

ACTS & FACTS

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A FLOOD of INFLUENCE

The Impact of Henry Morris and
The Genesis Flood in Modern History

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creation science classic *The Genesis Flood*

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Celebrating the Classics

From time to time I browse through my personal library and select books to give or throw away—books that are no longer relevant or that could be better used by someone else. Our home has several enormous bookshelves and it takes a while to go through them all, organize them better, pack up some volumes for future grandkids, and generally bask in the nostalgia of some very wonderful titles that remain classics.

One of those classic works on my shelf is *The Genesis Flood* by Drs. Henry Morris and John Whitcomb. This seminal work in 1961 defined the science and Bible debate in the 20th century and propelled Henry Morris into such prominence that even his detractors refer to him as the father of the modern creation science movement. Published by Presbyterian & Reformed publishers, *The Genesis Flood* has been continuously in print for 50 years, and the Institute for Creation Research, which was founded by Dr. Morris in 1970, celebrates the impact of this work and these men.

Like many in the ministry, I used this book in my seminary studies and later in pastoral ministry. Over the past several years I've traveled throughout the country for ICR's seminars and conferences and have encountered countless individuals who share with me how *The Genesis Flood* changed their lives, giving them a new perspective on science and the book of Genesis. The full impact of this book and these two men will not be known until eternity.

In this issue of *Acts & Facts*, we are presenting a collection of tribute articles about *The Genesis Flood*, its authors, and the influence this book has had around the world. Throughout the year, ICR will be highlighting various aspects of the creation science movement that were fostered by the solid biblical and scientific arguments in *The Genesis Flood*.

Many of our readers will know that over a year ago, ICR published the authorized update to this book with the release of *Earth's Catastrophic Past: Geology, Creation & the Flood* by former ICR science researcher Dr. Andrew Snelling. A skilled scientist and writer, Dr. Snelling, now head of research at Answers in Genesis, labored for many years at the direction of Henry Morris to update the scientific data and present an updated and expanded look at the topic that many see as key to understanding biblical earth history.

As you read through our articles this month about *The Genesis Flood*, consider the fact that from time to time God places His hand on certain individuals to accomplish great tasks that bring others to the Savior and bring glory to our Creator. This certainly is the case with the work God has accomplished through John Whitcomb and Henry Morris, not only in their classic work on Genesis, but all throughout their lives and ministries for over half a century.

May God grant us more who remain humbly devoted to our Creator and Redeemer!

Lawrence E. Ford
EXECUTIVE EDITOR



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A FLOOD of INFLUENCE

The Impact of Henry Morris and *The Genesis Flood* in Modern History

HENRY M. MORRIS III, D. MIN.

The question of the historicity and the character of the Genesis Flood is no mere academic issue of interest to a small handful of scientists and theologians. If a worldwide flood actually destroyed the entire antediluvian human population, as well as all land animals, except those preserved in a special Ark constructed by Noah (as a plain reading of the Biblical record would lead one to believe), then its historical and scientific implications are tremendous.”¹

Barely a century after the publication of Darwin’s famous book *On the Origin of Species*, Dr. Henry Morris and Dr. John Whitcomb wrote those words in the Introduction of *The Genesis Flood*.

Christian scholarship had largely retreated from the biblical message during that century—first by the theological liberals who adapted the scientific establishment’s capitulation to natural selection and naturalistic evolution by embracing the idea that God used evolution to create. Then came various attempts to allegorize the words of Genesis with “day-age” systems that lumped the stages of evolutionary development into sequential ages that God (it was assumed) adapted to the cultural ignorance of Moses’ day.

Darwin was not the first to embrace evolution by any stretch of the imagination. He was preceded by Lamarck and Charles Lyell and by the growing popularity of “naturalists” among the social elite of Europe. Prior to those relatively recent thinkers, there were literally millennia of pantheistic and polytheistic philosophers and religionists espousing mythology of every stripe and description. Atheistic evolution in one form or another has been recorded in history from ancient Babylonian days. It is not new. It had merely become “scientific” during the “enlightenment” of the Industrial Revolution.

Strangely enough, it was the scientists of those days who most vehemently opposed naturalistic thinking. Johann Kepler and Francis Ba-

con in the 1600s and Isaac Newton and Carolus Linnaeus in the 1700s all vigorously resisted the growing tendency to write God out of the design, order, and purpose in creation.

By the time of the Scopes trial in 1925, Christian scholarship had either embraced some form of theistic or day-age evolution, or had consigned the

ages of evolution to a “gap” between the first two verses of Genesis 1. Creation was relegated to a “secondary doctrine”—not even included in the famous “Five Fundamentals of the Faith.”² Science had become the purview of evolutionists, and Christianity essentially retreated from the scientific arena and capitulated to the intellectual pressure of academic secularism.

Dr. Henry Morris’ early books began chipping away at the strongholds of evolution with the publication of *That You Might Believe* in 1946³ and *The Bible and Modern Science* in 1951,⁴ initially raising a storm of negative reaction from the “intellectuals” in the American Scientific Affiliation (ASA)—especially after a release of adapted articles in *InterVarsity’s His* magazine. Bernard Ramm published his negative critique of recent creation in his 1954 release *A Christian View of Science and Scripture*,⁵ effectively winning over the growing intellectual prowess of the “neo” evangelicals. Very few technically educated Christians seemed to be willing to accept the Bible at face value.

During the decade of the 1950s, Drs. Morris and Whitcomb met



and began to collaborate on what would become the 1961 release of *The Genesis Flood*. That book, in the sovereign plan of God, became the catalyst that opened the gates to the pent-up flood of Christian professionals who, like God's loyal "seven thousand" in the days of Elijah,⁶ had not yet bowed their knee to the Baal of evolutionary compromise. A revival among scientifically trained Christians had begun.

The Creation Research Society (formed in 1963) was established for Christian professionals with at least an M.S. degree in one of the sciences who openly espoused a recent creation of all things in six 24-hour days. This society grew rapidly, now with a worldwide membership reaching thousands of professionals and with the *CRS Quarterly*—a technical journal for peer-reviewed scientific studies in creation science.

Christian Heritage College (now San Diego Christian College) was formed in 1970 with Dr. Tim LaHaye as its President and Dr. Henry Morris as its Academic Vice President. Dr. Morris had agreed to leave his tenured position as Chairman of the Civil Engineering Department at Virginia Polytechnic Institute (Virginia Tech, as it is now known) to help found this fledgling school and to give birth to what is now the Institute for Creation Research (ICR).

ICR's faculty grew as Christian Heritage College grew, eventually starting its own graduate school with four degree programs in the sciences. Graduates from both those schools became teachers and pastors across the nation, many of whom would later start full-time creation ministries of their own. Where one small effort began as the passion of a dedicated educator, there are now hundreds of organizations teaching a recent creation to literally hundreds of thousands of Christians around the world. For example, Ken Ham of Answers in Genesis began his American ministry under ICR's sponsorship and now has reached over

one million visitors with the Creation Museum in Petersburg, Kentucky.

It is no stretch to say that over a million people each year read or hear accurate, scientific, and solidly biblical information about a young earth and a global flood from the various publications and media ministries of all these creation organizations.

Dr. Morris went on to write some 60 books during his 36-year ministry with ICR, many of which are still in print. *The Genesis Flood* now celebrates its 50th year in continuous publication! Hundreds of *Days of Praise* devotional articles written by Dr. Morris over the decades are still being read by nearly 500,000 readers each day.

Those of us who worked with Dr. Morris knew him to be a mild and gracious man who was frequently amazed by the influence of his writings. His heart was bound to the Word of God. His mind was yielded to God's Truth—wherever it was revealed—and his life continues to wash over the souls of millions worldwide who have been influenced by his dedication to the authority and accuracy of the Scriptures.

We who have inherited his legacy are driven by the same passions. May God add His own blessings to the ministry of truth. ●

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2. This phrase was adapted and adopted from a large series of essays edited by R. A. Torrey, *The Fundamentals: A Testimony to the Truth*, first published by the Bible Institute of Los Angeles in 1921. Baker Book House has since re-published a four-volume set.
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6. 1 Kings 19:18.

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



Molecular Equidistance: The Echo of Discontinuity?

NATHANIEL T. JEANSON, P.H.D.

The ICR life sciences research team is using sequence alignments to re-examine published molecular data and look for evidence of discontinuity.¹ One of our preliminary findings has fascinating implications for the biblical model of origins.

A previous article displayed a table of numbers containing the hypothetical results of a sequence alignment of gene sequences from a variety of creatures.² Below are the actual results of aligning and comparing the protein sequences (proteins are the products of genes) of the *cytochrome b* gene (a gene involved in intracellular energy use) from six different species.

	human	panda	tortoise	sea urchin	beetle	yeast
human						
panda	79					
tortoise	75	76				
sea urchin	60	62	63			
beetle	59	62	65	58		
yeast	50	50	50	50	50	

The number in each of the boxes represents the percent identity between the molecular sequences of the two species compared. These data are similar to those for another gene involved in intracellular energy use, *cytochrome c*, as discussed by Michael Denton in 1985 in his seminal cri-

tique of evolution.³

What do these results imply about the origins of these molecules? Evolutionists hail the ordered, hierarchical pattern of human-to-other-species comparisons (depicted in the leftmost column of the table) as a fulfillment of the predictions of the evolutionary tree of life.⁴ However, as Michael Denton observed,³ and which we also observe, the rows of data depict something entirely different. As demonstrated by the comparisons of yeast to every other creature in the table (depicted in the bottommost row), the yeast *cytochrome b* cannot be arranged in any sort of hierarchy with the other creatures; yeast is *equidistant* from all other creatures. Hence, it appears that yeast *cytochrome b* is isolated, separate, and completely distinct from all other species in the table—it is as close to beetles as it is to humans! In a sense, yeast appears *discontinuous* from the other creatures in the table. This is consistent with the predictions of Genesis 1.

These results raise a whole host of research questions:

1. Is the pattern above (similar to the one observed for *cytochrome c*) true only of energy-related genes? Or is the phenomenon of equidistance generally true across all classes of genes?
2. Why doesn't the human *cytochrome b* display a pattern of equidistance?
3. What about the rest of the species that evolutionists may use in constructing a

“tree of life”—do those species display a pattern of strict equidistance or a pattern of strict hierarchy?

The above data raise one final question that is particularly relevant to this month's celebration of the 50th anniversary of the publication of *The Genesis Flood*: Which molecular differences among creatures are due to the original genetic boundaries of created kinds, and which differences are due to diversification within created kinds following the creation and (for creatures aboard the Ark) following the Flood? Clearly, the Flood has implications not only for geology, but also for biology. The central thesis of *The Genesis Flood*—that the Flood is one of the critical issues in origins science—is no less relevant now than it was in 1961.

We are actively pursuing the answers to these questions and are excited about what these studies may reveal. ●

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



ICR *February* EVENTS

■ January 28–February 1

Jacksonville, FL – Jacksonville Pastors' Conference
888.827.1825

■ January 30–February 4

Chicago, IL – Moody Founders Week
800.356.6639

■ February 1

Farmers' Branch, TX – Metroplex Institute of Origin Science
(Thomas) 972.293.6891

■ February 2

Dallas, TX – Redeemer Bible Church
(Sherwin) 214.340.3633

■ February 9

Dallas, TX – Redeemer Bible Church
(Sherwin) 214.340.3633

■ February 11-12

El Cajon, CA – San Diego Christian College Heritage Days 2011
619.201.8702

■ February 12-13

Portland, OR – 25th Annual Northwest Creation Conference
(H. Morris III) 503.810.3302

■ February 15

Knoxville, TN – Johnson Bible College
(H. Morris III) 423.426.1112

■ February 15

Milligan College, TN – Milligan College
(Guliuzza) 423.426.1112

■ February 16

Johnson City, TN – First Christian Church
(H. Morris III) 423.426.1112

■ February 16

Johnson City, TN – East Tennessee State University
(Guliuzza) 423.426.1112

■ February 16

Dallas, TX – Redeemer Bible Church
(Jeanson) 214.340.3633

■ February 18

Santa Clarita, CA – Master's College Chapel
(Guliuzza) 661.362.2702

■ February 18

Santa Ana, CA – Calvary Chapel College
(Guliuzza, Jeanson) 714.697.4200

■ February 18-20

Visalia, CA – Visalia Evangelical Free Church
(J. Morris, Sherwin) 559.627.3912

■ February 19

Santa Clarita, CA – Master's College: Creation Science Symposium
(Guliuzza, Jeanson) 661.362.2702

■ February 23

Dallas, TX – Redeemer Bible Church
(Jeanson) 214.340.3633

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The Genesis Mandate: Biblical Duties and Historical Applications

Dr. Jim Johnson and other ICR faculty

Tuesdays, 6:00 p.m.

February 15–March 8

The Importance of Geography in Genesis

Dr. John Morris, Dr. Jim Johnson

Tuesdays, 6:00 p.m.

May 31–June 21



ICR SCHOOL
of BIBLICAL
APOLOGETICS

The Creation Movement's Firm Foundation

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

The 50th anniversary of the publication of *The Genesis Flood*, co-authored by Dr. John Whitcomb and my father, Dr. Henry Morris, brings back poignant memories. A teenager when it was being written, I can testify to the concerted effort that went into it, from focused study to diligent prayer. God blessed that effort and answered those prayers with lasting fruit. Almost every day's mail and every public meeting bring unsolicited testimonies from individuals who read the book. Many say the information within removed roadblocks in their path to salvation. God used this rather technical book on science and theology in numerous ways, not just to catalyze the creation movement, but to launch a new era of concern for biblical inerrancy and authority.

And no wonder, for it met a serious need. No other book had ever presented such a case for biblical accuracy and authority. These two men had been specially trained for the task. Not only were they both brilliant, but more humble, serious Christians would be hard to find, each absolutely committed to the Lord and His Word. They approached the writing from their different specialties, but jointly from a high view of Scripture. Whitcomb is an Old Testament theologian, while my father was a scientist. The writing of such a world-changing book necessitated both.

Dr. Whitcomb grew up in a military family, trained to follow his forebears into military leadership. He accepted Christ as his Savior while a student at Princeton University through the witness of a faithful Christian. Soon it became clear that the creation doctrine of Scripture was incompatible with evolution and great ages, which he had

assumed must be true, and he found solace in the gap theory. Later, as a junior faculty at Grace Theological Seminary, he heard Henry Morris demonstrate that Scripture would not allow such compromise, and furthermore that science did not require it. At the time, both were writing on the subject, and soon they agreed to join their efforts.

My father had grown up in a broken home still reeling from the effects of the Great Depression. As the oldest son, he had to help put food on the table. His godly grandmother introduced him to the Lord and he maintained a simple faith throughout those early years. His main solace and outlet came in the form of books and writing. He excelled in academics, and as his skills developed he desired to attend college. An opportunity came

when Rice University offered him an academic scholarship. He graduated in civil engineering and took a job in El Paso, where he joined a strong church, received sound biblical teaching for the first time, and developed a deep passion for the souls of men. Through the Gideons he found the Bible had the answer to every question. As World War II broke out, Rice University invited him to return and teach engineering to Navy SeaBees for the war effort, where he attempted to also reach them with more lasting Truth. To his surprise, he found these science-minded students/seamen often cited evolution as the reason they rejected Christianity, and he had few answers to give them.

There were few creation re-



sources available in those days, and he purposed in his heart to fill that need. Rightly discerning that the great Flood of Noah's day was the cause of the rock and fossil records and thus the key to refuting evolution, he enrolled in the Ph.D. program at the University of Minnesota, taking hydraulics, hydrology, and geology. Here he researched the power of moving water, applying scientific studies to the Flood and understanding how it impacted every area of the globe. He wrote his first book, *That You Might Believe*, in 1946—commencing a fruitful early career of researching and writing, the apex of which was *The Genesis Flood*, published in 1961.

I remember when it was nearing completion. The two authors submitted the manuscript to every science-educated Christian they knew of, asking for a serious critique. But so strong was the grip of evolutionary thinking that few would even read the manuscript. Ca-

Interestingly, he considered his most important books, which best communicated his worldview, to be *The Genesis Flood*, *Christian Education for the Real World*, and *For Time and Forever*. His career was capped by the publication of *The Defender's Study Bible*. He was a writer, still writing on his deathbed, penning *Some Call It Science*, which was published after he died. Whitcomb likewise continued publishing on creation subjects, with *The World that Perished*, *The Early Earth*, *The Bible and Astronomy*, and *Our Created Moon*. Together they laid a strong foundation for the entire creation movement.

Neither one's career was the same once *The Genesis Flood* came out, for speaking engagements poured in. Bible colleges and seminaries recognized its value and employed it as a textbook, and its effects rippled out. Many have noted that the Christian education move-

position. It is almost as though many devoted evolutionists read that book and have refused to read the voluminous creationist literature published since that time, for their arguments have changed little. Many Christian leaders still vilify those who insist the great Flood was global and geologically significant, as is so well expounded in *The Genesis Flood*. One wonders if undue value is placed on winning the praises of men over winning the approval of God for submitting to the teachings of His Word.

The Genesis Flood provided the impetus for the founding of the Bible-Science Association in 1963, mostly within Lutheran circles, and then the founding of the Creation Research Society soon after. The Institute for Creation Research began in 1970 as the science division of the newly formed Christian Heritage College (now San Diego Christian College), founded by my father and Drs. Tim LaHaye

Neither author's career was the same once *The Genesis Flood* came out.

reers and reputations were on the line with any questioning of the status quo. Most preferred to look the other way and ignore the subject. Those who considered the issue at all had comfortably compromised with theistic evolution or the gap theory and did not think it necessary to take a stand. Since both the authors of *The Genesis Flood* had likewise compromised with the secular view in their earlier years, they knew what issues to address.

But that book was only the beginning. Along the way, my father authored scores of important books on both biblical and scientific subjects, from *Scientific Creationism* to *The Modern Creation Trilogy*, *The Biblical Basis for Modern Science*, *The Long War Against God*, and the engineering textbook *Applied Hydraulics in Engineering*. His biblical commentaries include *The Genesis Record*, *The Revelation Record*, *The Remarkable Record of Job*, *The Remarkable Wisdom of Solomon*, and *Sampling the Psalms*. Other Bible study books include *The Bible Has the Answer*, *Creation and the Second Coming*, *God and the Nations*, *The History of Modern Creationism*, and the apologetic textbook *Many Infallible Proofs*.

ment would never have taken hold without the book, for now the whole Bible could be believed without apology. Certainly this is true for the homeschool movement, which flourished with its underpinnings. The case could also be made that the biblical inerrancy movement would never have gained traction without it, for until that time few held to an inerrant Genesis. It is also true that most of the signers of inerrancy documents did not and still do not hold to a literal and inerrant view of Genesis, yet rank and file Christians could not support inerrancy until Genesis could be defended. This undergirding was supplied by *The Genesis Flood*.

No such welcome was extended by academic and scientific scholars, who labeled the book "public enemy number one." At the time of its publication, my father was the Chairman of the prestigious Civil Engineering Department at Virginia Tech, and its notoriety became an embarrassment to the university. I remember my father's faculty colleagues held a cocktail party to celebrate his resignation when he left to form the Institute for Creation Research in 1970. The vitriol against this one book still continues, even though many subsequent books extended and strengthened the creation

and Art Peters. For the first time, a functioning organization designed to research and promote scientific creationism was operational.

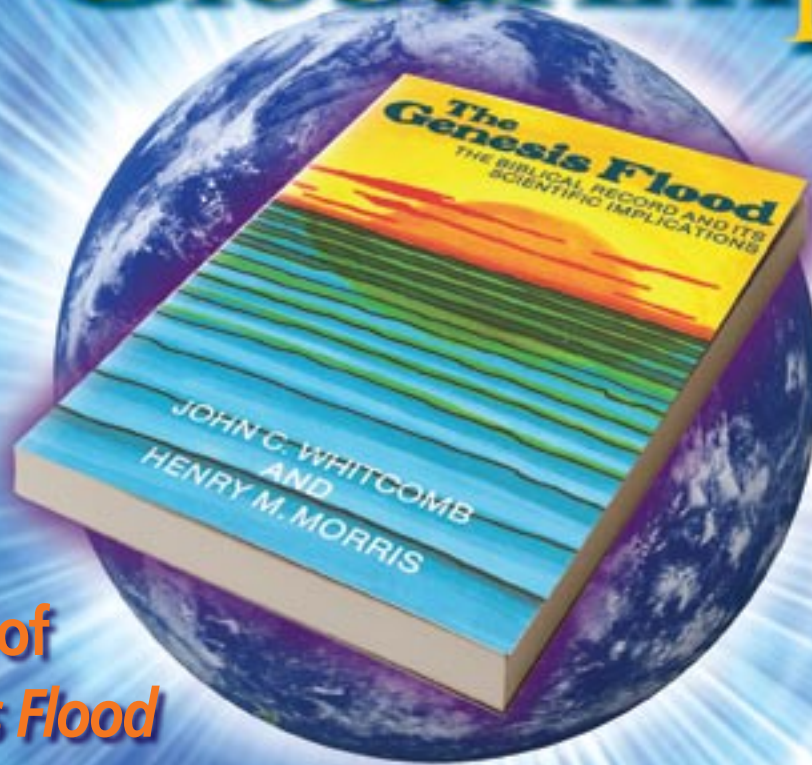
ICR's early years focused mainly on the geologic studies commenced in *The Genesis Flood*, but the ministry has since branched out into numerous areas of the life and physical sciences. Even evolutionary thinking has shifted in response to many creation challenges, such as catastrophism in geology, gaps in the fossil record, design in living things, etc. Hundreds of students, pastors, and Bible teachers trained by ICR have taught creation in many venues. Today there are many thousands of creation scientists, hundreds of creation organizations, and millions of creation believers, a movement all catalyzed by the publication of *The Genesis Flood*.

Things are not yet what they should be, but by God's grace will never again be as they were, with evolutionary thinking holding a monopoly on science, education, and theology. *The Genesis Flood* played a seminal role in a return to biblical truth. ●

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



Global Flood, Global Impact



The Legacy of The Genesis Flood

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

There has, indeed, been a remarkable revival of strict creationism (as distinct from theistic evolutionism or progressive creationism) in past decades. The Scopes Trial in 1925, however, had resulted in such an overwhelming media victory for the evolutionists that Christians as a whole seemed to want to ignore the entire controversial subject of origins, especially shying away from any attempt to influence public education.

They no longer dared to question the evolutionary ages of the geologists (even William Jennings Bryan had tried to use the day-age theory at the Scopes Trial, a tactic which resulted in even more ridicule of the Bible by Clarence Darrow), and many Bible teachers tried to insert these ages into a postulated “gap” between the first two verses of Genesis. Ge-

ologists, of course, could never accept this gap theory, because their “ages” were based on the assumption of uniformitarianism, which has no room for the global pre-Adamic cataclysm required by any such theory. More and more, the scientific and educational worlds gravitated to total evolutionism, while Christians concentrated on “personal Christianity.”

At the great Darwinian Convocation at the University of Chicago in 1959, gathered to celebrate the one hundredth anniversary of Darwin’s *Origin of Species*, evolutionists from all over the world paid homage to Darwin, eulogizing him for delivering the world out of what they thought was biblical bondage into evolutionary freedom. The keynote speaker, Sir Julian Huxley, proclaimed the complete triumph of evolutionary humanism, and other speakers urged the schools henceforth to center

their curricula around the “fact” of evolution.

It was at that very time, however, that John Whitcomb and I were writing *The Genesis Flood*. The book was finally published early in 1961, and the Lord graciously used it as a catalyst to stir up the modern creationist revival. There had been a few attempts earlier to establish an organized witness for scientific creationism, but these had floundered. The Religion and Science Association, founded in 1935, had lasted only two years. Then the Society for the Study of Creation, the Deluge, and Related Sciences lasted from 1938 to 1945. In both cases, the failure was caused by divisive arguments between strict creationists and those who wanted to accommodate the geological ages in their systems.

These two systems are like oil and water; they will never mix because they are founded

Neither evolution nor creation can be scientifically *proved*.... It is possible to build a case for either view, and the decision finally boils down to what one *wants* to believe.

on two different premises. The one believes that Scripture should govern our interpretation of scientific data; the other believes that current scientific majority opinion should control our interpretation of Scripture. Neither evolution nor creation can be scientifically *proved*, since they are dealing with history instead of repeatable science. It is possible to build a case for either view, and the decision finally boils down to what one *wants* to believe. Furthermore, the case for believing in evolution is far from self-consistent, as shown in many ICR books and articles.

We who believe in a recent, six-day, literal creation of all things believe that Christians *ought* to take God at His Word, allowing the Bible to say what its writers, guided by the Holy Spirit, intended it to say. They wrote for people of all time, and they wanted their readers to understand what they wrote.

When one holds this high view of Scripture, he necessarily must accept Genesis at face value. This not only means six literal days of creation, but also *no* geological ages, and that's the pill that many Christians refuse to swallow. Then, accepting the geological ages requires abandoning the doctrine of the global Flood of the days of Noah, since such a cataclysm would have destroyed all evidence of the supposed geological ages. But the Scriptures clearly and emphatically teach that there was such a global and cataclysmic flood. This can only mean that the Flood and its after-effects must explain most of the stratigraphic and fossil evidences that are commonly found in the earth's crust.

This is what our book, *The Genesis Flood*, tried to show, and it did soon find acceptance by many scientists and others, who—like John Whitcomb and myself—*wanted* to take God's Word as divinely inspired in all its words, and easily understood by anyone willing to believe it.

Two years later, in 1963, the Creation Research Society (CRS) was formed, mostly by

men who had reviewed the manuscript for *The Genesis Flood* before it was published, and who then decided the time was ripe to establish a society of scientists who were strict creationists and who would do their research and writing in the light of true biblical creationism.

The American Scientific Affiliation (ASA) had been organized in 1941, ostensibly to oppose evolution, but it also was soon divided into two camps—those who wanted to accommodate the geological ages and those who did not. The progressive creationists and theistic evolutionists soon had gained almost complete control of the ASA (a situation which persists to this day), and this was another stimulus for forming the Creation Research Society.

Beginning with only ten scientists, the CRS grew rapidly to a large membership of scientists with post-graduate degrees, all committed to strict creationism and flood geology. CRS has also published a quarterly journal of research papers in scientific creationism ever since its inception.

Dr. Walter Lammerts, a prize-winning plant geneticist, was CRS president for its first five years, and then I succeeded him for another five years. It was during this period, starting in 1961 with publication of *The Genesis Flood*, that my own life was becoming more complicated.

I had resigned in 1957 from my job as Head of Civil Engineering at the University of Southwestern Louisiana, and then taken a similar appointment at Virginia Tech, accepting a salary reduction in the process (plus even a greater cut thirteen years later to start our work in San Diego). I had learned from the Scriptures and from experience that financial gain should never be a motivating factor in spiritual decisions. Although we had six children by then, the Lord wonderfully provided our needs (six different states, nine different jobs). We had long since learned to live simply and frugally, and tried to apply these same principles on an organizational level at ICR.

At Virginia Tech, God greatly blessed. Our Civil Engineering Department grew to be the third largest in the nation, with a strong Ph.D. program and the second-largest research program at the university. My textbook on applied hydraulics and water resources was published in 1963.

I think the most important event during those years at Virginia Tech, however, was the publication of our book, *The Genesis Flood*. Not only did this seem to catalyze the modern creationism revival, but it also drastically changed my own life!

I began to get speaking invitations all over the country. For a while I tried to accept them all, but this eventually became impossible. I was also writing other books and articles, and all of this became practically a full-time job, in addition to my teaching and administrative job at the university, not to mention family responsibilities.

In any case, the Lord used these extra-curricular activities at Virginia Tech eventually to lead us to California to start our full-time creationist ministry. Much of my speaking had been at Christian colleges and seminaries, as well as churches, and these had greatly increased my awareness of the urgent need for creation teaching even in Christian institutions,

The Flood and its after-effects must explain most of the stratigraphic and fossil evidences that are commonly found in the earth's crust. This is what our book, *The Genesis Flood*, tried to show.

not to mention the pervasive dominance of evolutionism in secular schools.

Accordingly, in September 1970, I resigned from Virginia Tech and accepted the invitation from Dr. Tim LaHaye to move to San Diego, where we proposed to start a creation-oriented, Christian liberal arts college with an associated center for creationist research and extension ministry. And that is what led to the establishment of Christian Heritage College and its association with the Institute for Creation Research as vital stages in the battle for true education and true evangelism. ●

Adapted from Dr. Morris' article "The Revival of Modern Creationism" in the August 1995 edition of *Acts & Facts*.

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



A NEW CREATIONIST COSMOLOGY:

IN NO TIME AT ALL

PART 3

LARRY VARDIMAN, P.H.D., &
D. RUSSELL HUMPHREYS, P.H.D.

Editor's Note:

This article is the last in a series offering an explanation for how distant starlight could be visible from an earth that is only thousands of years old. Drs. Vardiman and Humphreys have contributed their considerable scientific expertise in presenting a creationist cosmology that seems to resolve this question. To read the entire series, visit www.icr.org.

— Lawrence Ford, Executive Editor

Introduction

In the November 2010 and January 2011 issues of *Acts & Facts*, Dr. Russell Humphreys and I presented the basics of his new creationist cosmology for explaining how stars can be seen many millions of light years away if only a few thousand years of time have passed since they were created.^{1,2}

In this third article we will describe the implications of Humphreys' cosmology in more detail using a composite figure that illustrates the effects of *stretching the heavens* on earth time, cosmic time, and the location in space. We will also discuss a possible second time-dilation episode associated with the Genesis Flood and some independent evidence for Humphreys' model.

The Effect of Stretching the Heavens

Figure 1 shows a plot of earth time and cosmic time versus distance from earth. Earth time in thousands of years is shown on the vertical axis to the left side of the diagram and cosmic time in billions of years to the right side. Cosmic time is defined as the time it takes light to travel to earth without any stretching of space or other cosmological adjustments. The distance through space is given in light years. (A light year is equivalent to the distance light travels in one year at 186,000 miles/second, or about 5.87×10^{12} miles.) Light takes only about eight minutes to travel from the sun to earth, but over four light years to travel from the nearest star (Alpha Centauri). The farthest object in space observed by the Hubble telescope is estimated to be about 13 billion light years away and, consequently, the cosmic time for its light to reach earth would be about 13 billion years. However, earth time could be considerably less, according to Humphreys' model.

Ignoring the upper part of Figure 1 for the moment, the large triangular area in the center of the diagram shows the timeless zone that developed during the time that God created the galaxies and stretched space outward. It would be helpful for the reader to review the portion of the second article in January 2011 where we suggested that God designed or adjusted three factors that affected the timeless zone so that the expansion speed of the timeless zone surface was equal exactly to the speed of light. The other two factors were made constant

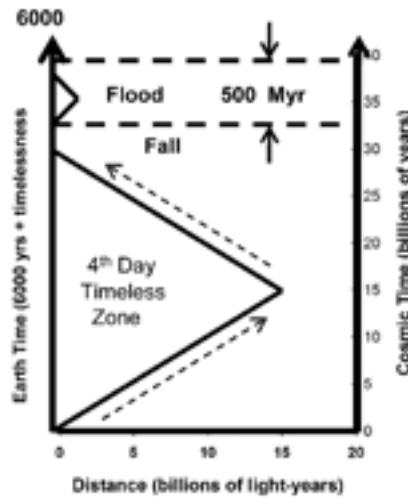


Figure 1. The timeless zones enable galaxy light to arrive on earth quickly. The large triangular timeless zone in the middle of the figure is due to the primary creation and stretching of the heavens on Day Four. The smaller triangular timeless zone near the top of the figure is due to a secondary stretching event. Humphreys suggests this occurred during the Genesis Flood.

to get a constant speed for the expansion of the timeless zone. For an expansion rate equal to the speed of light, the timeless zone would follow closely behind the wave of galaxy creation, also proceeding outward at the speed of light. As the zone reached and engulfed each new galaxy, time stopped for them. The trace of the timeless zone shown in Figure 1 would move from the lower left corner of the diagram (0, 0) [cosmic time] upward to the right center of the diagram (15, 15) [cosmic time].

When the wave of creation stopped, say

at the location of the waters above, suppose that God now increased the tension, and the critical potential line (shown in Figure 3 of the second article) moved downward. As it did so, the radius of the sphere of timelessness decreased. Again, let's imagine that God set the values of the three factors to cause the timeless zone to contract at the speed of light. As each galaxy emerged from the receding timeless zone, it resumed emitting light, some of which would shine inward toward the center. Because the timeless sphere was contracting at the speed of light, the inbound light would follow right behind the sphere as it shrank.

When the sphere reached zero radius and disappeared, the earth emerged from the timeless zone, and immediately the light that had been following the sphere reached earth, even light that started billions of light years away. The stretching of the fabric of space had been occurring continuously all along the light trajectory, thus red-shifting the light wavelengths. The trace for the timeless zone during this phase of the process moved from the right center of the diagram (15, 15) [cosmic time] to the upper left corner (0, 30) [cosmic time]. Within the timeless zone on earth during Day Four of creation, the galaxies in space would have been created and wound up, large amounts of radioactive decay would have occurred, and light would have traveled long distances from the far reaches of space. On earth, time was at a standstill during this process.

A Second Time-Dilation Episode during the Genesis Flood

As Humphreys has mentioned in several publications,^{3,4} two Bible verses led him to the conclusion that there was a second space-stretching and time-dilation episode sometime during the year of the Genesis Flood. One of the verses is Psalm 18:9: "He bowed the heavens also, and came down: and darkness was under his feet."

The other verse is 2 Samuel 22:10. It is identical, as the whole chapter is nearly identical to all of Psalm 18. The repetition suggests

that the psalm is quite important. In it, David reminisces about how the Lord has rescued him from dangers. In this section of the psalm, he speaks in terms of a cataclysmic event that appears to be the Genesis Flood. Everywhere else in Scripture, the phrase here translated “bowed the heavens” is translated as “stretched out the heavens.” The primary meaning of the Hebrew verb *natah* is “stretched.” The translation “bowed” is far down the list of possible secondary meanings. Humphreys prefers the primary meaning, which suggests that God stretched out space at a higher-than-usual speed (as measured on earth) during the Genesis Flood.

Scientific considerations applying to the Flood suggest that time dilation occurred during this event of space stretching, and it helps explain why the stretching would appear to be very rapid as seen from earth. At the top of Figure 1 is a triangular region that occurred 1,656 years after the creation event during the year of the Genesis Flood. The expansion and contraction of this region was slower than the speed of light and only extends out to a distance of, say, a few hundred thousand light years. During the Flood year, if Noah could have seen the night sky, its appearance would have changed quickly. With a suitable telescope, he would have seen the galaxies grow older by about 500 million years (i.e., spiral galaxies would be more wound up, stars would have evolved on the Hertzsprung–Russell [HR] Diagram, supernovae would have expanded quickly, etc.). This second time-dilation event, combined with the speed-of-light recession speed of the timeless zone, explains why distant galaxies, especially spiral galaxies, look no younger than nearby ones. This scenario illustrates the usefulness of achronicity.

Cosmic Time Versus Earth Time

Because earth was in a timeless zone during the two space-stretching events, there is a major difference in the way clocks functioned on earth and in deep space. We aren’t speaking of just a minor difference. For example, if the creation of earth occurred about 6,000 years ago in earth time and the creation of objects at the edge of the universe occurred about 15

billion years ago in cosmic time, then there is a factor of about 2.5 million between the two estimates of time. This means the earth-time scale on the left side of Figure 1 cannot be drawn to scale. Time on the earth-time scale probably flowed at the same rate we observe today for about 1,656 years from the seventh day of the creation week to the Flood, and for over 4,000 years from the end of the Flood to today. The earth-time scale is compressed compared to the cosmic-time scale and has periods of timelessness in it.

Independent Evidence for Time Dilation

Humphreys explored several independent sources of evidence to support his theory that cosmic time has flowed faster than earth time. For example, he compared the age of the earth based on the diffusion rate of helium from zircons embedded in granite to the conventional estimate based on the uranium-lead decay rate. He found that the diffusion of helium from zircons shows the earth to be $6,000 \pm 2,000$ years old rather than 4.5 billion years based on the conventional uranium-lead age estimate of time.⁵

The conventional Big Bang cosmology hypothesizes that the expansion of space disperses the stars and galaxies as if they were on the surface of a sphere rather than radially from a point in space. Humphreys conducted a study of the positions of stars and galaxies throughout space and found that they were distributed in quantized concentric shells centered on our home galaxy.⁶ The probability of the earth having such a unique position in the cosmos by accident is less than one in a trillion. Since Big Bang theorists presuppose the cosmos has a naturalistic origin and cannot have a unique center, they have sought other explanations, without notable success. This distribution argues against the Big Bang theory and supports Humphreys’ solution upon which time dilation produces timeless zones that reconcile earth time and cosmic time.

But, probably Humphreys’ most convincing piece of evidence to support his model is his explanation for the *Pioneer effect*,⁷ an un-

explained apparent anomalous acceleration of the Pioneer 10 and 11 spacecraft toward the sun. If a large volume of empty space surrounds the matter of the cosmos, so that it can have a center of mass, then the matter is in a deep gravitational potential well. If space is expanding and spreading the matter outward, then the depth of the well is decreasing. According to Humphreys’ new solution to Einstein’s equations, the decreasing depth continuously shortens distances measured by *radar* within the well, causing the observed acceleration. The magnitude of the anomalous acceleration implies the bottom of the potential well has not yet risen very far above the critical depth for gravitational time dilation. Thus, the Pioneer effect supports the essentials of several creationist cosmologies: a center of mass, expansion of space, and recent time dilation. Big Bang theorists, whose cosmology does not have a center of mass, cannot use this explanation. ●

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Genesis Flood Insights More Relevant Today than Ever

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

Scientific observations made in the seminal book *The Genesis Flood* are even more scientifically valid today than when they were first written. Although subsequent research has shown a few to be inaccurate, most of the perspectives that were laid out by John Whitcomb and Henry Morris in their 1961 publication have been verified beyond reasonable doubt by ongoing observations.

This is amazing, considering how geologic interpretation has changed since the 1950s. For example, plate tectonics has become a core model and catastrophic floods are now invoked to explain most sedimentary rock. Below are some *Genesis Flood* insights that science has clearly validated.

Catastrophic Sedimentary Deposits

Drs. Whitcomb and Morris noted agreement between some basic implications of a world-destroying Flood and large-scale observations from the earth's surface. For example, since "almost all of the sedimentary rocks of the earth...have been laid down by moving waters," it is legitimate to consider flooding as the primary cause.¹

The bulk of mountains and continents are comprised of sedimentary mudstones of some type. When *The Genesis Flood* was written, mainstream geologists believed that certain mudstones could only form by slow accumulation of sediments in the bottom of

calm, shallow water bodies. But in 1980, layered mudstones resulted from the Mount St. Helens volcanic eruption. Then in 2009, a paper in *Science* caught up with Whitcomb and Morris, saying, "Mudstones can be deposited under more energetic conditions than widely assumed, requiring a reappraisal of many geologic records."²

Rapid Mountain Uplift

The Genesis Flood also surmised that "great tectonic movements and isostatic adjustments would have to take place, forming the deep ocean basins and troughs and elevating the continents."³ This reference to "great tectonic movements" connects well with what has been discovered about mountains and sea floors.

Secular geologists, who choose to ignore the implications of a Genesis Flood, say that slow continental plate movements lifted the mountains to such great heights. However, this reliance on slow speed causes big problems.

For example, erosion through observed processes of wind, water, and gravity slumping happens much faster today than any slow pace of mountain build-up, so how could mountains ever have reached their current dizzying heights? Instead, it appears that tremendous "great tectonic movements" rapidly pushed up land that was catastrophically carved into today's steep-sided mountains, perhaps by continental water runoff and heavy post-Flood

rains. If mountain uplift was as slow as is often claimed, then "mountains" would be eroded humps, if they existed at all.

Recent Mountain Uplift

Additional study has added stunning verification to the idea that "great tectonic movements" recently shaped the earth's surface. Applying conventional thinking reveals a narrow two to five-million-year time span for all the world's mountains to rise, but shouldn't there be mountains from many different "ages" of evolutionary earth history?⁴

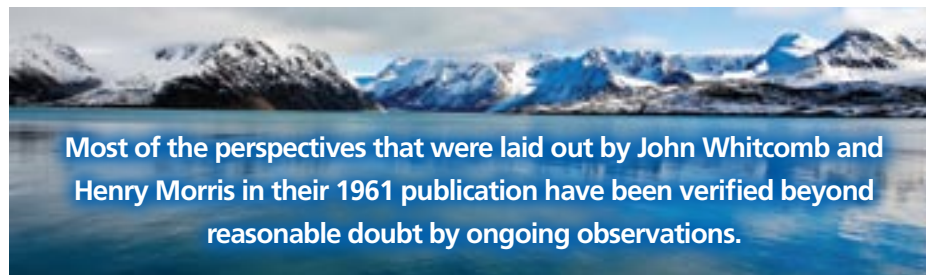
Though the "millions of years" age assignments applied to the rock record have been disproved by the ICR RATE initiative and other research, the raw isotope data often used in such dating correspond to the relative positions of rock layers. This means that rocks or minerals "dated" at 250 million years in a lower layer are likely older than rocks "dated" at 5 million years in an upper layer.⁵ In reality, however, the former may represent an igneous rock formed during the Flood, and the latter might be typical of a rock formed soon after the Flood.

Isotope data has confirmed Morris and Whitcomb's observation "that most of the present mountain ranges of the world are believed to have been uplifted (on the basis of fossil evidence) during the Pleistocene or late Pliocene," which corresponds to the post-Flood Ice Age.⁶

Even granite has been found to form quickly from magma. A 2000 study in the journal *Nature* said, “Provided flow is continuous, mechanical considerations suggest that—far from being geologically sluggish—granite magmatism is a rapid, dynamic process operating at timescales of $\leq 100,000$ years, irrespective of tectonic setting.”⁷

Sea Floor Formation

Similarly, sea floor studies from the last few decades “show that today’s igneous ocean floor—all of it—has formed via seafloor spreading since roughly mid-way through the Flood.”⁸ And as Whitcomb and Morris suggested, “ocean basins were deepened after the



Most of the perspectives that were laid out by John Whitcomb and Henry Morris in their 1961 publication have been verified beyond reasonable doubt by ongoing observations.

Flood.”⁹ But what colossal energetic process could have done this?

It looks like the sea floors were made recently and rapidly. Experiments have demonstrated that silicate-rich sea floor “material can weaken dramatically, by factors of a billion or more, at mantle temperatures.”¹⁰ This means that once the earth’s crust was broken at the start of the Flood, hot mantle material, forming new lower ocean basins, propelled continent-size tectonic plates horizontally on the order of one meter per second. This catastrophic breakup and heating was implied in Genesis 7:11, which references the “fountains of the great deep” bursting forth. Again, Morris and Whitcomb were ahead of their time.

Living Fossils

The Genesis Flood provided the best explanation for earth’s major surface features.

Drs. Morris and Whitcomb also pointed to “living fossils” as evidence that refutes evolution’s long ages. Since then, many more of these have been found.

Living fossils are “supposedly ancient and long extinct creatures which have suddenly and unexpectedly turned up in the modern world.”¹¹ They openly challenge the vast ages posited by evolutionary theory by showing none of evolution’s expected changes in body plans over supposedly vast time spans.

For example, evolutionists were confident that grasses evolved millions of years after the dinosaurs—until dinosaur coprolites (fossilized excrement) were discovered containing several species of grass.¹² In August 1994, a “dinosaur-age” tree called the Wollemi pine was

discovered alive and well in Australia. It was declared the “botanical find of the century.”¹³

A grand host of “living fossils” in the animal world stubbornly remain virtually the same as their ancient predecessors after the unimaginable millions of years demanded by evolution. Evolutionists such as the late Stephen Gould refer to this lack of change as stasis. One recent study found bacteria named *Mariprofundus* that left “distinctive traces in the fossil record.” The study’s authors wrote:

Petrographic images of *Mariprofundus*-like stalks from a 350-million-year-old rock associated with an ancient hydrothermal vent site are indistinguishable from modern-day organisms.¹⁴

Fossilized grasshoppers and seastars found entombed in the same layer as *Archaeopteryx* (an extinct bird) are virtually identical to modern varieties. From “Jurassic” shrimp to

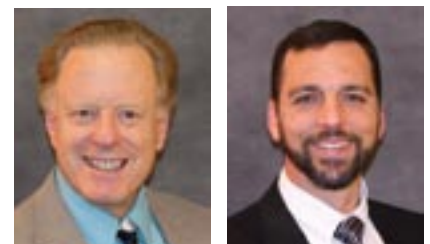
the shovelnose ray, animals and plants—some supposedly long extinct—are discovered alive today looking virtually identical to their fossilized counterparts. Evolution means “change,” but these living fossils are a testimony to stasis—no change!¹⁵

In 1961, *The Genesis Flood* discussed living fossils, rapid alteration of the sea floor, rapid and recent uplift of all the world’s mountains, and catastrophic deposition of sedimentary rocks. Since then, science has strongly confirmed each of these. ●

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Mr. Sherwin is Senior Science Lecturer and Mr. Thomas is Science Writer.



JUST SAY NO TO TROJAN HORSES

Worldview Corruption Is Lying in Wait

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

Hospitality to visitors is usually a virtue,¹ but in this fallen world it is important to understand exactly who is being invited before welcoming him with open arms—as the ancient Trojans learned, to their destruction. Although Troy was brought down in physical battle, Christians today face ideological “Trojan horses” that wait to enter and destroy faith.

Worldview-corrupting Trojan horses have repeatedly “visited” the Christian community, as is illustrated by Drs. John Whitcomb and Henry Morris in their pivotal work *The Genesis Flood*.

The Original Trojan Horse

The original Trojan horse was a military trick used by Greeks to defeat Troy, according to Virgil’s legendary epic *The Aeneid*.² The Greeks had besieged Troy for years, without success. So they plotted a new strategy, one dealing in distraction and deceit. The Greek army secretly constructed a colossal wooden statue shaped as a horse, Troy’s “lucky” animal, with a hollow space inside. Inside the hollow were Greek soldiers, lying in wait for the opportunity to attack. The huge statue was moved to Troy’s city gates and the Greek army made a show of abandoning its siege, sailing away as if giving up the battle.

The Trojans were fooled. A supposedly left-behind Greek soldier persuaded them that the statue was an offering to the Trojans’ goddess and the Trojans voluntarily brought this disaster-waiting-to-happen inside

their city wall. Later, at night, the hidden soldiers emerged and successfully attacked the unsuspecting Trojans.

Ever since, the term “Trojan horse” has meant a deceptive trick that attracts and fools a victim into voluntarily disarming his or her protective defenses and “inviting” a hidden enemy to enter (and overtake) an otherwise secure situation.

The Computer Virus Trojan Horse

Today’s world of computers offers a modern version of the Trojan horse. It is a malicious computer program that initially appears to offer a legitimate and desirable product. This tricks the victim into allowing it past any protective software.

Once installed on the target computer, the destructive program executes computer virus commands to delete or corrupt files, or to cause some other poisonous harm to the victim’s computer. It is the software equivalent of a ravening wolf in sheep’s clothing. Such “visitors” should not be allowed past the gate!



The Worldview Trojan Horse

But far worse than this is the worldview Trojan horse, the ideological “visitor” who waits to enter (and corrupt) your worldview. This strategy likewise combines distraction and deceit, with the invader at first seeming to offer a genuine benefit, but eventually emerging to attack what should have been diligently protected. In *The Genesis Flood*, Drs. Whitcomb and Morris described how a series of such visitors corrupted the Chris-

tian community's understanding of the biblical account of the Flood. Originally, Christian scientists and leaders treated it as a literal record of a global deluge:

Throughout the entire eighteenth century [i.e., 1700s], and well into the nineteenth [i.e., 1800s], an imposing list of scientists and theologians produced works in support of the Flood.... That the Flood was universal and that it was responsible for the major geologic formation of the earth was accepted almost without question in the western world during that period.³

However, during the 1800s, England hosted three major “Trojan horse” attacks on the Genesis account of the worldwide Flood. The first one was especially influential, opening the door for the others. Each attack was hospitably “invited” into Christian circles and produced ruinous corruptions to the worldviews of those who unsuspectingly played “host” to such visitors.

The clever attacks began with what appeared to be an innocent distraction. This was followed by confusion, then deception, and finally open compromise. The end result was a cowardly surrender of the Genesis record (by a mix of adding to *and* subtracting from the Word) and an abandonment of what Genesis clearly teaches about the creation, Adam's fall, and the Flood.

In this fallen world it is important to understand exactly who is being invited before welcoming him with open arms.

Cuvier's Multiple Catastrophes

The first such Trojan horse was introduced, ironically, by a French Protestant creationist, Baron Georges Cuvier. Cuvier opposed pre-Darwinian evolution (e.g., Lamarckianism) and promoted a catastrophist interpretation of the earth's landforms and fossils. That much was good, but Cuvier also introduced a slow-acting poison—he *decoupled* the Genesis record from his speculations about creation and the Flood, a passive ignorance that was predicted in 2 Peter 3:3-6. Cuvier proposed a theory of “multiple catastrophes” that treated the Genesis record as mostly *irrelevant* (if not misleading) for understanding the natural world and its catastrophic past.

Cuvier's theory stretched the biblical picture beyond meaningful recognition. His concepts were like the Pharisees' exaggerated legalistic traditions that blunted the Word of God to “none effect” (Mark 7:13). Teaching that Noah's Flood was *only one of many*—contrary to the Bible's teaching that Noah's Flood was a one-time event (Genesis 9:11)—Cuvier's imaginative series of global catastrophes “invited” rejection of what the Bible teaches about the literal one-of-a-kind global Flood:

By accepting [some] basic tenets of the Flood [model] of geology, he [Cuvier] gained the confidence of a large number of Christian people; but by introducing other [substantively contra-biblical] elements that were essentially fatal to Flood geology, he unintentionally opened the door to a veritable host of theories that threatened to drive that concept from the intellectual scene by the middle of the nineteenth century.... Cuvier's opposition to Flood geology was subtle, because while he insisted that the *superficial* deposits of the earth had been laid down by the Flood, he also taught that the *major* fossiliferous strata of the earth had been laid down by a [prior] series of great floods, separated by immense periods of time, and long before the creation of man. After each of these catastrophes, the few surviving animals spread out over the earth again, only to be nearly annihilated by another great flood.⁴

One Horse Leads to Another

Cuvier's “multiple catastrophes” theory, which paid only *lip service* to biblical authority (and to biblical relevance), was promptly and popularly adapted by other theorists and subsequently stretched even further from what Genesis teaches. Cuvier's theory was employed in 1814 by Thomas Chalmers for his ruin-and-reconstruction “gap theory,” an unequal and humanistic yoking of unbiblical “science” notions with the early chapters of Genesis.

Others who welcomed this theoretical Trojan horse included Alcide d'Orbigny, Adam Sedgwick, Roderick Murchison, and William Buckland. The latter promoted a “diluvium theory” that effectively dismissed the Genesis record of the Flood, asserting that it was “impossible” for the observable flood-formed strata to have been produced by “the single year occupied by the Mosaic deluge” and therefore what is observed in nature “must be [proof of earlier catastrophic] periods of much greater antiquity.”⁵

The next breed of Trojan horse involved in the assault on the Genesis account of the Flood was grounded upon the *anti-catastrophist* uniformitarianism of Charles Lyell, Darwin's ideological mentor. As Lyell's old-earth uniformitarian theory gained popularity, catastrophist views of geologic history (including Cuvier's) lost popularity. Consequently, efforts to preserve academic “respectability” led some Christians to mix Lyell's anti-catastrophist dogma with a non-catastrophist view of the Genesis Flood, the so-called “tranquil flood” theory promoted by the likes of Carolus Linnaeus and John Fleming.⁶

Another Trojan horse was welcomed during the 1800s, the “local flood” theory of John Pye Smith.⁷ Thus, long before Charles Darwin published his atheistic concept of “natural selection” (a bait and switch metaphor that arbitrarily replaced the all-wise and all-powerful Creator with a magic force called “nature”), many of the leaders in Christian circles, both scientists and church leaders, had already closed the book of Genesis—at least as to what it teaches about the global Flood. Why? Because they voluntarily invited Trojan horses into the camp.

Today Christendom faces new breeds of Trojan horses (e.g., BioLogos, Intelligent Design deism, day-age “progressive creation,” framework hypothesis, etc.), which lie in wait to attack our understanding of Genesis and what it teaches about the Flood. Beware—and keep your Bible open! ●

References

1. Regarding the general rule that hospitality is a virtue, see Romans 12:13; 1 Timothy 3:2 and 5:10; Titus 1:8; 1 Peter 4:9; and Hebrews 13:2. Regarding the exception, where hospitality is required to be *withheld*, see 2 John 1:7-11 in light of Jude 1:3-4.
2. *Encyclopædia Britannica*, Vol. 27, 11th ed. (Cambridge University Press, 1910-1922), page 317, citing Virgil's *Aeneid* (ii.13 seq.) and Homer's *Odyssey* (iv.271 seq.).
3. Morris, H. M. and J. C. Whitcomb. 1961. *The Genesis Flood: The Biblical Record and Its Scientific Implications*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 91.
4. *Ibid.*, 92.
5. *Ibid.*, 92-94.
6. *Ibid.*, 95-99.
7. *Ibid.*, 107-113.

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



Texas Schools Seek Science Supplements

CHRISTINE DAO

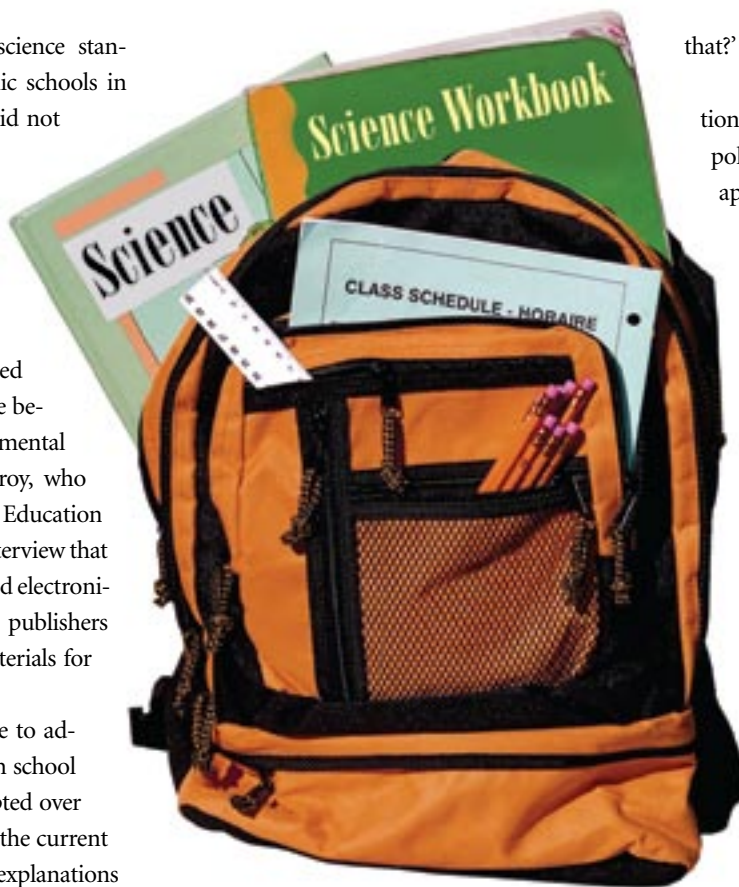
Texas adopted new science standards for K-12 public schools in 2009, but the state did not have enough funds to purchase new science textbooks that covered all the information that students would be responsible to know.

“So, the board has issued something that it has never done before, which is a call for supplemental materials,” said Dr. Don McLeroy, who has served on the State Board of Education since 1998. He said in a recent interview that the materials have to be submitted electronically. So far, about a hundred publishers have filed intent to produce materials for consideration.

The supplements will have to address issues that the current high school biology books, which were adopted over a decade ago, lack. For instance, the current books do not address “scientific explanations concerning any data of sudden appearance, stasis, and sequential nature of groups in the fossil record” or “scientific explanations concerning the complexity of the cell,” which the standards now require students to “analyze and evaluate.”¹

“That’s very significant because that includes some of the challenging ones we have for evolution,” McLeroy said.

In both of the standards mentioned above, there are *no* evolutionary explanations. And this is important for students to know, especially considering the rapid pace of current research and discovery. A limited evolution-only perspective would hinder them, especially those students who would seek to pursue



science in college and beyond.

While evolution-only proponents lamented the adoption of the new standards last year,² pro-science and academic freedom advocates saw them as an opportunity for students to really “analyze, evaluate, and critique scientific explanations by using empirical evidence, logical reasoning, and experimental and observational testing, including examining all sides of scientific evidence of those scientific explanations, so as to encourage critical thinking.”¹

“I’m super-excited about [the new standards],” McLeroy said. “And all we need is one student in a biology classroom to ask, ‘Could you explain how evolution explains this or

that?’ [Evolution] has no explanations.”

They may not have scientific explanations on their side, but evolutionists have political and other tactics. They recently applauded when neighboring Louisiana voted to approve the adoption of new science textbooks that were in the queue before the passing of the Louisiana Science Education Act.

The new textbooks, which retired Louisiana State University professor Dr. Charles H. Voss, Jr., said were filled with “untruths and half-truths,”³ received only one vote of rejection in committee. Supplementing materials will be up to the decision of Louisiana’s individual school districts.

No doubt, special interest groups will weigh in on Texas’ decision. The supplemental materials for consideration must be submitted by February 25, 2011, after which review panels will evaluate them to see if they meet the new standards. McLeroy said the public should also have access to the materials in March. The board will then choose which supplements to adopt at the April 13-15, 2011, board meeting. ●

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1. Science TEKS Transition Analysis Resources, Grades K-12. Texas Education Agency. Posted on tea.state.tx.us, accessed December 15, 2010.
2. Dao, C. Evolutionists, Atheists Admit Defeat in Texas. *ICR News*. Posted on icr.org April 3, 2009, accessed December 15, 2010.
3. Dao, C. Louisiana to Vote on Science Textbooks. *ICR News*. Posted on icr.org November 29, 2010, accessed December 15, 2010.

Ms. Dao is Assistant Editor.



LETTERS TO THE EDITOR

I cannot even describe or write how much Dr. Henry M. Morris' faithfulness has impacted my life and the services of ICR which came out of such servanthood! I became a Christian at age 15 in 1957. Consequently [I] was a relative "babe in Christ" when Dr. Morris' book on the Flood was found by me in our local library....I've always loved science and when I read that book God truly used it in my life to put me on a *firm* foundation!

— V.M.

Thank you so much for your ministry! As a science major (kinesiology and pre-med), it is often difficult reading and discussing the Lord's amazing work because society is trying to diminish His presence in the name of "true science." I benefit the most through the *Days of Praise* emails. As an extremely busy student, those emails allow me to read Scripture nearly every day, something I struggle with. Thank you for dedicating your lives to presenting the truth and serving the Lord.

— N.W.

I'd like to take this time to thank you for *Acts & Facts*. I just finished reading James J. S. Johnson's article titled "Fighting Over Furniture and Faith" in the December issue. He has been such an encouragement to me in his articles on apologetics. Always positive and uplifting in the face of adversity, especially with the outcome of the ICR lawsuit....I will continue to support ICR with prayer and donations throughout 2011. I convert *Acts & Facts* issues to be read on my Kindle so I can manage, highlight, and find articles quickly. Hopefully I'll be prepared to do as Peter commands (1 Peter 3:15-16).

— J.H.

Acts & Facts is by far my favorite publication. I receive it with guilt because of my lack of financial aid. In my defense, I am 85 years of age, still working in order to hold on to my home....My gift is small, but please believe it is the best I can do.

— M.G.

Editor's Note: We are so very grateful for your support of this ministry. As with the widow's mite (Mark 12:43-44), God will surely honor your sacrificial gift and use it mightily to further His work.

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



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Commitment to a Timeless Message

HENRY M. MORRIS IV

The book *The Genesis Flood* has rightly been credited as the catalyst of the modern revival of scientific biblical creationism. Published in 1961 and in continuous print ever since, no other single work has produced such a profound effect upon Christian thought concerning the theological and scientific credibility of the biblical creation account in particular, and the veracity of Scripture as a whole. Its magnificent apologetic was, and is, stunning—and each of us owes a great debt of gratitude to Drs. John Whitcomb and Henry Morris for providing such a powerful weapon in the defense of the faith.

At the time, no organizations existed that were wholly dedicated to creation science research. But the enthusiastic fervor that quickly followed soon led to the founding of the Creation Research Society in 1963 and the Institute for Creation Research in 1970. Many fine organizations have sprung up in the decades that followed, but these two original ministries, still in existence, continue to provide the bulk of the technical research that is essential for the entire creation science movement.

The unique pairing of a theologian (Whitcomb) and a scientist (Morris) played some part in the overall effectiveness of *The Genesis Flood*. I am convinced, however, that

the true reason for its unrivaled influence—aside from God’s direct blessing—was the authors’ frank acceptance of the Genesis record as absolutely and literally true, showing that Genesis offered a better basis for understanding the scientific data relating to primeval history than any evolutionary model could ever do. This conviction, in particular, has been the dominant theme of all of ICR’s activities.

ICR’s highly successful creation conferences, books, and other publications have all shown that the literal Genesis record of supernatural creation is the foundation of the true gospel of Christ and all crucial aspects of biblical Christianity. True education, true science, and even the institution of marriage and family, are also based on the truths found in Genesis. In fact, all truth in every area of life finds its beginning in the Genesis record—the very word means “beginning,” after all. God placed it first in the Bible for a very good reason, for it is the foundation of all foundations.

But while Genesis is the foundation, it is not the complete structure. Jesus Christ is our Creator, but He has also become our Redeemer and will one day be acknowledged by all as King and Lord. Thus, winning the world and all its systems back to God must be our ultimate goal. Of course, no organization could achieve such a task alone, and it will never

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be fully accomplished until Christ returns to “make all things new” (Revelation 21:5). But we should at least be earnestly working toward that end, doing what we can to meet this great challenge.

This has always been ICR’s purpose, and by God’s grace it will continue to be until Christ comes again. Fifty years since *The Genesis Flood* was first published, and five years since our founder Dr. Morris went home to heaven, ICR is committed to the same timeless message of the truth of God’s creation and His loving work of redemption. We trust that our faithful readers, who have supported ICR’s work through their prayers and gifts, will continue to pray, and give as they are able, to maintain this vital ministry until Christ returns. ●

Mr. Morris is Director of Donor Relations.



Russian Pastor Visits ICR

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



Evgeny Bakhmutsky had always wanted to visit the Institute for Creation Research. In November 2010, he did.

“This is a dream come true,” he told ICR staff during morning devotions.

Bakhmutsky is the vice president of the Union of Evangelical Christian-Baptists of Russia, overseeing the operation of 2,000 churches in Russia. He also pastors a Bible church in Moscow.

He was 12 or 13 years old when he started to question what the Bible said about creation and what he was learning in school. His grandfather gave him a book that provided many answers. “I think it was called *Scientific Evidence or Evidences for Creation*,” he said in an interview after devotions. “It was a really small book, about 50 pages. It was the very first kind of creation book that was translated into Russian.”

Bakhmutsky obtained university degrees in economics management and strategic planning. His family preferred he “remain a layman,” since both of his grandfathers spent

time in prison for their faith. However, he felt called to ministry and completed his seminary training in 2004.

He spoke about a shift in Russian attitudes toward Christianity and creation science, particularly among people younger than 30. “In very many cases, young people are very much open [to the gospel]. According to our pastors, 95 percent of all our newcomers are young people.”

When asked why this was so, he said, “I think their parents lost trust in the communistic idea. There is no clear ideology in Russia, so these people are trying to search for something certain and firm to stand on.”

ICR had creation science materials translated into Russian in the early 1990s. “They were very well accepted,” Bakhmutsky said. “From my perspective, it was so effective at that time. And suddenly, or accidentally, it stopped. Now, I think we need it more than before. We need somehow to bring [ICR] back to Russia, especially to encourage young scientists.”

“I got an email yesterday from two scien-

tists demanding me to give them an address or contact for where they can get research materials. They really *demand*ed.” He said he pointed them to a variety of online resources, including ICR’s website. “But it didn’t work and they’re, like, now chasing me,” he laughed.

And interest in creation materials isn’t only present among Baptists, but also with scientists in the Orthodox church, he said.

Recently, ICR has partnered with the Slavic Gospel Association to produce a Russian version of *Days of Praise*, for which Bakhmutsky writes the cover letter. He hopes that more ICR materials will be translated, as well as for creation camps and a creation museum in Russia.

“I think it would be a great evangelistic tool,” he said. “Sadly, we got a number of people who got degrees in the U.S., came to Russia, and started to spread really weird stuff. Like, ‘I have a Ph.D.; why do you believe in a six-day creation?’ And when I try to speak to them, they say, ‘You don’t have a degree. You can’t speak.’”

“Growing up, we only had one Bible among a 600-person congregation,” he said. “When I started to come to the U.S., I was really surprised [to hear things like that]. How can you be a Christian and not believe in a six-day creation? It doesn’t make sense at all. If

God is great, He could create for *one* day! He chose six days, so why do they try to limit Him?”

When told about ICR’s current issues with organizations teaching theistic evolutionary doctrine, he said, “My favorite statement is from Charles Spurgeon. He said, ‘There is nothing new in theology except heresy.’”

ICR valued the opportunity to hear from one of our Russian brothers, and we look forward to the continued success of his ministry! ●

David Espenlaub, Evgeny Bakhmutsky, and ICR Science Writer Brian Thomas stand beside “Levi,” ICR’s fossilized mosasaur skull.



Ms. Dao is Assistant Editor.

Classic Creation Works

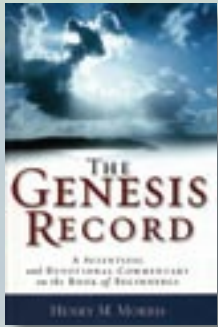
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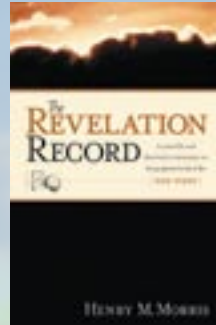
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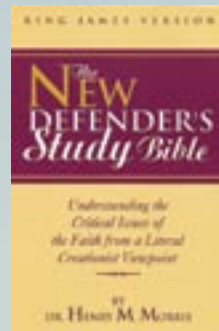


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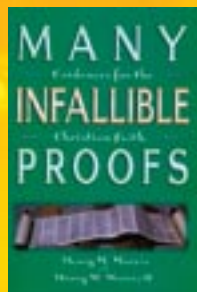
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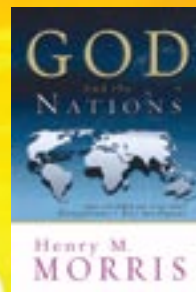
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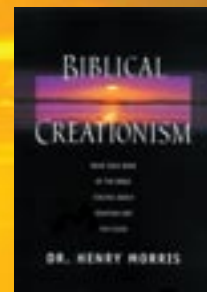
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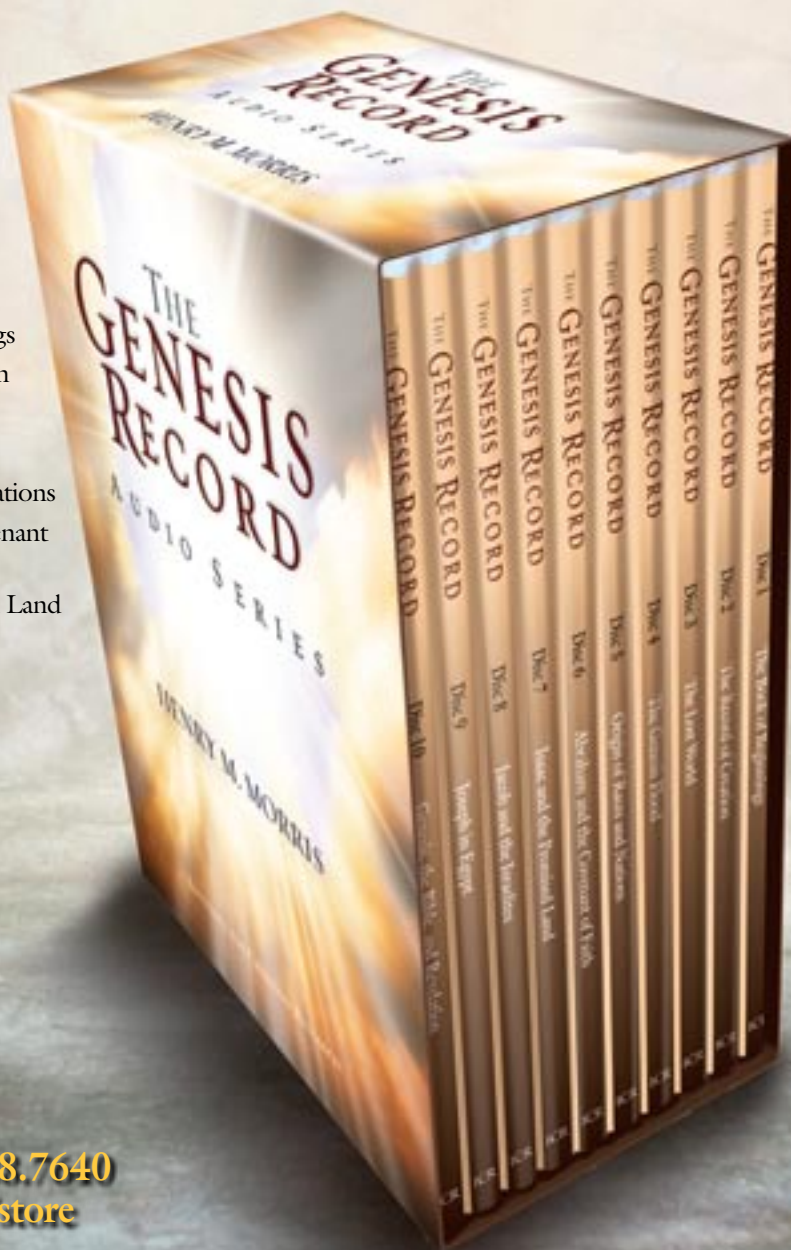
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