

ICR and CSF Jointly Sponsor the ICC!

by Larry Vardiman

The Institute for Creation Research (ICR) and the Creation Science Fellowship (CSF) of Pittsburgh, Pennsylvania, have joined forces to sponsor the Sixth International Conference on Creation (ICC), scheduled for August, 2008, to be held in San Diego.

The ICC has become the premier technical conference for original peer-reviewed creationist research. The conferences, held every four years in Pittsburgh, have facilitated the maturity of creation thinking into a fully respected science, complete with basic research and original results. ICR has always played a major role in paper presentation and peer-review.

Now ICR has gladly accepted the position of co-sponsor of the conference, especially since this one will be held in San Diego. It will be a dynamic time, as the leading creationist thinkers will gather to present the latest information. Evening lectures will be for general interest and open to the public.

See the "Call for Papers" announcement in this issue for more details about submitting an abstract for the Conference. The deadline for submission of abstracts is October 31, 2006. The theme of the Conference will be *Developing*

and Systematizing the Creation Model of Origins. Approximately 100 papers in the physical and life sciences, the foundations of science, and the social sciences and humanities will be presented over a three-day period. Between 500 and 1,000 conferees are expected to attend. Further details about the conference may also be found at www.icr.edu/ICC2008. Published copies of the technical research papers written for previous conferences by ICR faculty can be viewed at www.icr.org and clicking on "research."

Plan to join us for this exciting time. Held in the late summer, it can provide the basis for a wonderful family vacation! ☪



Dr. Larry Vardiman speaking at the Fifth ICC.





President's Column

by John D. Morris

Often people ask me: What can I do to help the creation cause? They have been ministered to by the message of creation and have experienced the witness of the Spirit as to its truthfulness and importance. A love for the Bible and concern for people trapped in wrong thinking compels them to do something, but what? Obviously gifts and opportunities vary for each individual. Nevertheless, let me offer some things to think about.

Perhaps a first step, necessary for all who would minister to others, is to get grounded in creation truth. Many creation books are available now, for general interest and on special topics. Some provide careful Bible study, others a knowledge of creation-science. Most are for interested non-scientists, but some are quite technical. A good start for one who would get involved is the *Modern Creation Trilogy*, co-authored by my father, Dr. Henry Morris, and me. Non-technical but meaty, it provides a good look at all origin-related fields. Its three volumes "Scripture and Creation," "Science and Creation," and "Society and Creation," cover the ground well.

Once knowledgeable on creation subjects, make yourself available for ministry. Teach a class on creation in Sunday school, or a Sunday night series. Begin to develop skills at presenting the material and see where God leads. Being faithful at the start may develop into a broader ministry.

I do not recommend trying to get a bill passed to mandate creation teaching in the public schools. The students desperately need it, and the schools should allow it, but in the present political and judicial climate, such efforts never work. ICR has always encouraged *education*,

not legislation. A ground swell of educated creation advocates, both students and parent can have a major influence.

Perhaps your education may take the form of graduate training at the ICR Graduate School, designed to train the next generation of productive creation scientists. Of more broad appeal is the online training in science education, available to all with a bachelor's degree in science or science education. We plan to extend this program into more general apologetic training in creation studies, but this is still at least a year away.

One thing that is immediately doable for all is to host an ICR speaker in your church or ICR seminar in the community. We have an experienced seminar promotion staff who can walk you through the steps to make it an effective event. Following the process we've developed, sponsoring and promoting a seminar is within the reach of anyone. People often ask if I or one of the other ICR scientists are available. My reply? We go where we're invited.

These are some ways in which you can make a difference in your church, school, or community. ICR stands ready to help. Together we can make inroads into the treacherous bulwark of evolution. But ICR can't do it without you. Let's partner together in creation evangelism. 🌱



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by Larry Vardiman, Ph.D.

Dr. Steven Boyd, one of the RATE team members, answers a question about the significance of the RATE study on Biblical interpretation raised at the RATE conference in San Diego on November 5, 2005, by the audience.

Why was it necessary to prove that the Genesis creation account is in the narrative genre rather than poetic genre?

An underlying premise of the RATE project is that the creation account in Genesis 1:1–2:3 (and similarly, the Flood text) is an accurate historical account. In order to validate this premise we had to determine how its author *intended* it to be read.

A text cannot be properly read unless its genre is known. Two principal genres have been proposed for this text: extended poetic metaphor and narrative. Let us consider first the implications if the text is a poetic metaphor.

A metaphor has two parts: the *vehicle*, the actual words of the metaphor, and the *tenor*, the meaning of the words. The *tenor* is derived by exploring the similarities and differences between the words of the metaphor. For example, consider Exodus 15:8: “With the blast of thy nostrils the waters were gathered together.” The reference to God’s nostrils is anthropomorphic language—God does *not* have a nose. The presence of such clearly figurative language signals metaphor. So “nose” does not refer to a literal nose in this verse. Similarly, the phrase “YHWH is my rock” prompts the question: In what sense is YHWH like a rock? And, moreover, to ask the equally important question: In what sense is He not like a rock?

The very nature of metaphor is that words do not have their normal range of meaning; instead, the meaning of individual

words is controlled by the metaphor. The individual words of the *vehicle* do not have a one-to-one correspondence to people, things, states, and actions in the world. So, if the text is a poetic metaphor, the real life referents of the words in the text and the sequence of events portrayed by them is not necessarily the face value meaning of the words. Instead, the Biblical expositor must search behind the words for the meaning of the passage. He must find the truth to which the metaphor refers.

On the other hand, if the text is a narrative—as I show in chapter 9 of *Radioisotopes and the Age of the Earth: Results of a Young-Earth Creationist Initiative*—it could have much to say about the age of the earth. It depends on the *intent* of the author: Did he want his narrative to be read as an historical account or not? If he did not, we are at a dead-end again. But if he did, this text speaks directly to the age of the earth. Because if the text is an accurate historical account, there is a one-to-one correspondence between words and reality and careful study will allow the reconstruction of the events reported in the text, in particular their sequence and duration.

To answer the question about the author’s intention it was necessary to expand the question to Biblical narratives in general: How did authors of Biblical narratives understand the events about which they wrote? Did authors of Biblical narratives believe that they were referring to real events? If they did not, we are at a dead-end yet again. But if they did—it can be argued—so does this text.

Why was it necessary to prove that which the original readers of this text would have understood intuitively: that Genesis 1:1–2:3 is an accurate historical account? Because if we get this wrong, we *will* misinterpret this text. And why is it so important that *this* text be correctly interpreted? Its location. And what is at stake? The truth.

Genesis 1:1–2:3 is the foundation of theology and is at the interface of Scripture and empirical evidence, which is interpreted by scientists. The battlefields where opponents fight over the interface between Scripture and empirical evidence used to be limited to the arcane world of academic journals, books, and conferences, but it is confined to them no longer. The field of combat has expanded to the forum of popular culture, primetime television, newspapers, popular magazines, and the courts.

Why has this happened? Post-modern man has come to realize that one's view of origins—inextricably linked to the understanding of this text—defines one's worldview. Determining the genre of this text therefore is not merely an academic exercise, of interest only to specialists, but is the essential first step for anyone wanting to correctly interpret this text.

The proof that Genesis 1:1–2:3 is an accurate historical account has three parts. The details are in chapter 9 of the *RATE* book available at www.icr.org. Part one is a statistically rigorous, irrefutable proof that it is a narrative. Part two is a literary argument, in which a ponderous weight of evidence is presented, which shows that authors of Biblical narratives believed that they were referring to real events. Part three argues from the doctrine of inspiration that because the authors believed they were referring to real events, they *were* real events. ☞



Call for Papers

High quality papers for the Sixth International Conference on Creationism (ICC), August 4–6, 2008, San Diego, CA, are now invited for submission. In continuation of the Fifth ICC, the theme of the Sixth ICC is again “Developing and Systematizing the Creation Model of Origins.”

The interested author should write a 500 word abstract as a Word document, categorize it according to the area classifications listed at <http://www.icr.edu/icc2008> and submit it *no later than October 31, 2006*, as an e-mail attachment to the Editorial Board Chairman at: aasnelling@ozemail.com.au. Early submission is highly recommended.

Each submitted abstract will be evaluated by the Editorial Board Chairman in consultation with the Area-Editors for possible inclusion into the review process. If accepted, the author will be sent an e-mail from the Editorial Board Chairman no later than December 31, 2006, detailing acceptance of his/her paper and the Area-Editor to whom his/her paper has been assigned. The author will then submit his/her paper to the designated Area-Editor *no later than June 30, 2007*. The Area-Editors will send each paper to referees, work with the author to improve his/her paper, and have final jurisdiction over the acceptance or rejection of each such paper. Final drafts of all papers, including any revisions, are to be in the Area-Editor's hands *no later than January 31, 2008*. (These dates are firm!)

Papers dealing with the age of the earth/universe must be from a young-Earth perspective. Papers from an old-Earth/old-universe perspective will not be considered. ☞

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Please mail your new address and your old mailing label to:

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Meeting Highlights

Detroit, Michigan

Belleville, MI, a suburb of Detroit, hosted ICR's President, Dr. John Morris, for an interesting seminar on March 17–19. The community-minded Bethany Bible Church and its Pastor Ken Belch, recognize the importance of creation to Biblical doctrine, and opened their doors for a series of lectures with broad application.

After a lecture showing how dinosaurs fit into Biblical history a gentleman exclaimed, "You have revolutionized my approach to Scripture. I've been a Christian for a long time, and I study and believe the Bible; but you approached it as if it were actually true! I never thought of it that way!"

Yes, dear friends, the Bible is true, even in matters of science and history. In fact, the Christian faith is based on actual events. This, perhaps, is ICR's primary thrust. We desire to demonstrate the accuracy of the Bible and its relevance to every area of our lives.

Redding, California

The President of Shasta Bible College, Dr. David Nicholas, is a long-time friend of ICR. He has also been a mainstay with TRACS, the creation-based accrediting agency Transnational Association of Christian Colleges and Schools, insisting that it maintain its creationist stand. He invited Dr. John Morris to be a speaker at its annual Bible Conference, March 28–April 2.

The primary issue addressed was the age of the earth. Most orthodox Christians reject naturalistic evolution for the origin of man and the animals, but many have succumbed to the continual barrage of millions and billions of years, even though the Bible contains no hint of long ages.

Attendees at the conference included not only college students, but many

individuals who drove some distance to be a part. One seminary professor admitted he had never really considered the young-Earth teaching, but that its straight-forward approach to Scripture, backed up by geologic observations, made sense.

The host church, North Valley Baptist Church and its pastor, George Nite, hosted Dr. Morris on Sunday morning for a presentation of "Creation and the Character of God." The billions of years concept make a travesty of the plan and nature of God. ☞

Northern California Loop Tour a Success!

ICR's Bruce Wood and zoologist Frank Sherwin recently completed a whirlwind church and school speaking tour of Northern California. Cities included Fresno, Murphys, Modesto, Livermore, Fremont, and others. God blessed the two busy weeks with safety on the road and receptive hearts. Many books were sold each evening to those wanting to build their creation library and formulate a precise apologetic regarding Biblical origins (I Peter 3:15).

Frank spoke at several Christian schools, urging the young people to know *why* they believe *what* they believe. His outline included:

1. All science is creation science.
2. All truth is God's truth.
3. Science is the search for truth.
4. Jesus is the Truth (John 14:6).

At one lunchtime presentation, Frank presented to about 20 secular scientists the complexity of invertebrates, whether they are parasites, fruit flies, or earthworms. A lively and spirited Q & A followed with the scientists being the first to broach the subject of origins. Perhaps the most warm and receptive crowd was a conservative political group Frank addressed at a large hotel one morning. Many there had not heard the scientific and Biblical case for creation and against evolution. ☞



Memorials

“The memory of the just is blessed” (Proverbs 10:7).

Some of the ICR donors have sent in special gifts “in memory of” Dr. H. M. Morris. Memorials are a long cherished custom in Christian nations—since the Scriptures recognize that “special” events deserve preservation beyond the “memory” of the existing generation. A classic example is the “memorial” erected by Joshua in the place where they lodged by the Jordan River to commemorate the crossing of the Jordan by Israel near Jericho (Joshua 4:1–8).

The ICR board authorized an active Center of education and leadership training to be built as a “memorial” to honor and further the “dream” of Dr. Morris’ life-long ministry.

For nearly two years, under the guidance of Dr. Morris III, ICR has explored the possibility of opening such a “Center” in Dallas, Texas, as Dr. Henry Morris III and his wife Jan moved to Dallas. The Lord has graciously confirmed the effort with generous contributions toward the initial needs, and the open acceptance of ICR’s ministry by many of the major churches and ministries in the Dallas area.

The new online science education program is underway, and additional personnel are in place in the Dallas area as the ministry expands. We are actively seeing a “footprint” (building, land) that will house the growing activities. The “memorial fund” will go toward that new work. Donations should be submitted to the El Cajon address below.

If you have questions about the new outreach and educational ministries in Dallas, e-mail Dr. Morris III or write him directly at the temporary offices: 8915 Forest Hills Drive, Irving, TX 75063.



Dr. Henry Morris III, ICR Executive Vice President

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donations can be made online at www.icr.org/contribute.html