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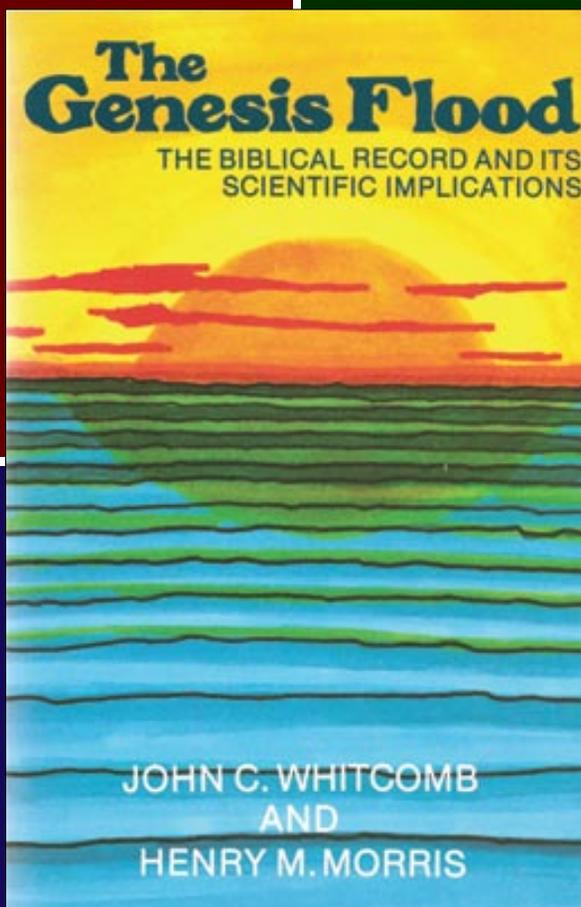
VOL. 40 NO. 6



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Communicating Like the Old Masters

They say a picture is worth a thousand words, and I recently discovered this afresh when I visited the Dallas Museum of Art. My favorite collection is the European art section—the old masters. The scenes they depicted, many of them biblical in nature, expressed truly remarkable stories, often of historical events. What impressed me about their art was the confidence—the certainty—they expressed in portraying these scenes. If you want to “read” the whole story, you have to take time to absorb every facet of the image. How vital are skill, experience, and giftedness in doing art well.

My sensibilities are challenged, however, when I move to the modern art collection. This is where I usually look at my watch and try to wrap up my visit. No offense to those who create and enjoy such art—God just hasn’t given me the gift to appreciate these works. I don’t see a lot of skill and giftedness in abstract art; it doesn’t exude confidence and certainty in whatever message it’s trying to communicate. Images are blurred or distorted, and paint is often thrown on in a haphazard way (sometimes literally splashed on the canvas). Human beings love to connect to understandable messages, whether through music, art, sermons, or novels. But when that message appears blurry, we might say, “Hmm, that’s interesting,” but we won’t waste a lot of time contemplating fuzzy facts or mixed-up messages.

That’s exactly what Dr. Henry Morris III reminds us of in this month’s feature article—the value of communicating truth with certainty. This is vital to the work we do here at the Institute for Creation Research. While some “science and faith” groups talk around the edges of truth with a

genuine lack of focus in their arguments and conclusions, we strive to represent good science and sound exegesis with clear, confident communication through our magazines and books, through our seminars and classes, and by every means available to us. Christians today want (and need) clear expressions of truth, both from science and Scripture.

For example, on page 6 Dr. Jeff Tomkins of ICR’s Research Department gets into the nitty gritty of chromosomes and the arguments against evolution. Time to put on your thinking caps. Dr. James Johnson, who heads our School of Biblical Apologetics, gives a confident and accurate summary about Genesis and poetry in his article on pages 8-9.

And don’t forget that we are now accepting applications for the online master’s degree at the School of Biblical Apologetics. Visit www.icr.edu/soba for more information, or call Mary Smith at 214.615.8322.

Finally, June marks the beginning of our Annual Summer Sale at ICR, where you can save up to 80 percent on wonderful creation science resources. Of note is a special 50 percent off of *The Genesis Flood*, celebrating its 50th year of continuous publication. Limited quantities are available at this price. Check out pages 22-24 for more items with great savings.

We love to hear from our readers and sometimes are able to place selected correspondence in our Letters to the Editor column. Let us know how the Lord is ministering to you through the ministry of ICR.

Lawrence E. Ford
EXECUTIVE EDITOR

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Communicating CERTAINTY

HENRY M. MORRIS III, D.MIN.

Every human organization has an inner core, a character that molds the way it functions. The Institute for Creation Research is driven by three ideals expressed in these words: Biblical. Accurate. Certain. As has been presented in two previous articles, these terms flow from one another, producing an end product that emboldens our mission and message.

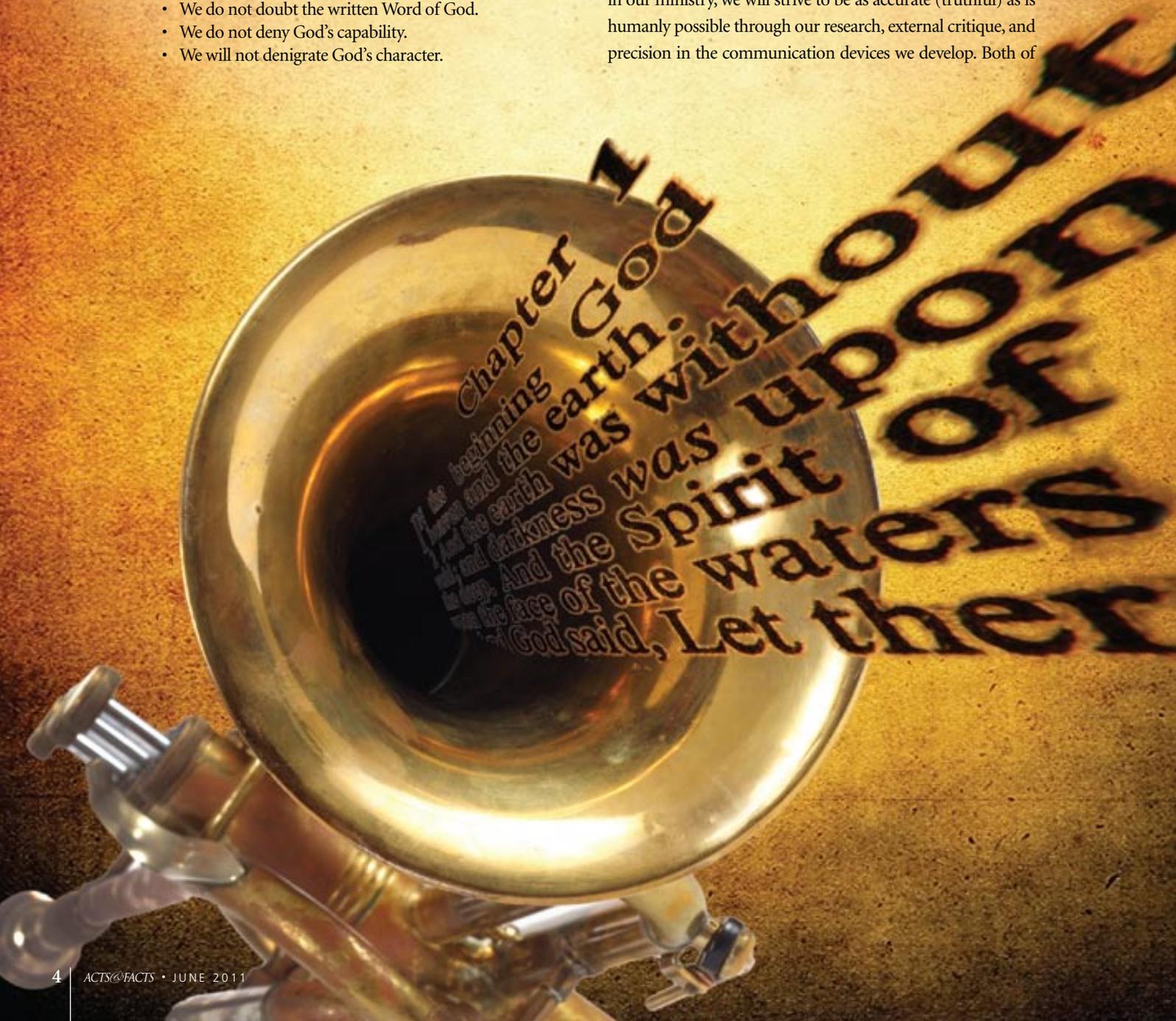
“Being Biblical” sets the parameters around our thinking.¹ Being biblical helps us to direct and limit the ministry initiatives we undertake. The principles for being biblical are not complex:

- We do not doubt the written Word of God.
- We do not deny God’s capability.
- We will not denigrate God’s character.

With those biblical commitments surrounding how we think, we then focus on “Achieving Accuracy” in all of our global communications.² Once again, although the processes necessary to achieve accuracy are sometimes complex, the principles are not:

- We insist on careful and comprehensive research.
- We are committed to peer review.
- We are dedicated to clear communication.

Certainty, our third distinctive, comes as a product of the previous two. If indeed we are careful to remain biblical in our ministry, we will strive to be as accurate (truthful) as is humanly possible through our research, external critique, and precision in the communication devices we develop. Both of



those commitments will ensure a confidence in our delivery—a certainty of information, purpose, and effect.

There is a passage in Scripture that sums up why ICR seeks certainty in our efforts.

My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. (1 John 3:18-21)

ICR seeks certainty in order to please God.

There are several tangential passages that focus on this principle, but they are all broad views of the same ideal: Our lives must represent and present truth as plainly as possible.

- Seek the Kingdom first (Matthew 6:33).
- Seek to do everything in the name of the Lord Jesus (Colossians 3:17).
- Seek God's approval rather than man's (Galatians 1:10; 1 Thessalonians 2:4).
- Seek to do God's will with all our heart (Ephesians 6:6).

As so perfectly stated by the apostle John, when our heart does not condemn us, then we can have confidence that our testimony is pleasing to our Sovereign Creator. Yet as we have seen, that confidence does not come without an unshakable faith in the authority and accuracy of the text of the Scriptures. And given the complexity of the intellectual needs of today's skeptical world, our effort to achieve accuracy is inexorably tied to our biblical commitment. Confidence or certainty does not come by accident—nor does it come easily.

Biblical certainty is not the same as intellectual or scientific certainty. Perhaps it can be said that intellectual and scientific certainty are either unobtainable or too easily obtainable. Thus, ICR seeks to keep our ministry focus on biblical certainty, which ignites our drive for accuracy within the biblical framework. The result of that dual check yields a confidence that we have been careful to honor the One to whom we answer.

ICR seeks certainty in order to persuade men.

An “uncertain trumpet” (1 Corinthians 14:8) is no way to call an army to action. Neither does an uncertain presentation of information provide direction to the hearers. We are enjoined to “persuade men” (2 Corinthians 5:11) since we know what God is like. Not only are we aware of the awesome majesty and “terror” of the God of creation that drive us to declare His wonder, but we stand, as Paul did, “not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Timothy 1:12).

When our questions have been focused by the unalterable and inerrant Word of God, and our research has been carefully studied and evaluated by a “multitude of counsellors” (Proverbs 24:6), then certainty

comes as a natural product of that process. The intent to persuade is driven by awareness that truth will “set free” the hearer and “open the eyes” of those who yearn for knowledge—the “speech” of every day and the “knowledge” of each night that declares “the glory of God” (Psalm 19:1-4).

Interestingly, our confident persuasion does not seem to bother the evolutionary naturalist. He or she expects Christians to speak with certainty about the creation described so completely in Genesis. Unexpectedly, ICR speakers receive the greatest “push-back” from some in the Kingdom family who are irritated at our unyielding stance on a recent creation.

It seems strange to ICR that those who name Christ as their Savior would seek to mix the clear message of Scripture with the atheistic philosophy of evolutionary naturalism.

ICR seeks certainty in order to speak boldly.

This was the prayer of the first church (Acts 4:29) and of the apostle Paul (Ephesians 6:20). This is not the boldness of arrogance or of pompousness, but rather the boldness of assurance and confidence that what is being communicated is the unshakeable truth of the Creator Himself.

Much of Scripture gives illustrations of bold prophetic declarations in the face of disbelief and ridicule. The New Testament is replete with exhortations to present the gospel boldly even in the face of many who will reject and scoff. It is that boldness that our ICR staff, scientists, and speakers seek to display whenever the Lord opens a door for us to minister.

Until the Lord rules during the Millennium, the message of biblical truth will always be resisted—in spite of the evidence. Unsaved man will “always resist” the Holy Spirit (Acts 7:51). The gospel is founded on *who* the Lord Jesus is as well as *what* He did on Calvary. Even the resurrection power is most clearly demonstrated in the creation itself. Little wonder that the great “faith chapter” (Hebrews 11) insists that the primary demonstration of biblical faith “understands” the fiat creation so carefully articulated in Genesis.

ICR, therefore, is established (Colossians 2:7) in its mission by these three strong spiritual pillars: Biblical—Accurate—Certain. They flow in order of importance and in order of application. We are first as biblically careful and sound as we are able to be, then we set about to determine how best to research and ultimately present the accurate data derived from the biblical information. Once those two are clear in our minds, we *are* certain and will be pleasing to our Lord, and can be persuasive and bold in our global presentations, whether in person, through our writings, or through whatever media the Lord permits. ●

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1. Morris III, H. 2011. Being Biblical. *Acts & Facts*. 40 (4): 4-5.
2. Morris III, H. 2011. Achieving Accuracy. *Acts & Facts*. 40 (5): 4-5.

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



New Research Undermines Key Argument for Human Evolution

J E F F R E Y T O M K I N S , P H . D .

One of the leading arguments for human evolution from a shared common ancestor with apes is the “chromosome 2 fusion model.” This hypothetical model proposes that the end-to-end fusion of two small ape-like chromosomes resulted in the human chromosome 2, which supposedly explains the difference in chromosome numbers between humans and great apes.¹ A graphical depiction of the fusion model showing the orientation of telomere and centromere sequence was published in a previous issue of *Acts & Facts*.²

New research is now seriously undermining the validity of the fusion model and human evolution in general. This author and Professor Dr. Jerry Bergman of Northwest State College, Ohio, analyzed the scientific literature and available DNA sequence and made several exciting findings, summarized below.

1. The purported fusion site on human chromosome 2 is actually located in a different position on chromosome 2 than predicted by the fusion model. The hypothetical fusion site is also in an area with suppressed recombination (meaning that the fusion sequence should be very pristine) and should exhibit very little degeneracy, compared to standard telomere sequence. Telomere sequences in humans normally consist of thousands of repeats of the standard 6-base sequence “TTAGGG.” We found that the hypothetical fusion region is completely degenerate and vaguely represents anything close to intact and fused telomeres. An earlier 2002 research report by molecular evolutionists also made note of this extreme sequence degeneracy and the obvious discrepancies it presented for the evolutionary model.³

2. At the purported fusion site, there is a very small number of intact telomere sequences and very few of them are in tandem or in the proper reading frame. The small number of randomly interspersed telomere sequences, both forward (“TTAGGG”) and reverse (“CCCTAA”), that populate both sides of the purported fusion site are not indicative of what should be found if an end-to-end chromosomal fusion actually took place.

3. The 798-base core sequence surrounding the fusion site is not unique to the purported fusion site, but found throughout the human genome with similar sequences (80 percent or greater identity) located on nearly

every chromosome. This indicates that the fusion site is some type of commonly occurring fragment of DNA in the human genome.

4. No positionally corresponding regions of sequence similarity in the chimpanzee genome for the purported human fusion site were found. The 798-base core fusion-site sequence did not align (match) to any corresponding regions in the chimp genome. In fact, the sequence was considerably less common and more dissimilar in chimpanzees.

5. Queries against the chimpanzee genome with fragments of human DNA sequence (alphoid sequences) found at the purported cryptic centromere site on human chromosome 2 did not produce any significant hits using two different DNA matching algorithms (BLAT and BLASTN).

6. The purported cryptic centromere on human chromosome 2, like the fusion site, is in a very different location to that predicted by a fusion event.

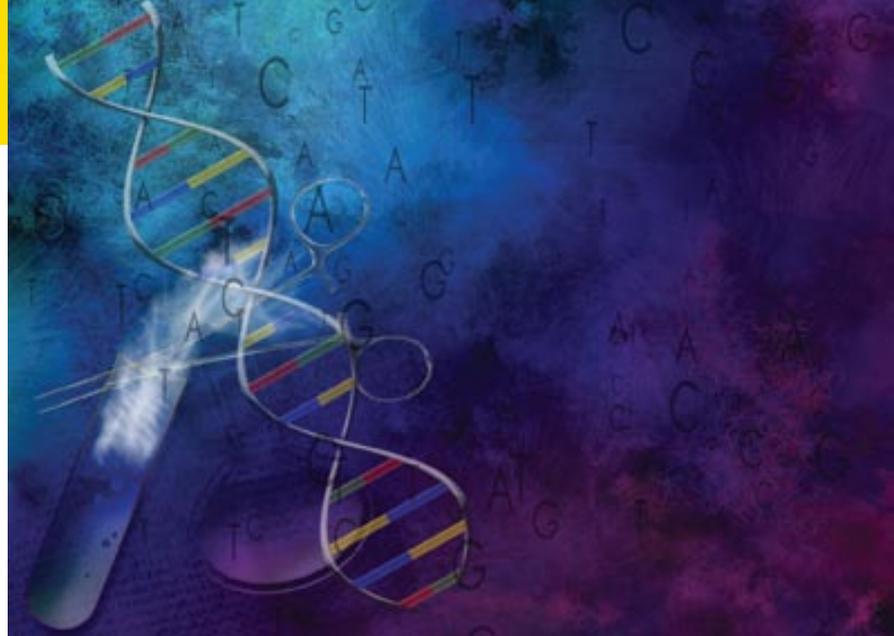
7. The DNA alphoid sequences at the putative cryptic centromere site are very diverse and form three separate sub-groups. They also do not closely match known functional human centromeric alphoid elements. Alphoid sequences are commonly found throughout the human genome, and some types of alphoid sequences are not associated with centromeres. This strongly diminishes their probability of being part of an ancient de-activated (cryptic) centromere.

This human chromosome 2 research will be described in more detail in an upcoming *Journal of Creation* issue. Despite evolutionists’ insistence that the chromosome 2 fusion model supports a human-chimp common ancestor, the so-called supporting data are not present. All evidence points to man and ape as unique and separate creations. ●

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1. Yunis, J. J. and O. Prakash. 1982. The Origin of Man: A Chromosomal Pictorial Legacy. *Science*. 215 (4539): 1525-1530.
2. Tomkins, J. 2011. New Human-Chimp Chromosome 2 Data Challenge Common Ancestry Claims. *Acts & Facts*. 40 (5): 6.
3. Fan, Y. et al. 2002. Genomic Structure and Evolution of the Ancestral Chromosome Fusion Site in 2q13-2q14.1 and Paralogous Regions on Other Human Chromosomes. *Genome Research*. 12 (11): 1651-1662.

Dr. Tomkins is a Research Associate and received his Ph.D. in Genetics from Clemson University.



ICR *June* EVENTS

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(Sherwin, Thomas) 817.310.0280

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■ June 12-13

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■ June 12-17

Waco, TX – Worldview Academy 2011 Leadership Camp
(Sherwin) 800.241.1123

■ June 16-18

Denver, CO – Rocky Mountain Super Conference on the Family
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■ June 24-25

Allen, TX – Lamb & Lion Ministries Bible Conference
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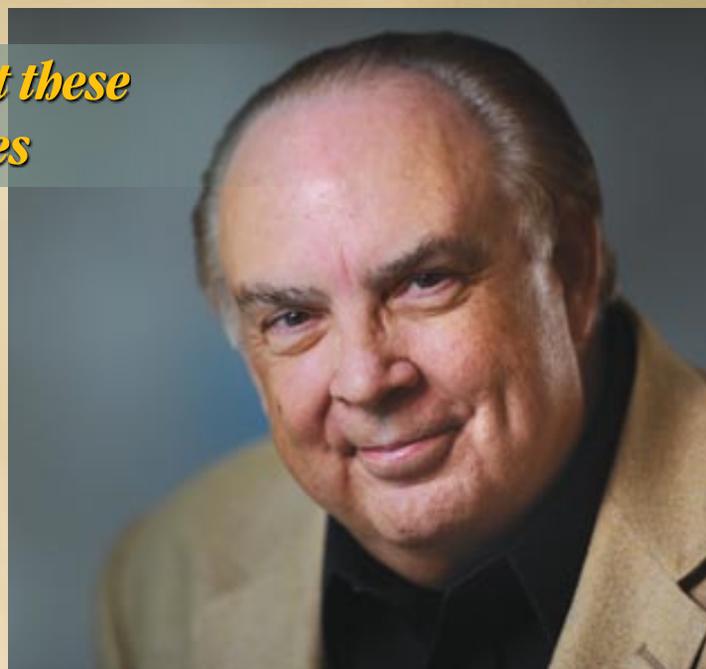
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Christian Home Educators Association of California Christian Home Educators Convention

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Dr. Henry Morris III holds four earned degrees, including a D.Min. from Luther Rice Seminary and the Presidents and Key Executives MBA from Pepperdine University. A former college professor, administrator, business executive, and senior pastor, Dr. Morris is an articulate and passionate speaker frequently invited to address church congregations, college assemblies, and national conferences. The eldest son of ICR's founder, Dr. Morris has served for many years in conference and writing ministry. His love for the Word of God and passion for Christian maturity, coupled with God's gift of teaching, have given Dr. Morris a broad and effective ministry over the years. He has authored numerous articles and seven books. Dr. Morris serves as ICR's CEO.

Genesis Is History, Not Poetry

Exposing Hidden Assumptions about What Hebrew Poetry Is and Is Not

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

“Why are you guys so literalistic about Genesis? Don’t you know that it’s just Hebrew poetry? There’s no need to treat it like real history!” This was the smug comment of a young English literature teacher at a recent Christian educators’ conference where the Institute for Creation Research was conducting seminars. What followed was an energetic discussion that exposed hidden assumptions and misinformation about what Hebrew poetry is and is not.

The bottom line is that Genesis is not “Hebrew poetry.” Genesis is Hebrew *narrative prose*. In other words, Genesis is a record of accurate, true history. Not mysticism. Not mystery. Not myth. Anyone who can read a Bible can prove that Genesis is not Hebrew poetry. And this is not a minor issue, because Paul hung his theology of our salvation in Christ upon the historicity of the Genesis record (Romans 5:12-21).

What Hebrew poetry is and is not.

In order to understand why the young English teacher was wrong, we must first recognize that English poetry and Hebrew poetry are different. The difference is not like comparing apples and oranges; the difference is more like contrasting apples and aardvarks.

English poetry is defined by its verbal “hardware,” with the delivery of its pronounced sounds identifying the text as poetry. Hebrew poetry, however, is defined by its “software,” its verbal information and meaning, which is presented with parallelism of thought, not sound.

In short, Hebrew poetry is defined by parallelism in *meaning*, whereas English poetry is defined by the format of verse and *sound* (such as rhyme and meter). This is easier to illustrate than to explain. Consider the below examples of both kinds of poetry.

Example of English poetry, using a limerick rhyme and meter format.

Some Get a “Bang” Out of Fables

The Bible, to read, some are able,
Yet prefer to read a false fable;
Though God’s Word says “six days,”
A “Big Bang” gets their praise,
Their doctrine, therefore, is unstable.¹

Verses of English poetry routinely rely on *rhyme*. In limerick poems, the rhyme pattern is AA, BB, A (because *able*, *fable*, and *unstable* all rhyme, as do *days* and *praise*). Other poems often use other patterns, but almost without exception some kind of rhyme is used to identify English verse-based literature as poetry.

English poetry, being dominated by sound, also relies on *meter*, the rhythmic “beat” of a poem. The number of stressed syllables in all A lines should match, as should those in the B lines. One English tradition uses iambic pentameter, employed by English poets John Donne, William Shakespeare, and John Milton.² Note that rhyme and rhythm neither provide nor depend upon a poem’s meaning.

Unlike the rhyme and rhythm of English poetry, Hebrew poetry is defined by informational parallelism—parallelism of meaning.³ The paralleled thoughts may emphasize good and bad, wise and unwise, reverent and blasphemous. They may or may not recount historical events, although time and place, if mentioned at all, are less emphasized than in narrative prose. This informational parallelism using comparative lines and phrases portrays similarities and/or contrasts, or comparisons of whole and part, or some other kind of logical associations of meaning.

Knowing this linguistic trait helps us to correctly read biblical Hebrew poetry. Since such poetry requires comple-

In the beginning God created the heaven and the earth.

mentation of meaning (not sound), both halves of a verbal parallelism must be reviewed together as a complementary unit in order to understand fully what either half means, as well as to understand how they complement each other in meaning. Almost always the paralleled lines come in pairs,⁴ but sometimes a triplet is used.⁵

Major examples of Hebrew poetry in the Old Testament are Psalms, Proverbs, Lamentations, and Song of Solomon—but not Genesis.

Example of Hebrew poetry, illustrating parallelisms of both similarity and contrast.

Psalm 104:29 Thou hidest thy face, they are troubled:
thou takest away their breath, they die, and
return to their dust.

Psalm 104:30 Thou sendest forth thy spirit, they are created:
and thou renewest the face of the earth.

Note how both lines in verse 29 show parallel similarity of meaning, as do both lines in verse 30. Yet verse 29 informationally contrasts with verse 30—verse 29 tells how God controls the *death* of certain creatures (like leviathan, mentioned in verse 26), but verse 30 tells how God controls the *life* of His creatures. In order to get the full meaning of either verse 29 or verse 30, the total parallelism must be appreciated. This is the hallmark of Hebrew poetry.

For another example, read any chapter in Proverbs. They are dominated by parallelism of meaning, verse after verse. Sometimes the parallelism spreads over consecutive verses, as in Proverbs 28:15-16 (“wicked ruler” in verse 15; “the prince” who is a “great oppressor” in verse 16). Sometimes the parallelism is condensed within one verse, as in Proverbs 28:28 (“when the wicked rise, men hide themselves: but when they perish, the righteous increase”). Parallelism dominates the informational structure of Hebrew poetry. Careful reading cannot miss it.

Example of Genesis history, exhibiting the format of narrative prose.

And Cain talked to Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. (Genesis 4:8-11)

There is no informational parallelism in this passage. What we read is history, a narrative account of the first instance of an unbeliever tragically persecuting a believer, a terrible precedent, a hate crime that preceded millions of later copycat martyrdoms. It's a sad history (except that Abel went to heaven).

There is no poetic parallelism anywhere in Genesis 4, with the possible exception of the wicked “song” of Lamech the polygamist recorded

in Genesis 4:23-24. Nor is there any poetic parallelism in Genesis 1, 2, 3, or any other chapter in Genesis. Why? Because Genesis is history. Virtually all of Genesis illustrates what we expect from historical narrative: careful attention to sequenced events (this occurred, then this occurred, then this occurred, etc.), as well as inclusion of time-and-space context information (when such is relevant to the narrative) and a noticeable absence of Hebrew parallelism.⁶

Conclusion: No meaning-based parallelism structures the sentences in Genesis.

The sentences in Genesis read like narrative history (i.e., prose), *not* informational parallelism (poetry). But the “elephant in the room” question is: Why would anyone even pretend that Genesis 1-11, or any part of Genesis, is Hebrew poetry?

For those who know better, it is intellectual dishonesty to avoid the obvious truth that Genesis is real *history*. Their most likely motive is

Genesis is a record of accurate, true history. Not mysticism. Not mystery. Not myth.

a desire to accommodate evolutionary mythology by discounting the real history of our origins, stealing credit from Christ so that a fable called “natural selection” can be credited with “selecting”

(and creating) earth's creatures.

Some think Genesis is Hebrew poetry because they have been misled by an “expert.” Hopefully, this quick summary can clear up any such confusion. But an even simpler test is this: How did Jesus treat Genesis? As real history, just like Paul.⁷

Genesis 1-11 is easy-to-understand narrative prose. Don't naively fall for the misinformation of a so-called scholar who, because he wants to rationalize his own evolutionary mythology, tries to dissuade you from believing Genesis 1-50 is an inerrantly inspired *historical* narrative—because that's exactly what it is. And, as they say, “the rest is history.” ●

References

1. Quoting Johnson, J. J. S. The Religion-and-Science Connection Between *Pseudónomos* and *Pseudomarturia*: How Special Revelation Describes the Limitations of General Revelation. Paper presented at the annual Southwest regional meeting of the Evangelical Theological Society at The Criswell College, Dallas, Texas, March 27, 2009. Available on www.icr.org.
2. Another traditional poetic meter is trochaic tetrameter, used in the German translation of the Finnish national epic *Kalevala* and later mimicked by American poet Henry Wadsworth Longfellow in his fictional epic *Hiawatha*. Both *Kalevala* and *Hiawatha* also use parallelism, though parallelism is not “required” to be recognized as poetry in German or English. Johnson, J. J. S. Finnish Literature, Language, and Lore. *Baltic Heritage Review*. April 2006: 5-7, citing Elias Lönnrot, *The Kalevala, or Poems of the Kaleva District*, translated into English by Francis Peabody Magoun, Jr., (Cambridge: Harvard University Press, 1963), 162-163.
3. Robert Lowth is often recognized as clarifying this trait of Hebrew poetry in his *Lectures on the Sacred Poetry of the Hebrew*, published in 1753.
4. For example, Psalm 2:1 compares the raging of “the heathen” with “the people” imagining a vain thing. Likewise, Psalm 2:2 compares the “kings of the earth” setting themselves against the Lord with the “rulers” taking counsel together against the Lord.
5. For example, Psalm 1 compares a triplet of “walking” in the counsel of the ungodly with “standing” in the way of sinners and “sitting” in the seat of the scornful.
6. Genesis 1-11, as well as 12-50, also routinely uses the *vayyaqtil* forms (i.e., conjunction-modified verbs that older Hebrew grammars call *waw* consecutives or *waw* conversives), an awkward Hebrew language feature that pervades Hebrew narrative prose but *not* Hebrew poetry. See, e.g., Practico, G. D. and M. V. Van Pelt. 2001. *Basics of Biblical Hebrew Workbook*. Grand Rapids, MI: Zondervan, 125-134.
7. Compare Mark 10:6 with Matthew 15:1-9 and John 5:44-47. See also Romans 5:12-21.

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



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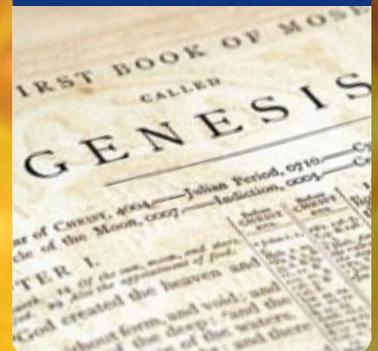
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Scripture and paleoclimatology indicate that the Middle East had more trees and grass in the past. Several theories suggest that the climate is drier today because of overgrazing, cutting of forests, or geological change. However, no one has seriously considered the effects of the Genesis Flood.

This author and Wesley Brewer modeled a tropical cyclone in the Arabian Sea for hot sea-surface tempera-

tures (SSTs) and showed that a warmer ocean would produce hypercyclones and greater precipitation over the entire Middle East.¹ Catastrophic heating of the oceans during and following the Genesis Flood likely resulted in greater precipitation over the Middle East for over 1,000 years that supported more vegetation in North Africa, Egypt, Sudan, Israel, Saudi Arabia, Iraq, Iran, Pakistan, and Afghanistan.

A WELL-WATERED LAND

Effects of the Genesis Flood on Precipitation in the Middle East

LARRY VARDIMAN, P.H.D.

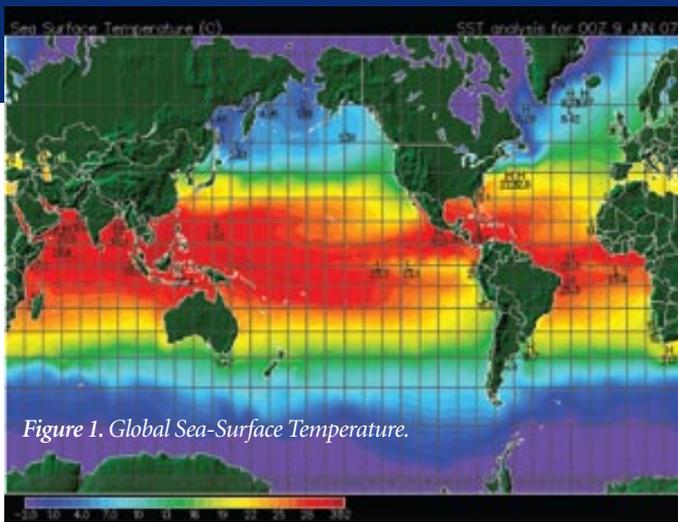


Figure 1. Global Sea-Surface Temperature.

Introduction

In 2000 B.C. (approximately 500 years after the Genesis Flood), according to the Ussher chronology, Abraham and Lot decided to divide their flocks and go their separate ways because the land could not support their large herds and because of dissention among their herdsmen (Genesis 13: 6-7). At that time they were living near Bethel in Canaan. Abraham gave his nephew Lot the choice of where he wanted to dwell. Lot chose the plain of Jordan in which to live.

Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. (Genesis 13:10)

The Bible identifies the plain of Jordan as the region between Succoth and Zarthan north of Jericho (1 Kings 7:46). This area along the Jordan River from the Sea of Galilee in the north to Zoar at the south end of the Dead Sea is described as well-watered, like a garden. Zoar was one of the five cities of the plain (Sodom, Gomorrah, Admah, Zeboiim, and Zoar) on the southeastern shore of the Dead Sea. It is likely that the higher terrain to the west and east of the plain of Jordan would have been even wetter, because the hills would have been cooler and would therefore have received more rainfall.

The description of a moist, fertile landscape in Abraham's day is in stark contrast to the dry, desert environment of the Jordan Valley that exists today. Only near springs and along the riparian boundary of the Jordan where modern irrigation is practiced are any trees and green vegetation evident. The rainfall in the Jordan Valley south of the Sea of Galilee is so sparse that practically no vegetation of any kind is possible without irrigation in the hot, desert environment. Yet, as late as 1,000 years after the Flood (~1500 B.C.), about the time the Israelites were to enter the Promised Land, Palestine was described as "a land flowing with milk and honey" (Exodus 33:3). In addition to the biblical hints of a wetter climate in Israel during the time of Abraham and Moses, paleoclimatological evidence also indicates that the entire Middle East experienced more precipitation, had more vegetation, and lakes were fuller.

In the 1960s, images of seafloor topography were first published showing a *mid-ocean ridge* on the bottom of the ocean that extends completely around the earth.² It is about 40,000 miles long, up to 6,000

feet high relative to the ocean floor, and, in places, several hundred miles wide. It is composed of lava and magma that were ejected from the earth's mantle between tectonic plates onto the ocean floor at temperatures over 900°F.

The catastrophic plate tectonics model of Austin et al proposed that the mid-ocean ridge is the result of cooled lava and magma formed in only a few years during and immediately following the Flood.³ The conventional

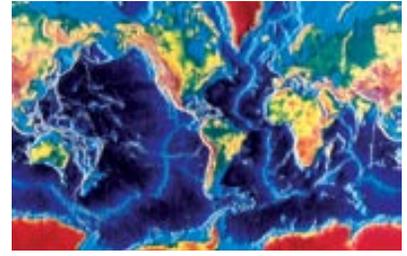


Figure 2. Mid-Ocean Ridge (light blue).

view is that the molten rock was released during millions of years, warming the ocean only slightly. However, if the Genesis Flood occurred only a few thousand years ago, the heat would have been released from the mid-ocean ridges in a much shorter time, causing the oceans to warm dramatically. The average ocean temperatures derived from foraminifera in sea-floor sediments show that the oceans were indeed much warmer (as warm as 95°F) during the Cretaceous Period. Hot oceans would have created hot SSTs and increased evaporation following the Genesis Flood.

This author previously modeled Hurricane Florence in the Gulf of Mexico that developed into a hypercane (gigantic hurricane) because of hot SSTs.⁴ I found that wind speeds for SSTs of 104°F or hotter could form hypercane with winds twice as fast and precipitation ten times greater than any observed today. Hot SSTs in the Arabian Sea near Saudi Arabia would be expected to form similar storms.

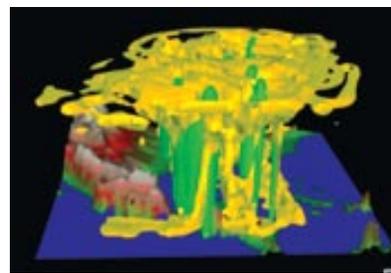


Figure 3. Hypercane Florence in the Gulf of Mexico.

the Arabian Sea with hotter SSTs and evaluate its effect on rainfall in the deserts of the Middle East.

The computer model used to simulate the cyclone was the Weather Research and Forecasting (WRF) model provided by the National Center for Atmospheric Research. WRF is a mesoscale computer model that computes wind, humidity, precipitation, and many other variables over a three-dimensional grid at selected locations and resolutions on the earth. Tropical Cyclone Gonu, which occurred in the Arabian Sea in 2007, was successfully simulated at SSTs observed today. By increasing the SST to 104°F, a hypercyclone was generated with much greater wind speeds and precipitation. The circulation pattern over the entire Middle East was

also changed by the increased SSTs and the presence of the hypercyclone. This led to major increases in precipitation throughout the Middle East.

Results

Wind fields, humidity, and precipitation were calculated for Tropical Cyclone Gonu using actual SSTs and also for *Hypercyclone Gonu* with SSTs equal to 104°F on June 2-20, 2007. The simulation of Tropical Cyclone Gonu closely matched the observations of path, intensity, and precipitation for the actual cyclone. The wind fields, humidity, and precipitation were greatly enhanced for *Hypercyclone Gonu* and the path extended much farther into Iran.

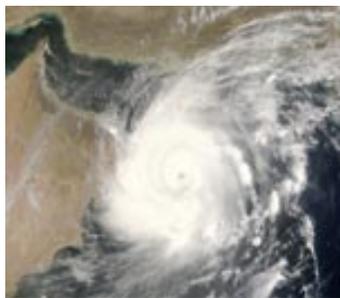


Figure 4. Tropical Cyclone Gonu in the Arabian Sea.

The closed circulation of simulated *Hypercyclone Gonu* entered Iran from the Gulf of Oman and the hot SSTs of the Arabian Sea established a large-scale, counterclockwise circulation at low altitudes over the entire Middle East centered on Saudi Arabia, as shown in Figure 5. After 18 days of simulation at 16,400 feet in altitude, a low-level jet of high-speed winds flowed

southward over Egypt, eastward across the Gulf of Aden, and north-eastward through the Arabian Sea into Pakistan, Afghanistan, and Iran. Closed circulations and other disturbances flowed southward from the Mediterranean Sea into Egypt in the western portion of this large-scale circulation. Disturbances also traveled into Iran along the northward portion of the flow from the Arabian Sea.

The large-scale circulation over the Middle East in this simulation is thought to be due to the general heating from all the hot oceans surrounding Saudi Arabia. Smaller-scale circulations like the one that



Figure 5. Horizontal wind speed at 16,400 feet in altitude over the Middle East on June 20, 2007. Wind speed is in meters per second (m/sec). Green is over 65 m/sec (~145 mph) and yellow is over 75 m/sec (~167 mph). Contours of wind speed are at 20 m/sec intervals. The arrows show the counterclockwise direction of the flow. Coastlines are shown in the background.

moved from the eastern Mediterranean southward over Egypt are due to localized organization of storms. It is also likely that short waves moving along the jet stream flowing from west to east in Europe can ride the larger circulation pattern around Saudi Arabia and move farther south, creating storms over the deserts of the Middle East.

The large-scale circulation covering the Middle East in this simulation is not observed today. It was probably responsible for transporting water vapor and precipitation into the desert regions of the Middle East for 1,000 years or more after the Flood. This is probably the explanation for greater vegetation in these regions during the past.

Figure 6 shows the large-scale circulation at 82,000 feet in altitude on June 20, 2007, after 18 days of simulation. The clockwise circulation shown in this figure is due to the outflow of air rising upward and outward from the general circulation below. The air moves outward at the top of the circulation due to the conservation of mass in the stable stratosphere aloft. As the air flows away from the center of the circulation, the Coriolis force turns the air in a clockwise direction in the northern hemisphere. This clockwise circulation covers a circular area with a diameter of about 3,000 miles.



Figure 6. Horizontal wind speed at 82,000 feet in altitude over the Middle East on June 20, 2007. The scale is in meters per second (m/sec). Green is over 65 m/sec (~145 mph) and yellow is over 75 m/sec (~167 mph). Contours of wind speed are at 20 m/sec intervals. The arrows show the clockwise direction of the flow. Coastlines are shown in the background.

Embedded within the large circulation are smaller clockwise circulations produced by closed counterclockwise circulations at the surface that pump air upward. The small-scale circulation south of Cairo, Egypt, grew in size and intensity and moved from the eastern Mediterranean southward across Egypt, tracking the counterclockwise circulation at the surface near the end of the simulation.

Figure 7 shows the relative humidity at 49,000 feet in altitude for June 20, 2007, after 18 days of simulation. High relative humidity is shown in red and low relative humidity in blue at a mid-level of the atmosphere. At surface levels and above the tropopause, high humidity is widespread. A large region of high humidity became permanently located over the eastern end of the Persian Gulf and the northeastern region

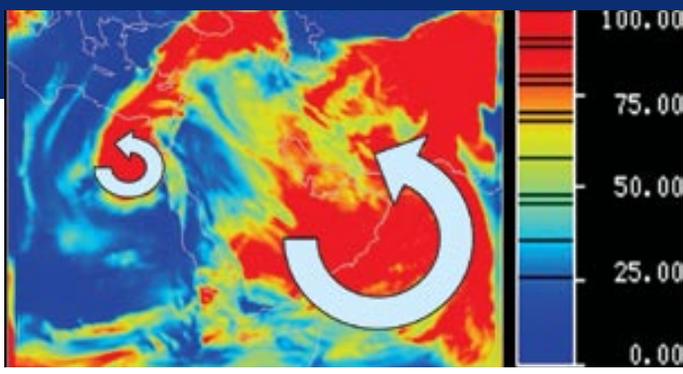


Figure 7. Relative humidity at 49,200 feet in altitude over the Middle East on June 20, 2007. Scale is in percent relative humidity. Red is high humidity (100 percent) and blue is low humidity (0 percent).

of the Arabian Sea. This large area of high humidity occurred in a low wind-speed region and was caused by high evaporation over the hot SSTs in the Arabian Sea. This humidity drifted over Iraq, eastern Saudi Arabia, Afghanistan, Pakistan, and northward to the Himalayas.

Because stronger winds to the east blew northward from the warm Arabian Sea uphill to the Himalayas, large quantities of precipitation likely flooded the Indus River Valley. The condensation of large quantities of humidity to rain over the Himalayas would have formed a permanent, highly efficient chimney to lift moisture into the upper atmosphere. This moisture would have been transported by upper-level winds horizontally to fall as rain for long distances downwind. In the western edge of Figure 7, a region of high relative humidity is associated with the cyclone near the surface that drifted southward from the Mediterranean over Egypt in the counterclockwise circulation.

Figure 8 shows the accumulated precipitation over the Middle East from 00Z, Saturday, June 2, 2007, to 00Z, Wednesday, June 20, 2007. This was the entire period of simulation for Hypercyclone Gonu. The maximum accumulated precipitation for the 432-hour (18-day) period was over 300 inches in a north/south swath from the central Arabian Sea to Pakistan, centered over Karachi. This region of heavy rain occurred in conjunction with the continuous low-level jet from south to north over the Central Arabian Sea. The average rainfall rate was equivalent to about 0.75 in/hr. This rate of rainfall over the 18-day period would have produced massive flooding in the lower Indus River near Karachi.

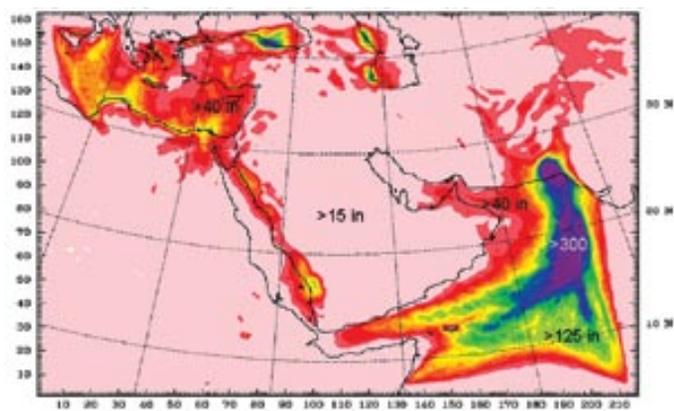


Figure 8. Accumulated precipitation for Hypercyclone Gonu during 18 days over the Middle East from June 2 through June 20, 2007. Color scale is in millimeters of precipitation and numerical values overlaid on the figure are in inches.

A region of greater than about 40 inches accumulated precipitation for the 432 hours covered almost the entire Arabian Sea, the Gulf of Oman, and most of Pakistan. In addition, an accumulation of more than about 40 inches covered most of the Mediterranean region, northern Egypt, and the eastern shore of the Red Sea during the entire period. The average rate over the 18-day period for these regions would have exceeded about 0.1 in/hour, but was probably highly variable. Even in the driest deserts, the rate of rainfall over the 18-day period was greater than about 15 inches, with an average rainfall rate of about 0.04 in/hr. The Middle East was much wetter than today under these conditions.

Conclusions

The hot Arabian Sea simulated in this study 1) intensified Cyclone Gonu into a massive hypercyclone; 2) created a large counterclockwise, low-level circulation over the Middle East; 3) produced high relative humidity over the Gulf of Oman and the eastern Mediterranean; 4) caused intermittent high relative humidity over all the deserts of the Middle East; 5) precipitated heavy rain over the Arabian Sea and Pakistan; 6) precipitated moderate rain in Egypt, Israel, the Red Sea, Oman, Iran, and Afghanistan; and 7) precipitated light rain throughout the Middle East, causing well-watered deserts.

Throughout all of the Middle East, more than 15 inches of rain fell during this simulation, producing much wetter conditions than are now present. There are places in the deserts of North Africa and Saudi Arabia today where no rain has fallen for decades. The only vegetation in these deserts is found at oases located at the foot of wadis or near subterranean sources of water. When occasional rain falls, vegetation springs up quickly, but only lasts for a short time. Under the conditions simulated in this study, it is likely that permanent vegetation would cover most of the sand and rocky soil in these regions. Hints of a well-watered land in Israel and throughout the Middle East seem to be borne out if catastrophic events of the Genesis Flood are taken seriously.

Acknowledgments

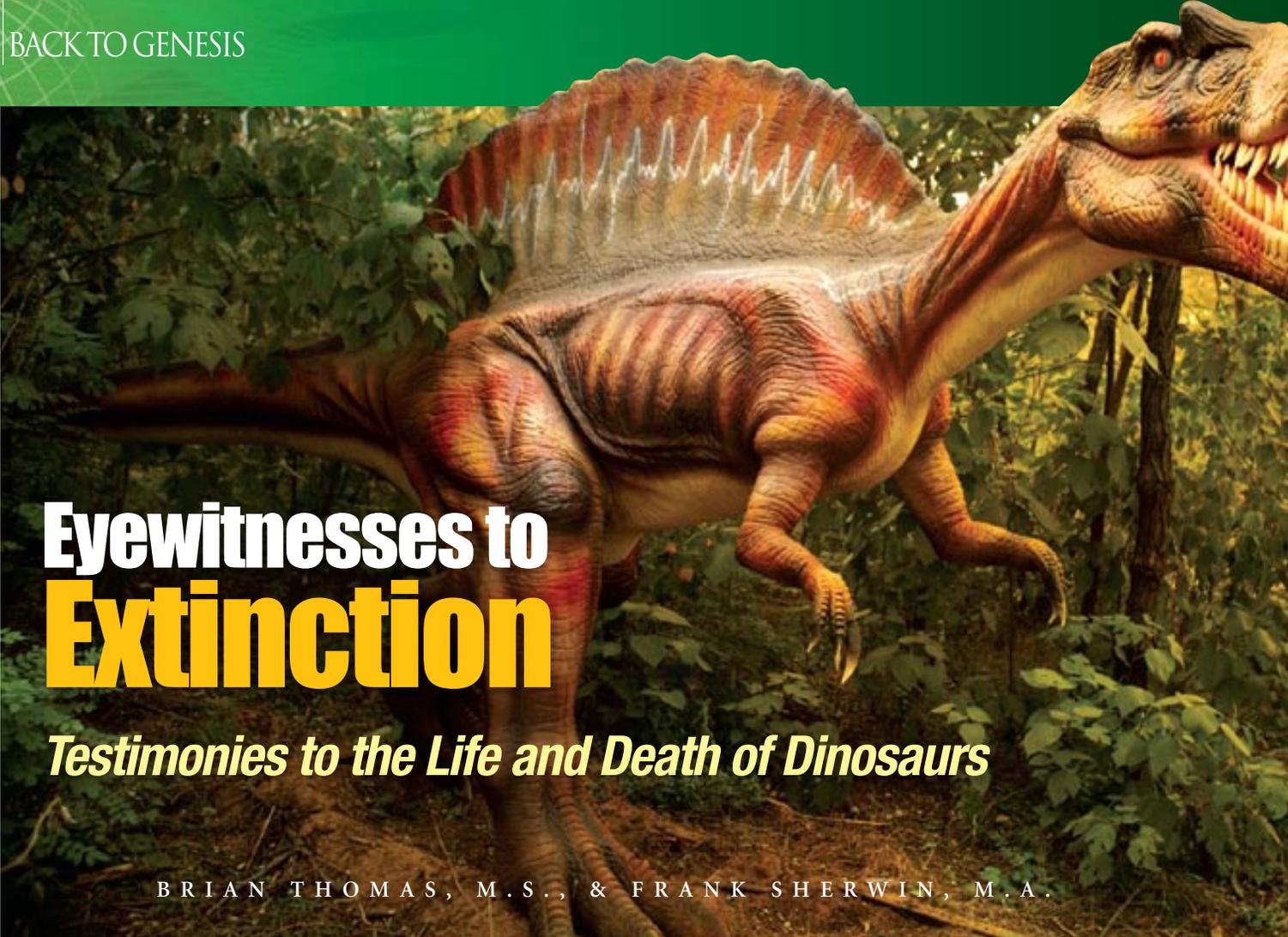
The mesoscale meteorology model (WRF) and topographical and meteorological data used in this study were provided by the National Center for Atmospheric Research. This research was funded by the Institute for Creation Research. ●

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Eyewitnesses to Extinction

Testimonies to the Life and Death of Dinosaurs

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

Ask any judge—when reconstructing the past, the testimony of reliable eyewitnesses routinely trumps other forms of evidence. And there are more than a few ancient eyewitness testimonies that provide the best answers to questions about dinosaurs.

The first and most important eyewitness was the Creator Himself. He wrote in Genesis 1:25:

And God made the beast of the earth after his own kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind.

“Cattle” refers to domesticated animals, “creeping things” refers to small creatures, and “beasts of the earth” are the large, non-domesticated animals. There were about 50 different basic “kinds” of dinosaurs, and their fossils show that they had well-proportioned bodies that were well-designed for the life each led. Some dinosaurs, like *Compsognathus* or *Mus-saurus*, were small “creeping things.” But others, like *Tyrannosaurus* or *Ultrasaurus*, were

large “beasts of the earth” made alongside man on Day 6 of the creation week, according to the testimony of the only One who was actually there.

So, if dinosaurs were created and once lived in abundance, as the fossil record testifies, then why are they not still alive?

Genesis 7:22 states that during the Flood, “all in whose nostrils was the breath of life, of all that was in the dry land, died.” Dinosaurs living on earth at that time would have perished in its waters, since their fossil skulls show nostrils and they would have therefore had “the breath of life.” Also, dinosaur fossils are most often found in jumbled assemblages, having been buried in water-borne mud that hardened into rock layers covering enormous regions.¹ These fossils are found on all continents, just as would be expected from a worldwide Flood.

For example, thousands of *Centrosaurus* remains cover an estimated 568 acres in Alberta, B.C. The discoverers said that “the likely culprit in this scenario was a catastroph-

ic storm, which could quickly have routinely made the waters flood up as high as 12 to 15', if experiences with modern floodplains are any guide.”²

In fact, evolutionists admitted that this planet could have once been covered with water (almost). Mike Tice of Texas A&M University said, “We are talking about a time when, if you were looking at the Earth from space, you would hardly see any land mass at all. It would have almost been an ocean world.”³

Though most land creatures were drowned and preserved in vast sedimentary rock units, at least two of each basic kind, including dinosaurs, went aboard the Ark. Genesis 7: 8-9 states, “Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.” The three sons of Noah were firsthand eyewitnesses to these events and co-authored this section of Scripture, which ends with their “signatures” in Genesis 10:1.⁴



Those who claim that dinosaurs could not have fit on the Ark might recall that the average dinosaur size was on the order of that of a large dog. Even the massive dinosaurs started out from football-size eggs, and juveniles of these groups could have easily been selected to board the life-saving vessel.

What about the descendants of the dinosaurs that stepped off the Ark after their year-long stay? Again, eyewitness evidence confirms that dinosaurs lived for centuries after the Flood. Many encounters with “dragons” were recorded as stories, in ancient news and scholarly reports, and in conquest records.

St. George had to deal with a dragon in England. Alexander the Great’s army encountered a dragon. Marco Polo recorded dragon dealings. Flavius Philostratus provided this sober account in the third century A.D.:

The whole of India is girt with dragons of enormous size; for not only the marshes are full of them, but the mountains as well, and there is not a single ridge without one. Now the marsh kind are slug-

gish in their habits and are thirty cubits long, and they have no crest standing up on their heads.⁵

Pliny the Elder also referenced large dragons in India in his *Natural History*. More recently, historian Bill Cooper described many ancient news accounts of dinosaur encounters from England and Europe, which to this day contain place names that reference the dragons that were once there, like “Knucker’s Hole,” “Dragon-hoard,” and “Wormelow Tump.”⁶

Similar accounts have been handed down orally within North, Central, and South American Indian groups. The fact that so many different peoples told the same details authenticates their testimony. The book *Fossil Legends of the First Americans* relays information about anatomy, habitat, and hero tales related to “a water monster that ‘grew so huge’ (p. 29), a Pawnee giant raptor called *Hu-huk* (p. 189), a Yuki story of giant lizards that ‘were so huge that they shook the earth’ (p. 208), Sioux legends of thunderbirds (p. 239), and many other legends.”⁷ The Chinese and over 200 other cultures have detailed stories about “dragons.” Why, if such creatures were only mythical beasts?

In the Bible, Job appears to have observed a dinosaur. God commanded him:

Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar. (Job 40:15-17)

Since Job lived 300 to 400 years after the Flood, the dinosaur he beheld had to have been a descendant of one of those on the Ark. How did mankind handle post-Flood dinosaur encounters? Most likely, the dinosaurs were eliminated by humans trying to protect themselves. This is a common theme in the many dragon legends.

It is generally agreed that “the current extinction crisis is caused primarily by human impacts upon wild populations,”⁸ and it is the largest, most dangerous wild creatures that are the first to go when humans move into

an area. Thus, dinosaurs likely went extinct gradually the same way that scientists today observe extinctions.

People who wished to move into a dinosaur-inhabited area would undoubtedly have preferred at some point to eliminate the life-threatening dragons. Wolves, bears, and large cats have been driven far away from many of the areas of North America they once abundantly inhabited. As another example, the moa was a huge flightless bird that once constantly threatened New Zealand’s native Maori. They were entirely gone by the 19th century.

The idea that post-Flood dinosaur extinctions were recent and were mostly due to human encounters is consistent with what science has observed, and is also consistent with the best historical sources—eyewitness accounts. The big questions about dinosaurs are explained well with the Bible’s reliable history. ●

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On the Origin of **COAL**

JOHN D. MORRIS, P.H.D.

The term “fossil fuel” applies to organic material deposits that can burn, thus producing energy. One such fuel is coal, which is the solid altered remains of plant material, while oil and gas are the liquid and gaseous remains of various organic or inorganic sources. Standard thinking requires long ages for their origin.

For decades it has been taught that dead plants accumulate in the stagnant, oxygen-poor waters of a swamp, where they partially decay and eventually alter into combustible peat. Over time, the surrounding land may become submerged under the ocean, where other types of sediment can stack on top of the organic material, generating both heat and pressure, and driving off the water and gasses, leaving mostly carbon. Over vast ages under these conditions, the peat supposedly metamorphoses into coal.

But there are problems with this “story” about the unseen past. First, nowhere on earth today does peat spontaneously become coal. Second, while peats do accumulate in stagnant swamp waters, these appear nothing like coal. Today’s peats have a fine texture resembling “mashed potatoes” penetrated by tree roots, while coals are coarser, more like “coffee grounds,” and interspersed with sheets of altered bark. Swamp peats undulate in elevation, dissected by numerous streams. Coals, however, usually sport extremely flat surfaces above and below. Surely something other than a peat swamp was involved in the formation of coal seams.

As a matter of fact, the coalification process doesn’t even require much time. In recent years, several laboratory experiments have shown that coal can form quickly, in just hours or days. Extreme conditions can accomplish it even more quickly. Heat is required, but not

necessarily pressure. The process is accelerated by the presence of a volcanic clay, such as montmorillinite or kaolinite, always abundantly intermingled with coal. This clay can be seen as thin “clay partings” in unburned coal or as “clinkers” that must be removed from coal furnaces after the coal has burned. If these conditions are met, organic plant material (peat) will rapidly become coal.

When Mount St. Helens erupted in 1980, phenomenal processes were set in motion that instantly produced geologic results mimicking those we are taught to think required millions of years. A highly energetic blast of superheated steam was released that traveled at great speeds and devastated the surrounding forest. A ring where the trees were removed was surrounded by the “blow-down zone,” with a scorched zone surrounding that. After the eruption, a charred log was found with wood on one end and material on the other that under microscopic analysis proved to be a rather high grade of coal, formed essentially instantly.

The blast uprooted millions of trees and

washed them into nearby Spirit Lake, where they floated for years in an eerie mat of logs, moved around by incessant winds. As they moved, the bark abraded and sank to the bottom, where it collected as a thick layer of peat. In a matrix of volcanic ash and decaying leaves and wood, it took on a surprisingly layered appearance. This peat is not now becoming coal, but it has the required ingredients and geometry. If another volcanic event were to blanket the layer with hot ash, it might rapidly metamorphose into coal. All necessary conditions have been met.

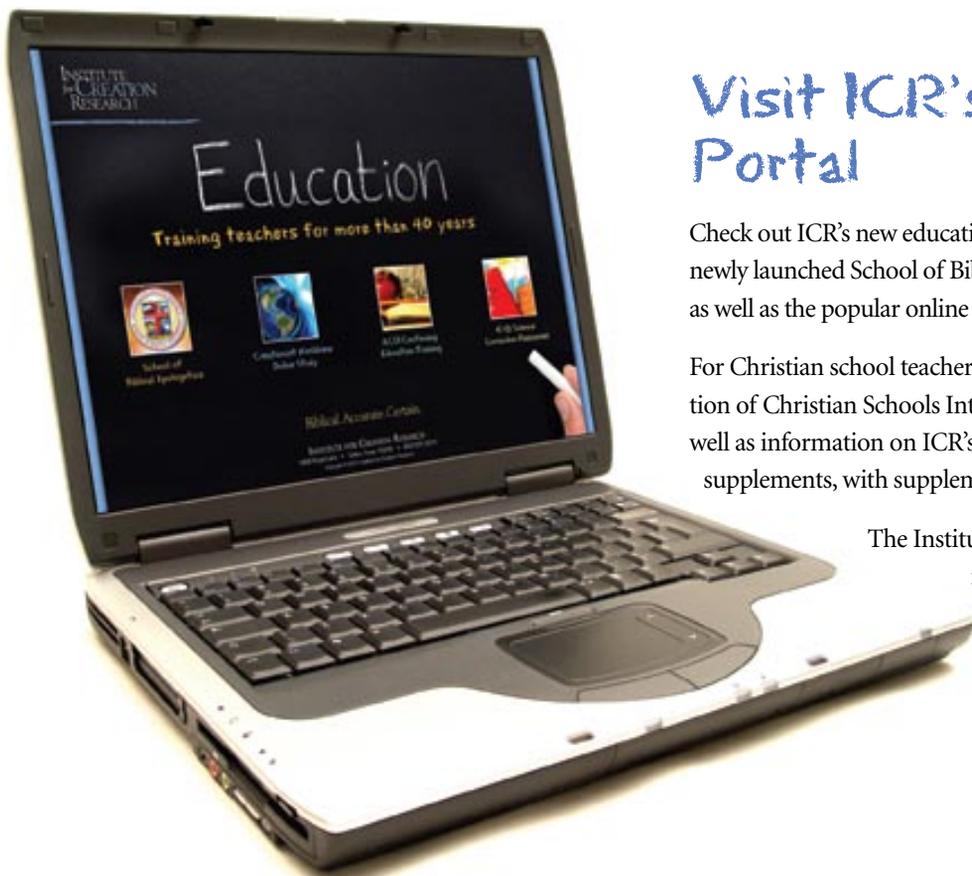
The eruption of Mount St. Helens provided insight into processes operating during an even greater catastrophe, the great Flood of Noah’s day. Observations of the eruption’s aftermath have expanded our ability to understand the Flood. The results of ICR’s long research at Mount St. Helens remain a great encouragement to Bible-believing Christians. They also confront skeptics with the truth of God’s Word. ●

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





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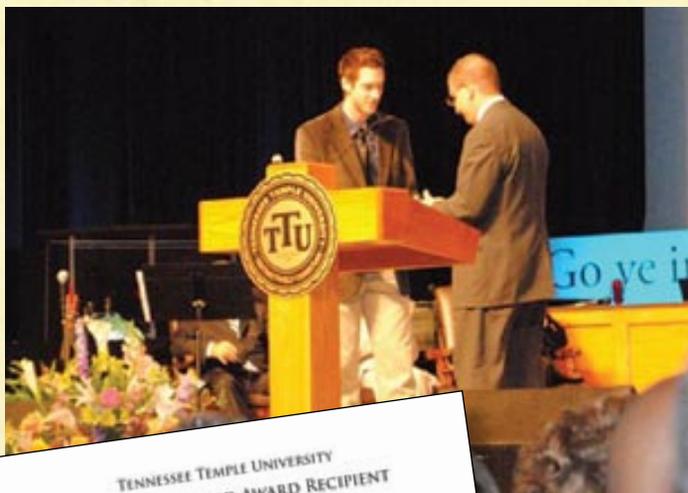
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Congratulations!

Joshua Greaney is the first recipient of the Genesis Flood Award at Tennessee Temple University. Named in honor of the dedicated service of Dr. Henry Morris and Dr. John Whitcomb, authors of the seminal 1961 book *The Genesis Flood*, this award was conferred by Tennessee Temple in honor of Joshua's proficiency in the areas of biblical and scientific truth, as well as for his commitment to the authority and accuracy of God's Word. Joshua also received a certificate signed by Drs. Henry Morris III and John Morris, as well as autographed materials from the Morrises and Dr. Whitcomb.

Congratulations, Joshua!



Dr. Andrew Fabich presents the Genesis Flood Award to Joshua Greaney.



LETTERS TO THE EDITOR

Days of Praise is my favorite daily devotional of any others out there because of such inspired words of wisdom. I've learned much deeper things of the Lord. I also appreciate your love of God's nature and creation; so many millions of miracles right before our eyes. And the words of God are amazing!

— C.F.

I want to thank you and the entire staff for the wonderful Creation Seminar you provided for us. Each speaker was truly an expert in their field and well received by our people and the many who attended from outside our church. I'm confident that those who attended benefited from their renewed knowledge of this important topic and are taking advantage of the wonderful resources offered. May God bless you in your continued ministry.

— D.H.

Thank you for continuing to send me *Acts & Facts*. I do much appreciate. When a new copy comes, I am excited as to what aspect of creation will be mentioned proving that God is the all-powerful Creator.

— G.S.K., Kenya

Almost 20 years ago I heard Dr. Morris on Dr. D. James Kennedy's radio program state that "the theory of evolution is not even a theory because it can't be tested." The Holy Spirit set off "strobe lights" in my head. With the help of you folks and the Holy Spirit, I left the confusion of theistic evolution and have become a full-fledged creationist. The Holy Spirit and your materials have helped me lead many, many other folks out of and away from Satan's "cunningly devised fables" (evolution). Keep up the good work and know that ya'll are in my continuing prayers.

— D.A.

I thank the Lord that I came across *Days of Praise* at the end of 2008—it led me to the Bible, and wow! "Your words were found and I ate them." Your ministry led me to believe, to ask Jesus into my heart. The Lord continue to bless your mighty voice!

— D.W.

Home with the Lord

Creation scientist Dr. Emmett Lewis Williams, Jr., 77, of Alpharetta, Georgia, passed into glory in April. Dr. Williams earned his Ph.D. from Clemson University and taught physics for many years at Bob Jones University. He previously served in leadership at the Creation Research Society and served on the Science Advisory Board of the Institute for Creation Research.

I am writing this letter to tell you how your monthly *Acts & Facts* magazines (and other creation books as well) have benefited me in my walk through life and in giving me a broader scope of comprehension concerning the battle that God (our God—who created the amazing complexities and exciting facets of life) has called us into.

I enjoy learning and science. I have over 18 years of varied formal education. I was turned off to biology by my sophomore high school teacher (an evolutionist), but have rebounded, mainly from the efforts of scientists (yourselves included) who have stood up to this ideology called evolution to put it in its place.

I recently took a 1,200-mile round-trip by bus in which I found myself talking with 9 adults of various ages and various educational levels. I carry 4 of my most favorite *Acts & Facts* to use as material "assists" to reference from and show people. In short, I am saying that your material has been a vital confidence builder as well as knowledge builder.

"Science" seems to be the demigod battlefield now in the realm of explanations for origins. Studying the sciences reinforces special creation and bolsters the confidence of people (like myself) to speak to professors professing evolution—or literally anyone lost (atheists), adrift in our world. That being said, the real power, greatness, and soundness of the God-breathed Holy Scriptures (a powerful historical document) speak to man's inner being about the realities of our fallen condition, our quest to "know" about life, our world, and universe, giving guidance and cutting-edge answers into the purpose of life—man's fundamental need for reunion with God. This is extremely exciting, and I couldn't have done it without you.

Thank you for your part—I look forward to each new month's articles, of which I digest (underline/highlight) and file mentally for use as needed.

— J.M.

Have a comment? Email us at editor@icr.org.

Or write to Editor
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The Grace of Christian Giving

HENRY M. MORRIS IV

The late pastor and prolific author A.W. Tozer once wrote:

As base a thing as money often is, it yet can be transmuted into everlasting treasure. It can be converted into food for the hungry, and clothing for the poor; it can keep a missionary actively winning lost men to the light of the gospel and thus transmute itself into heavenly values. Any temporal possession can be turned into everlasting wealth. Whatever is given to Christ is immediately touched with immortality.¹

The great scriptural truth in this statement (see Matthew 6:19-20) can unfortunately be taken to an extreme by some very worthy Christian ministries. While they may have the best reasons in the world to ask for money, relentless and elaborate solicitations can be a regrettable side effect of their effort to fulfill their mission.

Christian ministries that are reluctant to ask believers for help, however, may suffer the tragic consequence of seeing the ministry fall far short of its potential for the Kingdom. The best approach calls for a gracious balance between the two: making needs known and being

content to wait on the Lord to supply our true needs according to His will (Philippians 4:10-19). If we are truly doing God's work, then we do not have to exaggerate our needs or the story of our work. God's children will be inspired to respond, as His Spirit directs, simply because the need is real, the cause is just, and God's Kingdom work will be advanced through our efforts for Him.

As believers, our greatest incentive to give to worthy Christian ministries rests squarely on our premier example of giving: the Lord Jesus Christ. God gave His only Son to die for us, and Jesus submitted Himself to such extremes because hell is very real and eternity is forever. Forgiveness and salvation are available for all mankind precisely because Jesus cast off every possible reservation and objection, and willingly went to the cross to pay our debt. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

Just as faith, love, and joy are "graces," so too is the sharing of one's means. Speaking of the grace of Christian giving, the apostle Paul wrote, "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that

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ye abound in this grace also" (2 Corinthians 8:7). What a wonderful thing it would be for all Christians to fully embrace a perspective of giving as a "grace"!

God has granted us the privilege of serving as the hands and feet of Christ, fulfilling His work here on earth. Those who have been given much by God have unique opportunities to direct resources into areas of need, in much the same way their spiritual needs are met by those of the "household of faith" (Galatians 6:10). But we all have the privilege of responding—indeed, we are commanded to respond—to impact eternal destinies by proclaiming His transforming gospel. This is obedience to Scripture, and the true believer will thrive when doing and supporting His work. For this is how God designed us to be. ●

Reference

1. Tozer, A. W. 1959. *The Transmutation of Wealth. Born After Midnight*. Chicago, IL: Christian Publications.

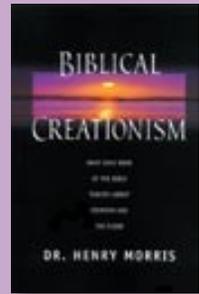
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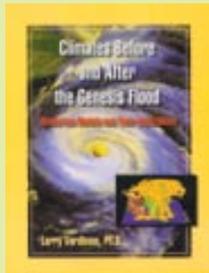
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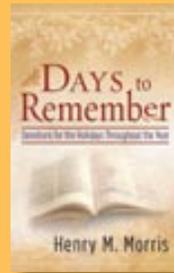
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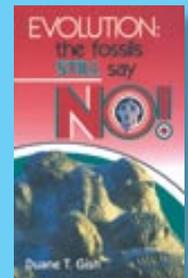
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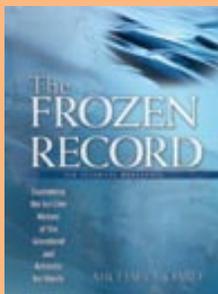
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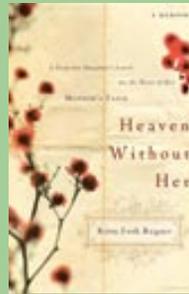
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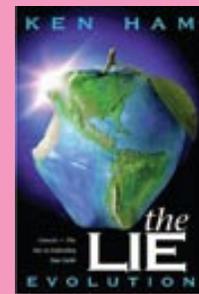
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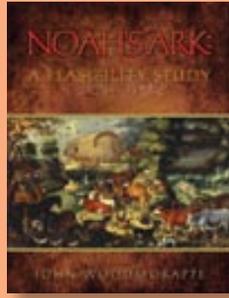
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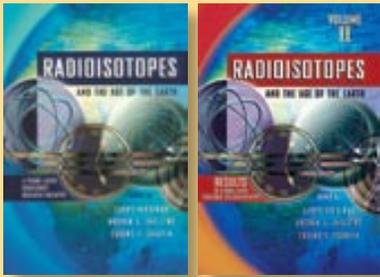
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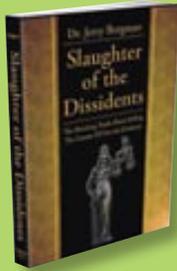
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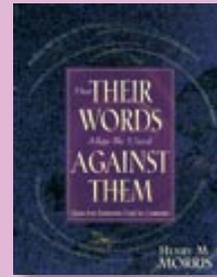
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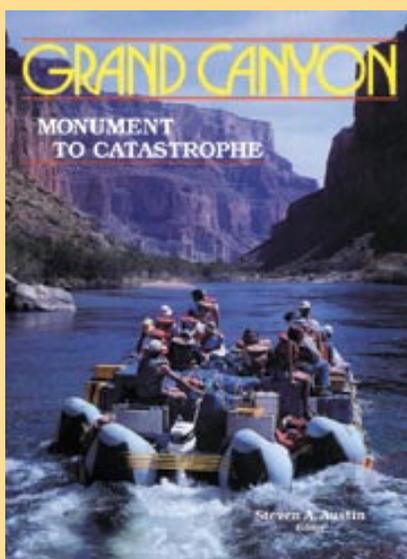
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