembrance often produce a deep sense of connection—not only to the person being honored, but also to the ministry the gift will support.

We count it a sincere privilege to partner with supporters who wish to acknowledge a loved one. For memorial gifts, ICR will send a letter to the family with words of comfort and encouragement. For gifts in recognition of a special person, we would be delighted to send your designee a grateful letter informing them of your gift in their honor. ICR will provide a copy of all

letters prepared on your behalf, along with our thanks and a tax-deductible receipt for your gift.

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It is good to remember loved ones who have gone on to glory and honor those whose lives have deeply touched ours. ICR stands ready to help. But most importantly, we must remember the One whose work and very Name established the greatest memorial of all. “I will remember the works of the LORD; surely I will remember Your wonders of old . . . and talk of your deeds” (Psalm 77:11-12). “But You, O LORD, shall endure forever, and the remembrance of Your name to all generations” (Psalm 102:12). Let us daily remember and honor the name of the Lord. ✨

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



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Last fall, I shared the DVD about the museum [see ICR.org/DiscoveryCenter] with our five-year-old daughter. She wanted to get in the car that moment and go see it! Once she understood that it wasn't ready because ICR was still raising funds, she lost no time bringing me her piggy bank's contents—even though she had been saving up for a trip to Chuck E. Cheese. She decided the museum was more important, which completely melted my heart. We look forward to visiting when the museum is ready. Thank you for faithfully seeing it to the end.

— S. F.

f In response to ICR's February 25th post on Creation Conversion:

I was an atheist for most of my young life. But when I really thought and studied about God and the truth, my mind was converted to faith in His Word! You have really helped me ICR! I was [very] ill a few years back, and I needed some help in my faith. So I studied on the internet to see if science really did support a Creator God as the Bible says over and over. Then I listened to some God-fearing scientists explain how true science tells us there is a Creator!

— J. M.



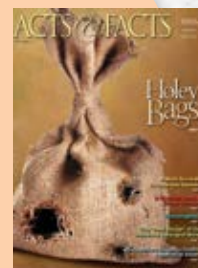
Once every four weeks or so I teach children's church 1-6 grades during the regular service. Last Sunday I showed the video Dr. Lisle did... *The Secret Code of Creation* about fractals. I have shown fractals to them before, but this time the kids were just fascinated by it. I used verses telling of God's knowledge and wisdom,

His depth and complexity, and explained that fractals show this because anywhere you look it goes on forever and gets more complex and beautiful the deeper you go—just like our Lord Jesus Christ. I purchased a number of DVDs from you, including *Made in His Image*, and intend to show these to the kids. I believe God wants me to be teaching the kids about creation's truth and evolution's lies. I was raised in public school and evolution was all I thought there was. At 33 years of age, I got saved. Months later I saw Dr. John Morris in Rapid City, South Dakota. Creation makes perfect sense. I always felt uneasy about evolution, but that was all I knew. Creation literally blows it out of the water.

— M. M.

Thank you for your excellent magazine, *Acts & Facts*. Since being introduced to creation science a year ago, my family and I can't get enough. We especially like to see how evolution fails to explain geological and other scientific facts, yet the biblical worldview does. This has grown our faith and made us bolder for the truth of the Bible. We pray for your continued growth and influence.

— J. B.



I have been a huge champion of the work of ICR for at least 30 years, when I was a very young, new Christian. I have bought all your books and enjoy passing along your info, website, and articles to my contacts. ICR has informed my work and equipped me like no other ministry.

— V. V.



Comments on Dr. Henry Morris III's museum blog post at HenryMorris3.com/ICR-museum

C. says:

I am praying and will continue to pray. With God all things are possible—AMEN! Bless ICR and others for bringing the Lord's creation to light, especially for those who have only been taught evolution in their school.

B. H. says:

I believe this museum is a wonderful idea to meet a pressing need. May God continue to provide all the necessary funding at the right times, and may He keep the wheels of progress well-oiled so that all the practicalities will be worked out on time. I don't have huge amounts of money to give, but I am praying—and our great God will answer.

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

Note: Unfortunately, ICR is not able to respond to all correspondence.

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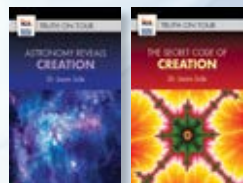
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