

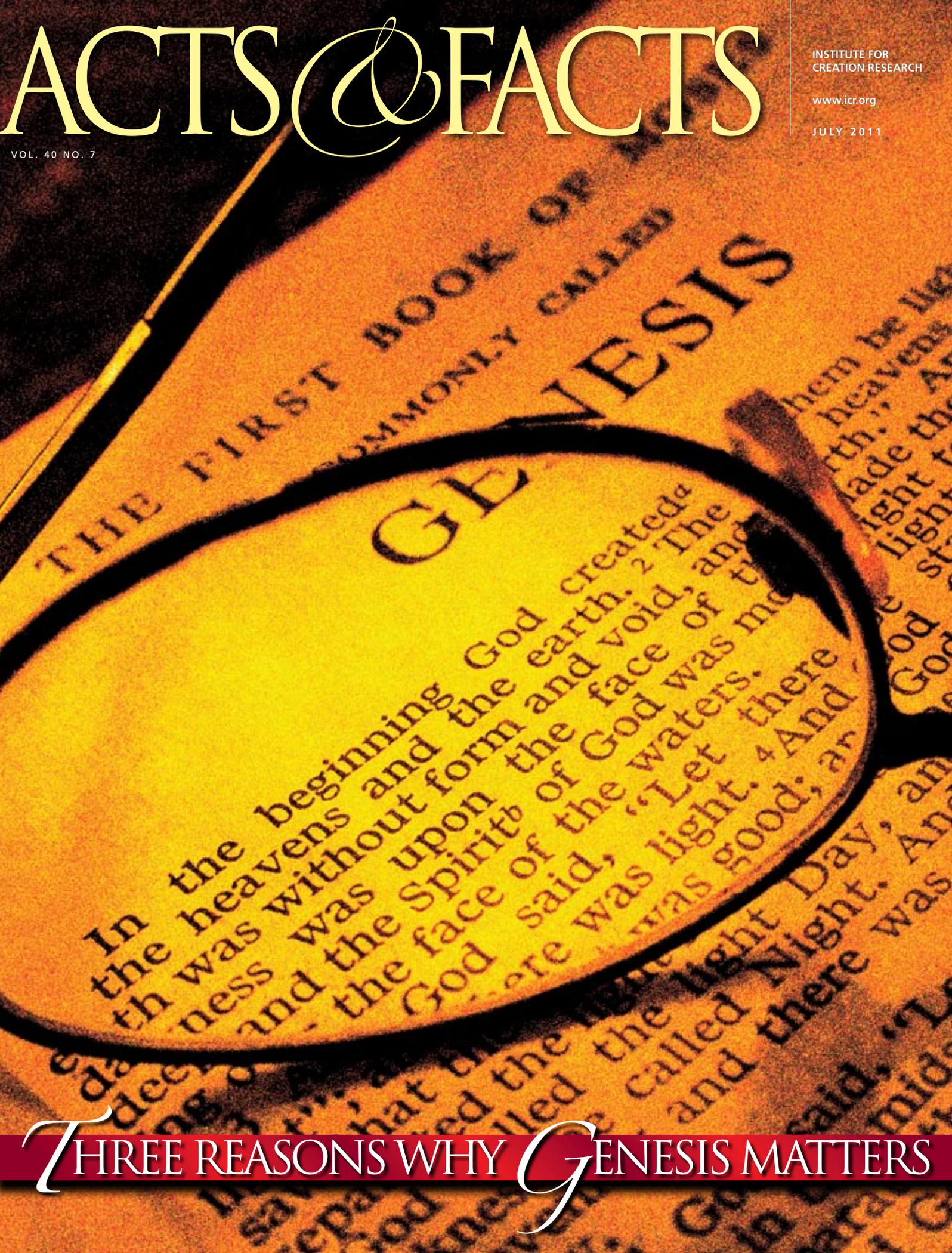
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THREE REASONS WHY GENESIS MATTERS

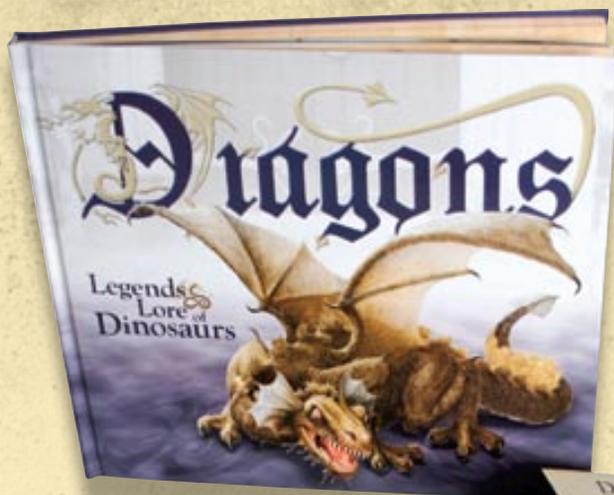
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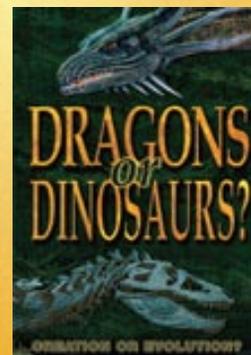


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As a Matter of Fact

Facts are funny—sometimes. Not humorous, but odd, especially when two people see the same facts and describe them differently. I suppose that’s the problem with being finite and faulty human beings—we approach facts with biases. And if we don’t strip away the biases to allow truth to speak, we’ll more than likely misinterpret the evidence.

And that’s exactly what we are seeing in the realm of science and the Bible. Scientists and professors who claim to be Christian are declaring their belief in Genesis as “inspired by God,” while at the same time teaching that God is an evolutionist, that the universe is billions of years old, that Adam and Eve were not real people, that the Fall was a metaphor, and that the Flood could not have covered the entire earth. If this is true, then Genesis doesn’t really matter. Let God be true and every man a liar!

Are you a monkey’s uncle? Or related in any way at all to chimps? Evolutionary scientists claim that humans and chimps are 95 to 99 percent similar in their DNA, but is that calculation accurate? Drs. Jeanson and Tomkins of our science team discuss a potential dilemma for evolutionists in their research report on page 6.

Salmon are amazing fish! Rather than “going with the flow,” these courageous creatures struggle with all their might against the raging currents in order to preserve their progeny. Sadly, too many in the Church today are not even as brave as these salmon, preferring to make theological compromises (and teaching others how to do so) in order to defer to popular notions like evolution. Dr. James Johnson addresses this issue in an extended Real World Apologetics article on pages 8-10.

Dr. Randy Guliuzza, ICR’s National Repre-

sentative, continues his Impact series on Darwin’s Sacred Imposter, exposing the truth and lies about natural selection. In this month’s article, Dr. Guliuzza tackles the various ways scientists—both secular and creationist—make use of this volatile term so crucial to Darwin’s theory of evolution. Is it a valid term to use at all? Do all evolutionary scientists agree on its use? What does nature actually “select” anyway? Read this powerful article on pages 12-15.

Since January of this year, ICR has been working with Prestonwood Baptist Church in Dallas, pastored by Dr. Jack Graham, for the launch of their Creation Expo VBS. Some 5,000 children attended this five-day Bible school, complete with special lessons and activities around a biblical creation theme, highlighted by full-scale dinosaur models and amazing museum rooms throughout the enormous church property. Dr. Rhonda Forlow will have more about this in next month’s education column.

Thinking of starting a Bible study this fall? Is your pastor planning on preaching through Genesis? Take a look at our annual Summer Sale to find solid creation apologetic resources from ICR, with savings up to 80 percent! Quantities are limited, so act fast. Look at pages 23-24, or visit our online store at www.icr.org/store for our entire sale.

And remember ICR in your prayers as you take your vacation. Many of our speakers are spread about the country speaking at conferences, summer camps, and pulpits while pastors take much-needed time off. Your financial gifts are vital, but we value your intercession before the throne of God each and every day.

Lawrence E. Ford
EXECUTIVE EDITOR

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THREE REASONS WHY GENESIS MATTERS

The Bible is an uncomfortable, yet undeniable book. From beginning to end, what is revealed about God Himself, His creation, His dealings with mankind, and His plans for the future makes sinful human beings squirm.

For the unredeemed, separation from God drives them into hiding, like it did Adam and Eve in the Garden. Of course, we know that we can never truly hide from the all-knowing Creator. Adam and Eve could not. Cain could not. And the billion-plus humans on the earth at the time of the global Flood could not.

But for the redeemed, the Bible is a book of hope. It gives us assurance. It soothes us with God's comfort. It enlightens us with God's plans and purposes for now and into eternity. From the very first verse, God has revealed Himself in such a way as to cause us to lift our hearts in wonder and praise and thanksgiving.

So a renewed attempt to disparage the book of Genesis by "evangelical" scholars—seeking to replace special creation with Darwin's theory of evolution—is forcing doubt upon Christians regarding the importance of the first book of the Bible. In the guise of scholarly study, these intellectual elitists push the notion that God was an evolutionist and that evolutionary interpretation of scientific evidence trumps God's written record of creation. They declare that Adam and Eve were not real people, that the Fall in the Garden was symbolic, and that the Flood of Noah's time was nothing more than a local splash of water in ancient Mesopotamia. These professors and preachers would have you believe that evolution and the Bible are wholly compatible, and that the random development of life by means of "natural selection" is a much better explanation than the Genesis record of creation.

But if God didn't mean what He said in Genesis, then why does Genesis matter at all?

Genesis matters because it is God's inspired revelation.

The move today to push Genesis out of the realm of the historical in order to accommodate the opinion of evolution's proponents strips the first book of the Bible—in all practical terms—of its sacred place in the canon of Scripture. Dr. R. Albert Mohler, president of Southern Baptist Theological Seminary, sums up the seriousness of the issue:

Theological disaster ensues when the book of nature (general revelation) is used to trump God's special revelation, when science is placed over Scripture as authoritative and compelling. And that is the very heart of this discussion. While some would argue that the Scriptures are not in danger, the current conversation on this subject is leading down a path that will do irrevocable harm to our evangelical affirmation of the accuracy and au-

thority of God's Word.

Kenton Sparks, for example, writing for BioLogos, suggests that any rendering of the Bible as inerrant makes the acceptance of theistic evolution impossible. Certainly implausible. Evangelicalism, he says, has painted itself into a corner—we have put ourselves into an intellectual cul-de-sac with our understanding of biblical inerrancy. He suggests that the Bible indeed should be recognized as containing historical, theological, and moral error.¹

If Genesis is to be held in highest regard along with the other 65 books of Scripture, then we must be on guard against those who would selectively replace the doctrine of biblical creation with popular naturalistic notions such as evolution. The accuracy of Genesis as a historical account is guaranteed by the One

A RENEWED ATTEMPT TO DISPARAGE THE BOOK OF GENESIS BY “EVANGELICAL” SCHOLARS IS FORCING DOUBT UPON CHRISTIANS REGARDING THE IMPORTANCE OF THE FIRST BOOK OF THE BIBLE.

who divinely inspired the writing of the book.

Either all of Genesis is part of Scripture or it's not. Dr. Mohler reminds us of how far these liberal scholars are willing to go.

Peter Enns, one of the most frequent contributors to BioLogos, suggests that we have to come to the understanding that, when it comes to many of the scientific and historical claims, the writers of Scripture were plainly wrong.¹

Genesis matters because it is accurate historical narrative.

The careful Bible student understands that God's inspired Word was set forth through various literary genres, such as poetry in the Psalms, prophecy in Daniel and Revelation, and historical narrative in many books of the Bible. The Gospels and the book of Acts are historical books, detailing the words and work of Jesus and His disciples. Real people are mentioned. Real cities are described. Real

events are recorded for us to read. Much of the Old Testament is a record of history, and that is easily seen in the Pentateuch, the first five books of the Bible.

However, the events in the first eleven chapters of Genesis—particularly creation, the Fall, and the Flood—have made certain Christian teachers so uncomfortable that they now are seeking to deny the undeniable. But this attack on Genesis is not new.

In the early to mid-20th century, there was a push toward evolutionary explanations of science that began to make theologians squirm. Dr. John Whitcomb, co-author of *The Genesis Flood* with Dr. Henry Morris, describes the atmosphere among theologians during that period:

At the time, I held to the Gap Theory, as many conservative theologians did, because it conveniently placed the “accepted” scientific theories of billions of years of evolutionary and geological development in between verses 1 and 2 of

the first chapter of Genesis. It seemed an acceptable blend of science and theology. It allowed us to declare that God created plants, animals, and people in six literal days without our having to deal with the scientific evidence in much detail. In hindsight, though, the Gap Theory, along with other hybrid theories, was still just another compromise that denigrated the character of Scripture, and thus defamed the character of the Creator.²

Enough biblical language research has been conducted on the account in Genesis to conclude, without any doubt, that God's narrative of six 24-hour days for creation is a record of actual history, not some metaphorical “framework” open to any interpretation.

Genesis matters because it is vital to knowing God.

You cannot really know God until you rightly understand Genesis. That's a powerful claim, but one worth considering.

If God designed the Bible to consist of 66 books, and ensured that His revelation was complete and unified and without error in every word within those 66 books, then we must be careful not to dismiss any statement or any book that God divinely inspired for us to read and study.

God did not reveal His Word in a haphazard way; there is marvelous, perfect unity from beginning to end. Nor did God wait around to see what ancient peoples wrote before He inspired the writers of the Bible. The lordship, power, and omniscience of the triune God are plainly presented from the very first pages of Genesis.

Genesis 1:1 is clearly one of the greatest apologetics in all of Scripture, for if we stumble here, we cannot, or will not, appreciate God in the rest of the Bible. Accepting God as Creator demands our acceptance of Him as Judge, and that is exactly why many refuse to acknowledge that God exists, for doing so obligates them to deal with their sin before a righteous Judge.

Of course, this is not to say that one cannot know enough about God to receive His gift of salvation should one only know, for instance, a gospel presentation from the book of John or Romans. Many millions have been saved with just such portions of Scripture.

However, suggesting that it's okay to remove the book of Genesis—or at least the first eleven chapters—from importance in our study of the Bible is to demote this portion of Scripture from the level of divine inspiration, or to denigrate the ability of God to communicate clearly on important matters that deal with the very identity and attributes of a holy, purposeful, and compassionate God.

If Genesis doesn't matter—if God didn't want us to know Him through the book of Genesis—then He would have left it out of the Bible entirely. ●

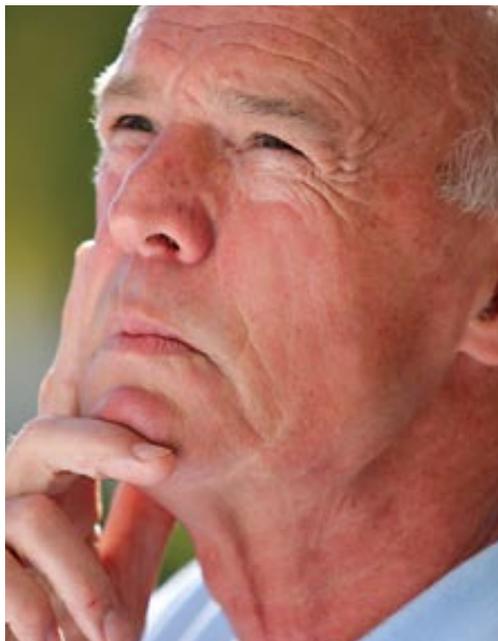
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Mr. Ford is Executive Editor at the Institute for Creation Research.

Human-Chimp Genetic Similarity: Is the Evolutionary Dogma Valid?

NATHANIEL T. JEANSON, P.H.D., AND JEFFREY TOMKINS, P.H.D.



One of the major missions in ICR's current research emphasis is to scientifically challenge the evolutionary tree of life as a valid biological paradigm.¹ A common manifestation of this evolutionary dogma is the claim that humans are 95 to 99 percent genetically identical to chimpanzees.² In evaluating this claim, the ICR research team has initiated new research^{3, 4} and is deeply involved in the review of pertinent scientific literature.⁵

Two research questions raised by the DNA similarity claim are as follows: 1) Is this value accurate? 2) If accurate, what is its biological meaning?

Evolutionists often state the 95 to 99 percent figure as a true statistic, insisting that the only rational explanation for the DNA similarity is common ancestry. They reason that if a common ancestor was shared by chimps and humans in the recent evolutionary past, the two genomes would have had very little time to deviate from one another.

Several rebuttals to this claim by creation scientists have previously been pub-

lished in this magazine.^{6, 7}

To date, at least one major criticism still holds true, pending new research reports: The physical arrangement of chimp DNA sequence is largely based on the *human* genomic framework, except for a recent study on the Y chromosome, which was found to be remarkably different from human.⁷ Once similar data are obtained for other chromosomes, it is unclear how this will affect the 95 to 99 percent figure. Hence, the high DNA similarity claim is actually somewhat premature.

Given the gross similarities between anatomy and physiology, it is not surprising to creation researchers that humans and chimps exhibit similarity in DNA sequence. However, even if the 95 to 99 percent figure is accurate, there are other biological parameters that present a challenge to evolutionists. Despite the crude similarity of anatomical features between humans and chimps, there remain large behavioral and biological differences, as highlighted, for instance, by non-Christian author Jeremy Taylor in his recent book *Not a Chimp*.⁸

Given the reality of the obvious biological dissimilarities, the dogma of high

DNA similarity may trap the evolutionist in his own paradigm. If it is true that humans are 95 to 99 percent identical to chimps at the genetic level, the evolutionist has only 1 to 5 percent of a genomic difference to work with. Would this be enough to explain the tremendous biological differences between the species? Given the profoundness of the biological differences, the notion of 95 to 99 percent genetic similarity leaves the evolutionary scientists precious little DNA sequence with which to work to explain these differences.

An evolutionist might respond to these rebuttals with a persuasive-sounding analogy: "We know how closely two humans are related because we can do DNA comparisons between them. Aren't human-chimp genetic comparisons simply a logical extension of a process everyone would accept as valid and factual?" Read more about the rebuttal to this claim next month. ●

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Dr. Jeanson and Dr. Tomkins are Research Associates at the Institute for Creation Research.



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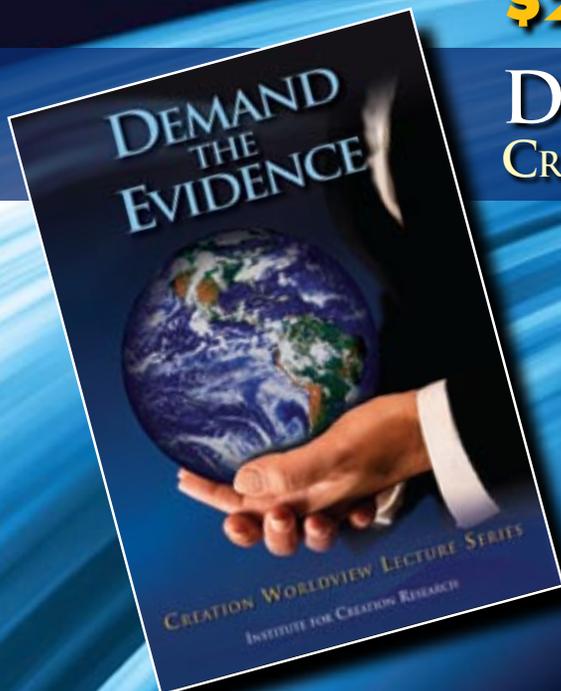
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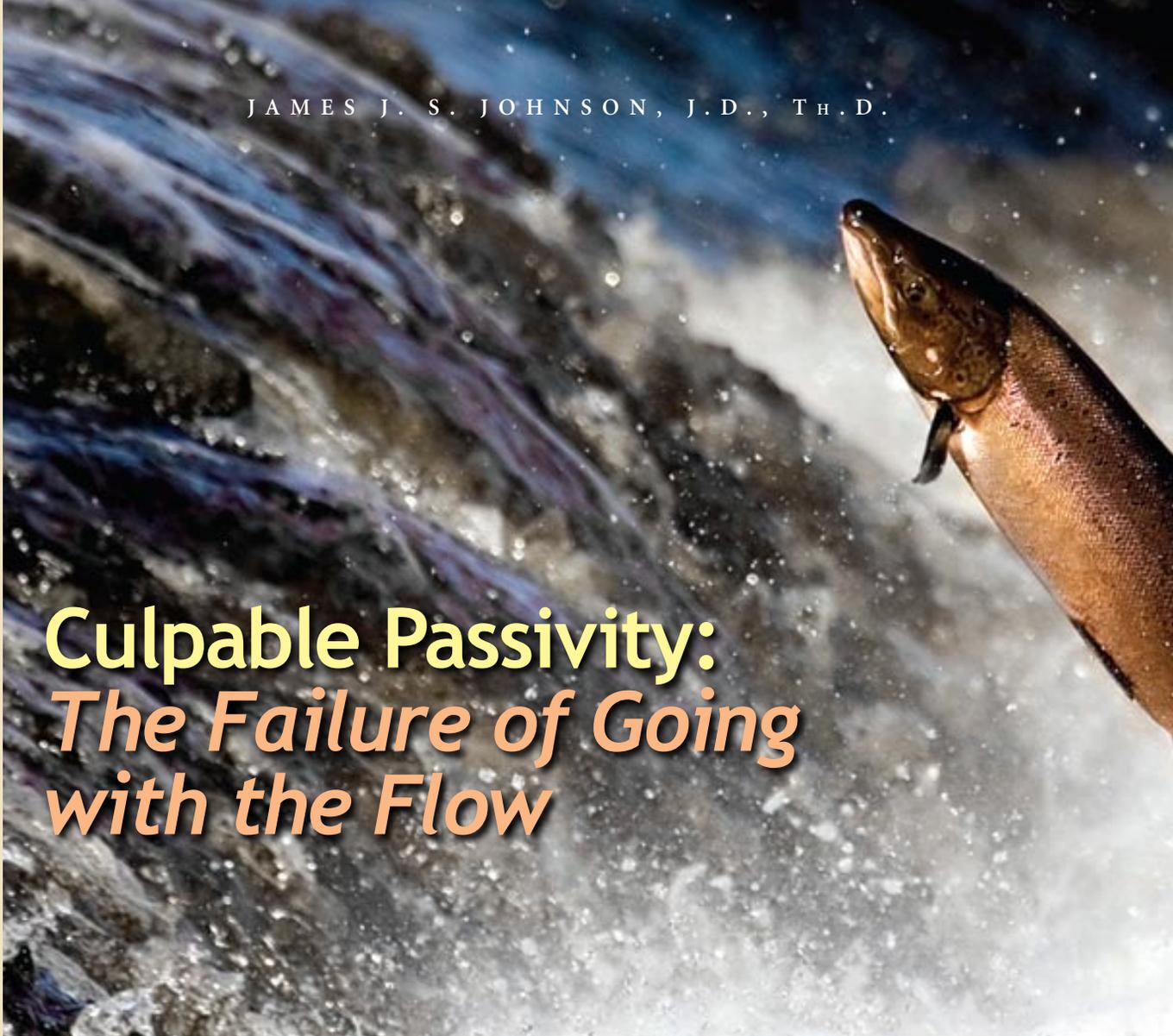
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Culpable Passivity: *The Failure of Going with the Flow*

Swimming upstream is not easy—just ask a salmon. Why not just lazily drift along with the current? “Going with the flow” looks much more attractive and is certainly much more popular. Why struggle so much? That’s an important question for a salmon, who must battle its way sometimes hundreds of miles against strong currents in order to reach its spawning grounds.

Is it ever wrong to just “go with the flow” and fail to act? Do we sometimes have a moral obligation to take action, even if it means swimming against the prevailing current?

Yes. Otherwise, we may be guilty of what is known as “culpable passivity,” because in certain circumstances the failure to act is inexcusably wrong, both legally and morally. In legal matters, culpable passivity mostly involves wronging the rights of others. But for Christians, in matters involving the character and revelation of God, culpable passivity can involve directly wronging the rights of God Himself.

Biblical apologetics is all about swimming upstream, challenging the status quo that routinely denigrates God and His Word. Unbiblical teachings about God’s relationship to His creation are both aggressive and ubiquitous. Christians around

the world who resolutely honor the Word of God are frequently put on trial for their unwavering faith. How their courage shames those who would prefer to simply “go with the flow” and listen to the voices of “experts” who boisterously brag of their “science” (falsely so-called) as they refuse to honor God as Creator.

This problem of culpable passivity is demonstrated by examples from the legal world and from the arena of apologetics, along with relevant insights from the Old and New Testaments.

Culpable Passivity in Bankruptcy Court—A Losing Strategy

When a bankruptcy petition is filed in federal bankruptcy court, a creditor’s decision to passively “do nothing” can be both troublesome and expensive. This fact is illustrated in *In re Thompson, Debtor*,¹ an automobile repossession scenario, where the debtor-creditor relationship was statutorily (and instantly) rearranged upon the filing of the bankruptcy petition. In this case, an incorrect belief of what was “legal” did not insulate the repo creditor. What was legally permissible *before* the



In certain circumstances the failure to act is inexcusably wrong, both legally and morally.

legal problem in these words:

[The teacher]’s facial expressions, during the two days of trial, buttress many of the [culpable passivity] inferences herein, e.g., when injuries to and safety fears of her first-grade students were discussed she displayed a cold and callous disregard for such, yet when her salary was discussed she appeared intensely interested.... Why didn’t [the teacher]’s face ever demonstrate any compassion or sympathy—during testimony about the sufferings of her little first-graders (or for their parents)? [The teacher]’s first-grade students were frequently kicked, scratched, jumped from the back, had [their] books thrown into the toilet by bullies, had their hair pulled, suffered risk [from other students] with scissors.... [The teacher] didn’t have the professional guts [to] protect the wee victims of bullying in her first-grade classroom.... Rather, [the teacher] unjustly and unjustifiably faulted the victims of such bullying abuses as being themselves both-ersome “tattle-tales.”³

In the *Edwards* case, the teacher’s culpable passivity justified terminating her job as a public schoolteacher. In doing so, the presiding judicial officer assumed that her culpable passivity was due, at least in part, to a selfish cowardice he called “wimpiness.”

In many cases today involving the Bible, theological “wimpiness” is the most credible explanation for what motivates evolutionary compromise with the Bible’s teachings about Genesis and creation.

Culpable Passivity in Christian Higher Education—An Embarrassing Compromise

Christian professor William Lane Craig—who teaches at an “evangelical” college and claims to support the inerrancy of the Bible—was caught in an admission of culpable passivity regarding the Bible and science on Canada’s *Michael Coren Show*, as pointed out in a previous issue of *Acts & Facts*:

Mr. Coren’s guest was a prominent evangelical Christian philosopher from a California school of theology who appeared to defend the existence of God and the need for a personal relationship with God. However, when asked “How old is the world?” this brilliant Christian scholar confidently stated, “The best estimates today are around 13.7 billion years.” Mr. Coren was thrilled. “This is a position I can embrace because there are people who will sit here and say that it’s six and a half thousand years old.” The philosopher seemed amused, but concluded that such a position is not plausible.

“The arguments that I give are right in line with mainstream science,” he said. “I’m not bucking up against mainstream science... I’m going with the flow with what contemporary cosmology and astrophysics supports.” What about dinosaurs and man co-existing? “There are some ‘creationists’—they typically style themselves ‘young earth creationists’—who believe that,” he stated, obviously disagreeing. The Bible, he said, gives no evidence for dinosaurs and men living

bankruptcy was filed is quite different from what was legally permissible thereafter.

When GMAC repossessed the debtor’s car before bankruptcy was filed by Thompson, it was legally permissible for GMAC to do so. But as soon as Thompson filed bankruptcy, it became illegal for GMAC (upon notice of the bankruptcy filing) to fail to return that car to Thompson. Retaining the car, post-bankruptcy, became a form of culpable passivity.

Culpable Passivity in the Classroom—A Lesson Learned Too Late

A teacher’s failure to intervene when students are fighting in her classroom can also be both troublesome and expensive. This fact is illustrated in a classroom misconduct scenario where the teacher repeatedly chose to remain passive—failing to physically intervene and break up a fight. Her failure to get involved might be legally unobjectionable in some contexts, but not so in a classroom.

This fact is illustrated in *Dallas I.S.D. v. Edwards*,² where a public schoolteacher’s employment contract was put in issue due in large part to her failure to physically intervene when boys were fighting in her classroom. The teacher tried to excuse her culpable passivity, saying in effect: “I didn’t try to stop the bullying because I didn’t want to risk getting kicked.” The presiding judicial officer summarized the

together or for the young age of the earth. He's just "going with the flow."

I don't recall anywhere in Scripture where the concept of "going with the flow" was a good decision. For example, all mankind, save eight individuals, literally "went with the flow" and drowned because they refused to heed God's specific revelation. Mainstream scientists of Noah's day would likely have stated the impossibility of a global flood. No doubt Noah was considered a fool for building a big boat that, according to the experts, would be unnecessary. But Noah's "foolish" obedience to the Word of God "condemned the world" (Hebrews 11:7).

Jesus spoke about "going with the flow" in Matthew 7:13-14, and it's clear the "mainstream" He spoke of was headed the wrong way.⁴

If Dr. Craig had carefully read Genesis 1-12, with attention to the quantitative data provided by God, he would have plenty of data from which to learn that the age of the earth is thousands of years old, not billions.⁵

Culpable Passivity in Theology's Ivory Tower—Placing Science Over Scripture

Baptist seminary professor Dr. William Dembski demonstrated how he has "gone with the flow" of evolutionary anthropology mythologies by selectively transmogrifying biblical data to force them into evolutionary scenarios (e.g., hominids-to-human evolution), as if those evolutionary imaginations could be legitimately blended with the account of man's creation in Genesis:

For the theodicy I am proposing to be compatible with [i.e., to sufficiently accommodate] evolution, God must not merely introduce existing human-like [sic] beings from outside the Garden [of Eden]. In addition, when they enter the Garden, God must transform their consciousness so that they become rational moral agents made in God's image... Moreover, once God breathes the breath of life into them, we may assume that the first humans experienced an amnesia of their former animal life.⁶

Why does Dr. Dembski feel the need to mend and make over the Genesis record, even to the extreme of arbitrarily inventing an Edenic "amnesia" for his imagined animals who became humans?

A young earth seems to be required to maintain the traditional [i.e., biblical] understanding of the Fall. And yet a young earth clashes sharply with mainstream science... Dating methods, in my view, provide strong evidence for rejecting this face-value chronological reading of Genesis 4-11.⁸

Why does Dembski reject a plain reading of Genesis and of Romans 5:12? Because simply reading the Bible as it was writ-

ten clashes with evolutionary assumptions and the conclusions of "mainstream" academics. This is hardly the *Sola Scriptura* epistemology of the Reformers.⁹

The Inexcusability of Culpable Passivity

The Bible records God's moral judgments regarding the failure of humans to properly worship and glorify Him as the Creator. It is a drastic sin.¹⁰

In other words, God is quite judgmental—and He should be—about how people react to the clear revelation of His identity as Lord, Creator, Judge, and Redeemer. God's condemnation of sin applies to both active and passive disobedience; passively serving substitutes for God is just as idolatrous as actively serving counterfeit "creators."¹¹

Our moral obligation is to recognize and worship the true God for who He really is—our Creator and Redeemer, the Lord Jesus Christ. Putting any thing or person in God's place, even passively, robs Him of the glory due His name.

Salmon swim upstream because generations of salmon to come depend on their struggle to overcome the fiercest currents. Why should we, who have been given the gift of the Son and His Word, do any less? ●

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9. See Johnson, J. J. S. Shades of the Enlightenment! How the Neo-Deist 'Intelligent Design Movement' Recycles the Enlightenment's Methodology of 'Reason' as a Humanistic Substitute for Biblical Creationism's Revelation-verified Epistemology. Presented to the Evangelical Theological Society Southwest Regional Meeting, Fort Worth, Texas, March 24, 2007, available on icr.org.
10. See Romans 1:21: "Because that, when they knew God, they glorified him not as God, neither were thankful." Note that Adam's race has a moral duty to glorify God, and the failure to do so (even if that failure is committed passively) is itself a huge sin. The passive failure to glorify God as Creator is compounded by a "twin sin," the failure to give thanks to God for creating as He has. These two failures, even if committed passively, are wrongdoing for which there is "no excuse" (Romans 1:20). Thus, it is no excuse for someone to rationalize those failures with the phrase "I was just going with the flow of mainstream science." A plea of "mainstream science," when that body of human opinions contradicts the text of God's written Word, is exposed for what it really is: "science falsely so-called." Thus, to evade an unpopular message of Scripture, in order to relax with the Bible-contradicting downstream "flow," is apologetically inexcusable. Such evasion is the opposite of "earnestly contending for the faith": It is a theological wimp-out, likely coerced by worldly peer pressure.
11. See 1 John 5:20-21. Interestingly, the prohibitions against idolatry in Exodus 20:4-5 include Hebrews verbs that are both active (*qal*), active-passive (*hithpael*), and passive (*hophal*). So idolatry can be committed actively or passively. In the creation-versus-evolution controversy, one example of passively accrediting God's glory to "nature" could be the accommodationist usage of the evolutionary jargon "natural selection," because the only selector who "selected" animals to be "fit" for survival in earth's habitats is their Creator, who providentially programmed them with genotypes to enable their phenotypic traits to survive (and thrive) in various habitats, so that they could "be fruitful, multiply, and fill the earth."

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Biblical apologetics is all about swimming upstream, challenging the status quo that routinely denigrates God and His Word.

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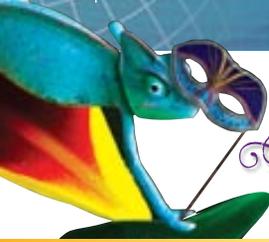
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Darwin's Sacred Imposter

Unmasking the Deception of Natural Selection

How Natural Selection Is Given Credit for Design in Nature

RANDY J. GULIUZZA, P.E., M.D.

In medicine, a patient's symptoms may be explained by many causes. Experienced doctors train new physicians to keep an open mind and an active list of potential diseases until evidence indicates one. Thoroughness for the patient's sake is crucial, and skilled doctors quickly change their thinking if indicated by new evidence. The good of the patient far surpasses a doctor's pride.

This willingness to remain open to new assessments based on the evidence is consistent with the self-correcting characteristic of science. Scientists working in creation research maintain an added perspective: Science is used to glorify the Creator, the Lord Jesus Christ. So, keeping open minds regarding new explanations and reversing wrong thinking come as readily to them as to the finest physicians. The skilled scientists who conduct creation research seek to maintain scientific integrity. Two of ICR's sister organizations even maintain lists of arguments creationists should avoid.¹

It is also not uncommon in evolutionary literature to find statements like "this new finding changes everything we thought we knew about..." Liberated minds endeavor to evaluate *all* ideas—even those taken as genuine, like "natural selection"—to ensure they are fixed in reality.²

And while the statement "organisms generate traits that successfully fit nature" is accu-

rate, why do knowledgeable scientists, including creation scientists, routinely state, "Nature selects the fittest organisms"? Several scientific and theological reasons show why "selection" inappropriately describes what transpires at the organism-environment interface on every level. I call them the "Seven I's." (We'll deal with four in this article.)

Indispensible: "Nature Selects" Is the Heart of Evolution

Daniel Dennett of Tufts University said:

If I were to give an award for the single best idea anyone has ever had, I'd give it to Darwin, ahead of Newton and Einstein and everyone else. In a single stroke, the idea of evolution by natural selection unifies the realm of life, meaning and purpose with the realm of space and time, cause and effect, mechanism and physical law.³

Both observations are right on target. First, as he and the following evolutionists avow, evolution has no life apart from natural selection. Second, "selection" is a captivatingly powerful *idea*—it's difficult to dislodge things that exist only in someone's mind. A decade later, Dennett elaborated that "selection" is the natural designer equivalent to God.

With evolution, however, it is different. The fundamental scientific idea of evolu-

tion by natural selection is not just mind-boggling; natural selection, by executing God's traditional task of designing and creating all creatures great and small, also seems to deny one of the best reasons we have for believing in God...The idea that natural selection has the power to generate such sophisticated designs is deeply counterintuitive.⁴

Distinguished Harvard theorist Ernst Mayr stresses, "The theory of natural selection as proposed by Darwin and Wallace became the cornerstone of the modern interpretation of evolution. It was truly a revolutionary concept...the exclusive direction-giving factor to evolution."⁵

"The theory of natural selection has a big job—the biggest in biology," affirms University of Chicago's Jerry Coyne. "Its task is to explain how *every* adaptation evolved, step by step, from traits that preceded it."⁶

Richard Dawkins' preeminent treatment of "selection" in *The Greatest Show on Earth* was advanced by Coyne:

I think Dawkins is a bit too timid in his defense of natural selection. While biologists agree that natural selection is not the *only* cause of genetic change in populations, the evidence is strong that it's the only one that can produce the remarkable adaptations of animals and plants to their environment...Natural selection remains the only explanation for the wondrous



adaptive complexity of organisms.⁷

In verbiage reminiscent of a creed, Coyne sums it up:

There is only one going theory of evolution, and it is this: organisms evolved gradually over time and split into different species, and the main engine of evolutionary change was natural selection. Sure, some details of these processes are unsettled, but there is no argument among biologists about the main claims.⁸

Other factors like genetic drift, lateral gene transfer, sexual selection, epigenetics, and self-organization are believed to contribute to increased biological design, but these are minor players compared to “selection.” Even the intriguing evolutionary scenario “Facilitated Variation” advocated by Drs. Marc Kirschner and John Gerhart, that of “resolving Darwin’s dilemma,” hangs on the ability of “selection” to generate “core processes” (e.g., reproduction) through “waves of innovation” and to selectively “conserve” them through time.⁹ Stuart Kauffman, a proponent of the idea that complexity arises via selection *and* self-organization, explained:

Biologists now tend to believe profoundly that natural selection is the invisible hand that crafts well-wrought forms. It may be an overstatement to claim that biologists view selection as the sole source of order in biology, but not by much. If current biology has a central canon, you have now heard it.¹⁰

Cast aside any doubt. The heart and soul of evolution is “selection”—because it’s ultimately the controlling “mind” behind the entire hypothetical evolutionary process.

Intelligence: Falsely Credited to “Nature”

Though Darwin did not know exactly how variable traits are inherited, research has shown that DNA segments called genes (and other information) control how traits are expressed. Genetic alterations called mutations can profoundly affect expression. Evolutionists believe a major source of new genetic material is mutation. The vital need, however, is some type of management—a substitute designer

that “sees,” “selects,” “saves,” and “builds” with mutations. “Natural selection” is intended to fill this role.

The word “select” is an absolute necessity to Darwinism. Prior to “natural selection” becoming accepted in the 1930s, the ability to deliberate alternative outcomes and make choices was considered to be restricted to *conscious* agents. Volition was implicit of intelligence. In reality, deliberative capacity is *still* evidence of information-bearing agents. Choice-making abilities have never been observed by anything other than these agents or by things they have designed.



Evolution has no life apart from natural selection.

Life displays features apparently chosen by a designer to solve environmental problems or exploit properties such as gravity and friction. Darwin’s extraordinarily clever account attributes those features to unintelligent natural forces that somehow could “select” in a way very much akin to how animal breeders select.

Analogy to artificial selection allowed Darwin to sweep God’s intelligence out of nature’s design with one hand, and sweep in a *natural source* of intelligence—a substitute god—with the other. But is there really a natural reservoir of choice-making ability, a natural fount of intelligence equivalent to an animal breeder’s mind? No.

Darwin’s masterful rhetoric subtly reversed the real power source at the organism-environment interface. Framed in modern biology’s context, it’s now clear that credit is taken from the organism’s DNA and reproductive mechanisms and given to the environment. He successfully deflected attention from an organism’s God-given capacity to reproduce offspring with heritable, variable traits that turn out to be suitable to environments, and invalidly terms that as a *selection* of “nature.” Thus, intelligence is misappropriated from the living world and ascribed to unintelligent—but now “selective”—nature.

Illegitimate: “Selection” Literally Applied Apart from a Real “Selector”

As a fascinating counter-example, a 2005 article in *The Scientist* strongly contends that evolutionists feed the beast of theism by incessantly using the word “design” in publications. An example was made of Timothy Bradley’s paper in *Nature*, which evidently said insect respiration was “designed to function most efficiently.” *The Scientist* said:

Bradley concedes that in his paper the word design is subject to misinterpretation, and he says that “there is no reason for sloppy language.”...[Brown University’s Ken] Miller, who is also the coauthor of a widely used biology textbook, wouldn’t use the word design with his students. “They are going to take the language too literally, and it will cause a misunderstanding.”¹¹

Basically, their problem is this: Since there is no designer, using the word “design” is fundamentally illegitimate—in spite of qualifiers like “apparent” or “illusion of” preceding it. Just using the word to explain anything is self-defeating. *The Scientist* makes a good point. Why would any evolutionist persist in *incorrectly* using “design,” since that word by necessity evokes thoughts of a “designer” and will always be misinterpreted?

Usage of the word “selection” mirrors this dilemma—which has been criticized since 1859. To legitimately use the word “select,” there must be a real “selector.” As previously documented, when pressed on this illegitimate use of the word, Darwin conceded that tying “selection” to a real agent is “false,” and his followers also admit it’s “not really accurate.”²²

Advocates, therefore, insist that “selection” is *not* used in a literal sense. Really? Darwin deliberately used words that literally described natural selection like a real *external* mechanism.

His strategy—of appealing to precedent in the prestige science of physics and chemistry, and of declaring that his metaphorical phrases were likewise equivalent to expressions with plain, literal meanings—required more consensus than there ever had been in the understanding



Intelligence is misappropriated from the living world and ascribed to unintelligent—but now “selective”—nature.

of theological, metaphysical, and scientific language concerning God, nature, laws, forces, and causes. One source of trouble was that Darwin liked the term “natural selection” because it could be “used as a substantive governing a verb” (F. Darwin, 1887, vol. 3, p. 46). But such uses appeared to reify, even to deify, natural selection as an agent.¹²

In *The Scientist*, Bradley, to avoid “sloppy language” and being “misunderstood,” would prefer saying “shaped by selection pressures” instead of “designed.” However, evolutionary purveyors of “selection” themselves indulge in “sloppy language.” For them, “selection” via a “selector” is no more real than “design” by a “designer.”

Since “selection” only happens in someone’s mind, word usage is very important. So when Darwin states, “Natural selection is daily and hourly scrutinizing...every variation...rejecting that which is bad...silently and insensibly working,” or Kauffman says, “Natural selection is the invisible hand that crafts,” or Coyne asserts, “Natural selection builds features that benefit individuals,” or creationists say that selection “works on,” “favors,” or “punishes,” can someone really discern how much convincing is being accomplished through literal or metaphorical use rather than evidence?

A revealing statement should be directed to anyone who makes such literal claims for “selection’s” design abilities: “Show me the selector.” Since there’s no selector, the response to personifying “natural selection” will be, “Well, it’s just a figure of speech” or “shorthand.”

Consider Coyne’s honest, but shrewd, retreat:

Although we evolutionary biologists might describe the polar bear scenario as “natural selection acting on coat color,” that’s only our shorthand for the longer description given above. There is no agency, no external force of nature that “acts” on individuals. There is only differential replication of genes, with the winners behaving as if they were selfish (that’s shorthand, too).⁷

He continues applying assorted metaphorical powers to “selection” without much

concern that people will “take the language too literally,” causing “a misinterpretation.”

Since no tangible force or agent can truly be linked to “selection”—even by analogy or metaphor—using the word puts evolutionists in a dilemma. On one hand, the concept’s mental power resides in *metaphorical* usages. “Selection” must be personified as the intelligent “selector” intentionally “working on” organisms...but becomes exposed to this valid objection: If the incorrect usage leads, then a misinterpreted deification of Nature follows. On the other hand, if “selection” is *merely* a figure of speech, or an unhelpful circular observation like “survival of the fittest,” or a label applied to organisms’ innate capacities, then it loses *all* of its power—since these cannot really explain nature’s design.

Since Darwin, action words like “selection” are applied to unconscious nature, transfiguring it into a literal “power” that “builds” things. However, once critics identify how this omnipotent “Natural Selector” arises from a vacuous analogy, evolutionists claim their word choice is only a figure of speech—a ploy characterized as the “bait-and-switch” logical error.¹³ Even fellow evolutionists notice:

The newer twentieth-century explications of natural selection that have accompanied the rise of mathematical, experimental, and ecological population genetics have not displaced the older figurative and rhetorical life of the term so evident in Darwin’s own writings. Rather, that life continues to be extended in the novel invocations of the “selfishness” of DNA of the “tinkering” achieved in adaptive evolution (Dawkins, 1986; Jacob, 1989). The conclusion must be that scientific supporters of natural selection have not seen this semantic, and even ideological, promiscuity as a ground for abandoning the term altogether.¹²

Imposter: “Selection” Given Credit for Organism’s Capabilities

Consider a scenario in which a so-called revolutionary book details how a certain critical muscle-renovating process called “Ecospheric Renovation” can act on anyone. Readers are told that this process will work in their de-

pleted muscle cells if and only if: 1) Sustenance rich in protein is ingested; 2) basic components are split from foodstuffs by digestion; and 3) muscle cells absorb those new molecules. If these conditions are met, “Ecospheric Renovation” will occur. Muscle cells will be pressured toward vitality.

Carefully presenting “Ecospheric Renovation” in this way might garner some believers. But astute people will say, “What revolution? ‘Ecospheric Renovation’ is just a clever label placed on innate metabolic processes already taking place. If this acts on me, who or what is the ‘renovator’? Renovation is simply taking credit for my own processes.” Like “natural selection,” the words “Ecospheric” and “Renovation” effectively divert attention *away* from where metabolic powers to support muscles really reside—strictly within innate capabilities of organisms.

Darwin’s remarkable feat—which continues nearly unaltered—was to get everyone looking at the organism-environment interface from the environment’s perspective. *External* forces are illegitimately given credit for the capabilities of the organisms. This fraud is clearly captured in the conclusion of the *Origin*: “The production and extinction of the past and present inhabitants of the world should have been due to secondary causes,” which Darwin claims exist external to inhabitants, so “as natural selection works solely by and for the good of each being...to progress toward perfection,” therefore, “these elaborately constructed forms... have all been produced by laws acting around us.” Immediately, he describes them as “these laws, taken in the largest sense, being Growth and Reproduction; Inheritance...; Variability from the indirect and direct action of the condition of life.”¹⁴ The “laws” of reproduction, variability, and inheritance do *not* act “around us,” they *act in us*.

If modern descriptions of “selection” are

of a process, a study of prerequisites from either evolutionist or creationist advocates *unfailingly* includes three organism-centered conditions: 1) reproduction of traits, 2) which differ vitally in ability to solve environmental problems, 3) which are heritable. Just like Darwin, conditions specified to be environmental “selection” are really the unfolding of genetic abilities programmed into *organisms themselves*.

A distinctive of living things is their goal-directed operation—one of which is filling ecological niches. This is in obedience to God telling “them” to be “fruitful,” “multiply,” and “fill” the earth (Genesis 1:22, 28; 8:17; 9:1, 7.) An *organism-based* paradigm is biblical. The Lord enables creatures via reproduction of variable, heritable traits to fulfill His purpose. Organisms are programmed with this power. They are the active party at the organism-environment interface to either succeed or fail. Environments *are* problems or opportunities that organisms are programmed to try to deal with so they can fill them. Organisms generating traits suitable to an environment fill, pioneer, or move into that environment—they are not “selected for.”

Organism-based metrics such as fertility, gene frequencies, or death rates can be quantified as populations generate traits suitable to fill changing environments. What has not been quantified is any “selecting” force or intelligence. Nobody has ever seen a “selection” happen. The words “natural” and “selection” in no verifiable way accurately describe *observable* interactions between an organism and its environment.

It is challenging to dissect evolutionary language that clouds the fact that the power to solve ecological challenges resides in organisms and not environments. For instance, which statement is true: “Changing environments select the fit, enabling better design in organisms,” or “Organism’s innate design enables a better fit to changing environments”? Might promoters fixate on the *apparent* self-evident “selection” impacting populations and miss that the explanation for a “selector” is a mental perception that is not grounded on reality?

The power of “natural selection” to im-

prison minds must always be taken seriously—as it’s *only* in the mind that “selection” actually occurs. So what happens in a mind that observes organisms (programmed to generate potentially problem-solving variable traits) overcoming environmental problems? What arises in minds immersed in “natural selection” that view interactions from the perspective of “nature’s” *inanimate* forces and are further clouded by being uninformed that there is no real “selector”?

When such a mind sees offspring possessing traits *they* generate, enabling them to *pioneer into* changed environments, paradoxically their mind “sees” the environment “select for” an organism—a conclusion opposite to real external stimuli.² That mind just ascribed intelligent action, “selection,” to unintelligent natural forces. Even worse, it did not ascribe proper credit to the Lord. Replacing “selection” with the truth that organisms are *programmed* with powerful potential capabilities—namely, to reproduce with variable, heritable traits, enabling them to *fill* earth’s environments—can liberate one’s mind.

Provisionally Held or Passionately Believed

A hallmark of practitioners of science is a provisional hold on explanations in order to willingly acknowledge that there may be more than they understand. There should be no doubt that evolution’s heart and soul is “selection” and that serious harm to “selection” undermines evolution. If the evidence points to the fact that “natural selection” is merely a figure of speech, and thus impotent, should not honest scientists put aside their passionately held beliefs and accept reality?

But *what* exactly is passionately believed? Knowing this might explain why resistance to change comes from people who insist that they know *exactly* what “natural selection” means.

Four recent and emphatic claims are that natural selection is “just a principle,” “a real process,” “only a figure of speech,” or “survival of the fittest.” These clashing assertions typify why scientific literature is awash in ecological, figurative, and rhetorical uses.

Hodge distills the problem:

To understand the history of the term “natural selection” both before and after this moment in the *Origin*, we have, therefore, to look not for a sequence of explicit definitional equations but, rather, for the reasons why people, starting with Darwin himself, have felt themselves able to grasp and wield the concept adequately in the absence of consistent, authoritative definitional analysis of the term.¹²

“Selection” is cleverly—but illegitimately—used to attribute intelligence to an unthinking environment to explain nature’s design. As a label applied to the normal outworking of organisms’ innate programming that enables them to fill environments, it steals credit from the organism and ultimately from the Lord. Just using the word in any way as an explanation is self-defeating, since it always feeds the beast of some substitute designer. Instead of convincing people that “selection” is real but really weak, it would be wiser to show them that “selection” is not really real. Ascribing glory to the Creator, and not to “natural selection,” should itself be motivation enough. ●

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The Language of



In case you haven't noticed, evolution has its own special language. Science properly uses specific words, often from Latin, to clarify information to those who know the "language," but evolution's words often confuse, clouding the true meaning. One such term is "natural selection." Let's break this down, carefully examining each word, and maybe we can then discern if it clearly portrays truth.

The word "selection" is an action word, implying that someone or something is selecting from available options. These variants from which it chooses are thought to be provided by random mutations, genetic recombinations, or even non-random mutations. In evolutionary thinking, there is no overriding mind or thoughtful selector, and there certainly is no designer who can make intelligent choices. So, the selection must be made in a mindless, thoughtless fashion, with no end goal in sight. True natural selection can be only unthinking, unable to plan for the future or produce specific choices on purpose. It is impotent to influence the raw material and facilitate its (non-existent) choices.

So how is this selection made? Evolution relies on the overall fitness of an organism to dictate which variant is selected, and which

one enhances reproduction over the others. Survival and reproduction—that's all that matters to evolution. Totally free choice, but completely blind. This completely blind choosing is sometimes compared to that of a "blind watchmaker," somehow able to produce the amazing complexity in living things we see all around us (or, remarkably, in intricate watches). To an evolutionist, the seemingly thoughtful design is only apparent, not real.

And make no mistake, the design in nature is quite apparent. Everyone sees it and acknowledges it, even naturalistic evolutionists, who attribute the design to natural selection.

When considering the term "natural selection," you should underline the word "natural."

Those in the Intelligent Design movement ascribe it to an unknown designer, either personal or impersonal. Creationists lay the marvelous design at the feet of the omniscient, omnipotent Creator God of the Bible. The design can't be mistaken. It's only a matter of which "story" you tell of the unseen past. The difference in the acknowledged source that operated in the unobserved, long-ago past is ultimately a matter of "religious" choice.

When considering the term "natural selection," you should underline the word "natural." Naturalism holds that all design and evo-

lutionary progress are due to random natural processes only, operating solely by natural law. In this thinking, there is no supernatural, no guiding force. If you choose, for religious reasons, the "religion" of naturalism, the choice of natural selection is necessary. But if your faith position allows belief in a supernatural God, there is no reason to choose evolution.

Creationists do not shun the use of natural law. In fact, except on the occasions specifically mentioned in Scripture, they rely on no process except natural ones to account for the operation of the universe. But the origin of all things, before our familiar natural laws were put in place, was evidently by processes that are not now acting. For instance, the First Law of science states that the creation or annihilation of matter/energy is impossible, yet here we are. Obviously, the origin of anything cannot have been solely by today's natural processes. Likewise, the Second Law of science holds that nature cannot self-organize, and yet both life and inanimate matter are highly complex. Therefore, an organizing process different than today's degenerative processes must have acted.

To choose unguided, unthinking, impotent nature as the organizer and selector remains a choice of faith—but that of an inferior faith, indeed. ●

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"Relatively Simple"

FRANK SHERWIN, M.A.

In his book *Why Evolution Is True*, evolutionist Jerry Coyne of the University of Chicago made the following jaw-dropping statement:

Around 600 million years ago a whole gamut of relatively simple but multicelled organisms arise, including worms, jellyfish, and sponges. These groups diversify over the next several million years, with terrestrial plants and tetrapods (four-legged animals, the earliest of which were lobe-finned fish) appearing about 400 million years ago.¹

The phrase "relatively simple" is awash with subjective interpretations. "Relatively simple" compared to what? Creation scientists maintain that if it's living, it's complex. Living things bear the indelible stamp of detailed complexity that science—in this 21st century—continues to discover.²

It would seem that Coyne is betting readers of his book will not bother to investigate to see how "simple" jellyfish are. If they did, they would discover that jellyfish are exceedingly complicated.

Secular authors Thain and Hickman, in their brief description of jellyfish (Scyphozoa), manage to use the word "complex" twice.³ Jellyfish have the sophisticated medusoid stage composed of endodermal gonads, two nerve

rings or tracts, a four-pouch enteron (that receives the gametes), and "a complex system of radial canals [that] branches out from the pouches to a ring canal in the margin and makes up a part of the gastrovascular cavity."⁴



Coyne mistakenly thinks that sponges (Porifera) are relatively simple—but experts on this cryptic phylum would not agree. Indeed, three evolutionists state how complex "the many types of spicules" are,⁵ and that the sponges' "unique water-current system" has "various degrees of complexity," as well as spongin (a specialized collagen)⁶ and the amazing amoeboid archaeocytes that aid in digestion and can differentiate (assume specialized function) into specialized cells such as sclerocytes, collencytes and spongocytes.

Some sponges employ "a very strange developmental pattern," illustrating how so many varieties add up to vast amounts of complicated information, all within supposedly "simple" sponges.⁷ What evolutionist is prepared to say that any creature (like the sponge) that produces oocytes and sperm is simple? In addition, a member of the Demospongiae (the largest class in the sponge phylum) living off Australia has "more than 18,000 individual genes"—unexpected complexity that is confounding evolutionists.⁸ Humans have about 24,000 genes.

Finally, worms pound the last nail into the coffin of Coyne's simplicity argument. As far back as the Ediacaran ("550 million years ago," according to evolutionists), worms have been worms in all their features and sophistication. The segmented organism *Spriggina* is a good example of incredible detail when life was supposedly just getting started. Scientists think this three-centimeter-long creature may have been annelid. If that's the case, then "simple" is the last word one would use to describe *Spriggina*. Annelids have structures called nephridia (ciliated tubular structures designed for excretion), a complex⁹ closed blood system, paired giant nerve cords ventral to the gut running the length of the body, and other design structures. Are worms simple? Hardly. The lowly worm instinctively applies the logic of calculus for food acquisition:

Worms calculate how much the strength of different tastes is changing—equivalent to the process of taking a derivative in calculus—to figure out if they are on their way toward food or should change direction and look elsewhere, says University of Oregon biologist Shawn Lockery.¹⁰

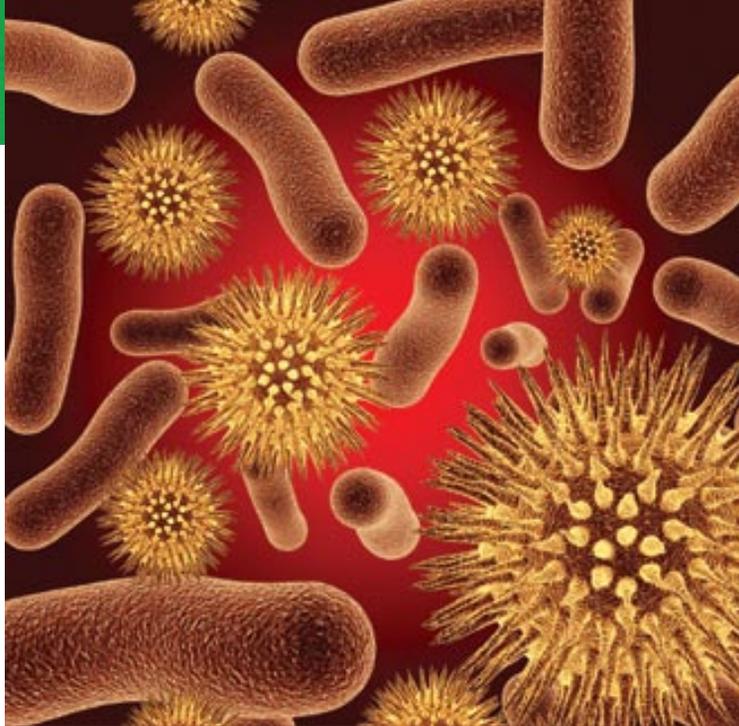
Let's hear it for the "simple" worms, jellyfish, and sponges!

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Bacterial survival in antibiotics has been taken as proof of evolution in action. But in-depth studies of the specific mechanisms for antibiotic resistance in bacteria show that no evolutionary processes are involved. One recent study even mentioned the possibility that bacteria are able to fine-tune the shapes of their own biochemicals in order to circumvent the harmful effects of antibiotics.

Antibiotics are tiny chemicals that can kill bacteria, and their use can wipe out almost all the individuals of a bacterial population. But a few bacteria sometimes survive and grow in the presence of the antibiotic, although at a slower pace.

How do bacteria acquire antibiotic resistance? Often, a small number were already resistant before the antibiotic was applied. There is no innovation in such cases, but merely a shift in which strain of bacteria dominates the habitat. That's not evolution.

Sometimes the DNA of bacteria changes, and this can alter their protein shapes. Though these subtle alterations almost always decrease the protein's job efficiency, they can ward off antibiotics that would ordinarily disrupt certain proteins.

At times DNA changes are random, in which case they are called mutations. But DNA changes are often non-random, which means that they may have been designed to change. Neither scenario helps evolution, which must explain how whole genes and their encoded proteins came into existence in the first place, not how already existing proteins lose efficiency.

Antibiotic Resistance in Bacteria Shows Adaptive Design

BRIAN THOMAS, M.S.

In the recent study, investigators determined the mechanisms behind methicillin resistance in a strain of common skin bacteria.¹ The antibiotic methicillin kills by attaching to a certain site on bacterial ribosomes, jamming their activity. Ribosomes are molecular machines required to build proteins, and are partly made of nucleic acids that require special changes before they can work properly.

For example, a "methyl group"—in essence, a methane molecule—must be chemically bonded at a specific site. In the wild strain of these bacteria, a protein named RlmN adds a methyl group to carbon number two of the 2503rd ribosomal nucleic acid. Thus, RlmN helps assemble the ribosome, which in turn assembles other proteins, including RlmN.

But in the resistant strain, a very similar protein named Cfr adds the methyl group to carbon number eight instead. This tiny shift keeps methicillin from "clogging" the ribosome and ultimately destroying the bacterium. The resistant bacteria have Cfr and they can therefore continue to survive, although their less-efficient ribosomes manufacture proteins more slowly.

In the researchers' scenario, RlmN supposedly evolved into Cfr. But the actual changes from RlmN to Cfr involved a loss of information!² RlmN had some flexible regions that ensured that the methyl group was added to carbon number two. Cfr no longer has these regions. That's no help to big-picture evolution, which must account for the origin of all the critical spatial and "electrostatic surface potential" distributions in these proteins—without any intelligent source.¹

The study authors deduced that, although certain regions had been removed from RlmN to turn it into Cfr, nothing was lost from its crucially structured core. They said that these changes suggested "an extended interaction surface to fine tune control of substrate [ribosome] binding and site selectivity."¹

The mere presence of such tiny machines is clear evidence of the Creator's handiwork, but even clearer evidence of super-intelligent design are systems that fine-tune the shapes and activities of those tiny machines so that they can adapt to different situations in the cell. Adaptive programming, not evolution, appears to be responsible for the ability of these bacteria to survive in methicillin. ●

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





BACK TO GENESIS

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

The greatest Bible teacher of all time was the Lord Jesus Christ, and when He wanted to teach His friends about Himself and His great plan for the world, He began by teaching them the book of Genesis, the first of the books of Moses. That is one reason why we at the Institute for Creation Research have placed so much emphasis on this particular book, especially its early chapters with their record of creation, the Fall, and the Flood.

This section of our monthly *Acts & Facts* has appropriately been called “Back to Genesis.” We have been urging people to get back to Genesis as the foundation of their Christian faith and life ever since we started what is now ICR way back in 1970.

In fact, long before that! My first book stressed the wonderful truth of creation and the harmful fallacy of evolution in much the same way that ICR speakers and writers are doing today. This is a timeless message, needed increasingly as time goes on.

In that first book, I said, for example, that “evolution is not so much a science as it is a philosophy or an attitude of mind—and since no one was present to watch the supposed great evolutionary changes of the past, it is manifestly impossible to prove scientifically that they actually did take place.”¹ Then, with respect to the Genesis record of creation, I stressed that “the account in Genesis can by no stretch of the imagination be made to agree with the supposed development of life as presented to us by evolutionary geologists.”² I pointed out then, just as we still do today, that “the Bible says that death entered the world as a result of the sin of the first man and woman.” By the evolutionary-age scenario, however, “the bones of dead millions of God’s creatures were in the ground long before man was even on the scene.”³

I was not the first writer to point out these truths, by any means, for they have long been self-evident to anyone who really believed the Bible to be God’s infal-

lible and clearly understandable Word. Many others before me also have noted the grave dangers to family life, church integrity, and national survival if the evolutionary system should ever truly prevail in the hearts and minds of most people. I concluded that “by the very fact of goodness and beauty in the world, it is hard to believe that such a theory could really be true.”⁴

In those days, however, the Scopes Trial of 1925 was still of recent memory. The Humanist Manifesto had been published in 1933 by John Dewey, Julian Huxley, and other leading evolutionists, and true confidence in the Genesis record had almost vanished from the world of science and education. Evolutionism seemed triumphant, and even biblical fundamentalists had retreated to the “gap theory” or some other such compromise by which Bible teachers naively hoped to avoid dealing with the long ages of evolutionary geology and all the poisonous effects on Christianity and human life which that concept was generating. This hope was futile, of course, for a worldview based on random variation, natural selection, and survival of the fittest was bound to pander to the sinful self-centered nature of fallen mankind. It had already produced two world wars and soon captivated the “baby boom” generation as well. In fact, the worldwide triumphant celebrations of the Darwinian Centennial in 1959 widely (but prematurely) proclaimed the death of God and the end of Bible-centered Christianity.

Many writers⁵ have attributed the beginnings of the modern revival of scientific biblical creationism to the catalytic effects of our book *The Genesis Flood*, published in 1961.⁶ If this is true, I believe the reason for the book’s effectiveness was our frank acceptance of the Genesis record as absolutely and literally true, showing that Genesis also provided

a better basis for understanding the scientific data concerning primeval history than any evolutionary model could ever do.

This also has been the dominant theme of all of ICR’s creation conferences. Our books and other publications have shown that the literal Genesis record of supernatural creation is the foundation of the true gospel, the true doctrine of Christ, true evangelism, genuine saving faith, and of all the key aspects of biblical Christianity. True science, true education, the true institution of marriage and family—and even our original American government—also were based on Genesis creationism.

Indeed, all truth, in every area of life, finds its beginning in the Genesis record of

WHEN THE LORD JESUS CHRIST WANTED TO TEACH HIS FRIENDS ABOUT HIMSELF AND HIS GREAT PLAN FOR THE WORLD, HE BEGAN BY TEACHING THEM THE BOOK OF GENESIS.

creation and the other events of primeval history. That is why God placed it first in the Bible. One vital goal here at ICR has always been to urge Christians—and then others—to get back to Genesis as the foundation of foundations, to be inaugurated, as God proposed, in every realm of our lives.

But that is not all, of course. Genesis is the foundation, but the foundation is not the complete structure. The Lord Jesus Christ is our Creator, but He has also become our Redeemer and will one day be acknowledged by the entire world as King of kings, and Lord of lords. That must be our ultimate goal—to win the world and all its systems back to God, in Christ. All this is implied in God’s great “dominion mandate,” as given first to Adam (Genesis 1:26-28), then renewed and enlarged to Noah (Genesis 9:1-7). This first divine commission to mankind has never been withdrawn and, in fact, has now been supplemented and extended by Christ’s “great com-

mission” to His followers (Matthew 18:18-20; Acts 1:8). We must diligently try not only to win the lost to Christ, but also to bring the world itself back to God. We must try not only to win individual scientists and educators to Christ, but also to win science itself, and education itself, to Christ. The same is true for every sphere of human life, for all this is implied in God’s primeval command to “have dominion” over all the earth and all its creatures. Even many churches need to be brought back to the true God of creation and to His inspired and authoritative Word (beginning at Genesis!) as their basic rule of faith and practice.

No single organization could accomplish such a task, of course, and it will never be really completed until Christ Himself returns to “make all things new” (Revelation 21:5). However, we should at least be intelligently and fervently working toward

this end, with this great challenge as our goal, doing what we can.

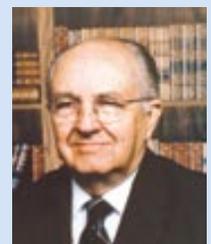
God has greatly blessed this message in the lives of multiplied thousands and in many nations. We trust that our faithful readers, who have supported it all by their prayers and gifts, will continue to pray, and give as they are able, to keep it going until Christ returns. ●

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Adapted from Dr. Morris’ article “Beginning at Genesis” in the February 1994 edition of *Acts & Facts*.

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



The Impact of ICR

HENRY M. MORRIS IV

The Lord has been good to the ministry of the Institute for Creation Research. Over the last four decades, God has graciously increased the scope and influence of the ministry to truly global proportions, marvelously providing for our needs along the way (Philippians 4:19). During that time, ICR has experienced periods of great joy, as well as seasons of trouble and deep need. But through it all, we have seen countless evidences of God's provisional hand as we stood firm in the defense of His truth.

From a business perspective, this is remarkable for a research organization whose primary "product" is information. But God does not operate within the confines of a business model, for "my thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isaiah 55:8).

But it still begs the question: Why is ICR still here, growing and thriving?

Apart from God's direct blessing, I believe the answer can only come from fellow believers whose lives have been impacted by ICR's work. The following comments are characteristic of the hundreds of encouraging testimonies we receive each week.

- "As a biological scientist (Ph.D.), I had an overwhelming conflict with evolutionary 'law' as taught in our universities. ICR has resolved this conflict, praise God."
- "I first came across your materials in Panama, and I have followed and supported ICR ever since (over 30 years)."
- "I receive the Daily Science Updates via email and often pass them on to others. We appreciate ICR so much!"
- "ICR's *Days of Praise* devotionals are both inspiring and instructional, and I delight in forwarding your emails to some on my 'list.'"
- "ICR made such a big difference in our lives since we attended a seminar in 1988. How thankful we are for the ministry of ICR!"

- "It has been a joy to support ICR virtually since its inception. You have been a great blessing to us and we look forward to every month's mailing."
- "God owns the cattle on a thousand hills, and He owns science as well. I thank God for ICR, showing a skeptical world that His perfect Word is true."
- "I came to Christ and became a maturing Christian because of ICR's material—what a powerful witnessing tool! I've been an ICR follower and supporter ever since."
- "The ICR ministry has increased my faith more than any other work."
- "Words cannot express how much *Acts & Facts* has meant to our spiritual growth."
- "I regard your ministry, along with the Christian school movement, as the most valuable spiritual ministry today!"
- "ICR—one of the all-time great events in Christian Bible history."
- "Your material has been invaluable in my teaching and preaching ministry."
- "I was a hard-core skeptic until I heard ICR. One year later I was born again!"
- "*The Genesis Flood* was instrumental in leading me to Christ."
- "To a Christian biologist, ICR is as vital as any other Gospel area, including Moody, Wycliffe, etc."
- "I was a trained evolutionist, and I went to hear Dr. Morris fall on his face. He didn't—instead, I fell to my knees."

These represent only a tiny fraction of the countless testimonies ICR has received over the years, demonstrating (much more

*I was a trained evolutionist,
and I went to hear Dr. Morris
fall on his face. He didn't—
instead, I fell to my knees.*

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effectively than I ever could) God's great and continuing blessing on our ministry. I hope it will encourage our supporters—as well as encourage new ones—to continue their faithful prayer and financial support, knowing that our "labour is not in vain in the Lord" (1 Corinthians 15:58).

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



LETTERS TO THE EDITOR

Praise God for the truth you publish exalting our God who IS the Creator! The May 2011 issue was excellent, as usual, but Dr. Guliuzza's article "Recognizing Missed Warning Signs" is superb. Would that every evolutionist could read it.

— G.&L.P.

I have long been mindful of all the wonderful things you have meant to my wife and myself. We both enjoy *Acts & Facts*, have bought numbers of your books, also enjoy your daily devotional. Needless to say, your wonderful books and articles have been encouraging in our Christian living. We encourage preachers and Christians in our fellowship to use ICR ministries as wonderful helps. Our income is small, but we are sending a check to you. Wish it were much more. God bless all of you in your continuing ministries!

— C.&B.N.

Thank you for your ministry and your staff's obedience in pursuing God's will. May the Lord raise up more leaders, scientists, teachers, and the like who would be able to reach out to others and point to them (us) that knowledge learned from the world has its foundations from God's wisdom. Thank you for leading the way.

— S.B.

I believe God brought me to your website because at this point in my studies I have found it very difficult to NOT rely on scientific information to prove the Bible. To my amazement I have learned such an incredible amount of information about who God is and why I am here. My relationship has grown immensely with God. I'm grateful that your site exists. It makes me very happy to see that I am not alone in the world trying to use science to prove God's Word (1 Thessalonians 5:21).

— C.P.-S.

Thank you for faithfully researching the biblical creation model in many scientific fields. I often use things I've learned from *Acts & Facts* or your books to encourage Christians to trust the Bible and to present another viewpoint to evolutionists. I also give your publications to others when I've finished reading them. You are making a difference. Keep up the good work.

— R.G.

I have been receiving *Acts & Facts* for a few years now. As each year goes by, I have come to enjoy your publication more and more. All of your writers are excellent, but I especially enjoy Dr. James J. S. Johnson's articles. He always writes with a certain creativity and humor that really pack a punch. I think frequently about his piece a number of months ago on Belshazzar and his responsibility in light of the teachings of his father.*

I have been practicing medicine for more than 30 years. Long before I was even in medical school, I had committed to the truths of Scripture, including the creation account. Even anti-creation institutions of "higher learning" cannot shake the faith of a young person who is committed to following God's Word, and who has the help of the indwelling Holy Spirit. I pray daily for my children and for the young people of our church fellowship, that they will make the same choices and commitment.

I also thank God for you all and for your staff. You are a tremendous support to the earthly Body of Christ, and I am humbled when I think of all the benefits of teaching I have received from your lives, which you have poured in to service to us. I expect that I will receive a note of thanks from you for this small monetary gift I am enclosing, but that would be totally unnecessary, since it is I who owe you a much more profound spiritual debt of gratitude.

— M.I., M.D.

* "The Graffiti of Judgment" in the April 2009 issue of *Acts & Facts*, available on www.icr.org.

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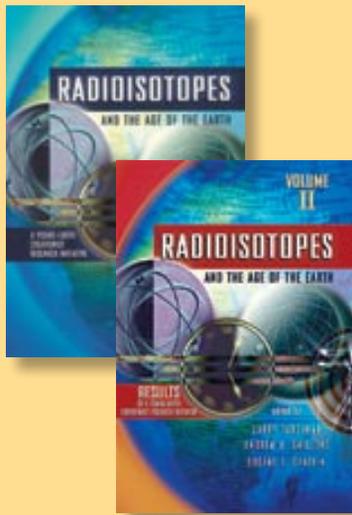
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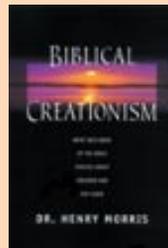
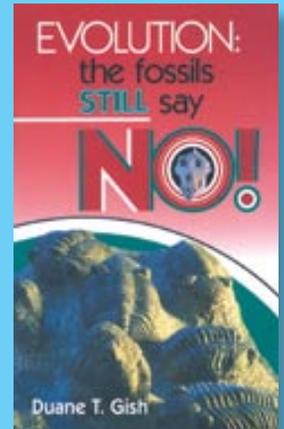
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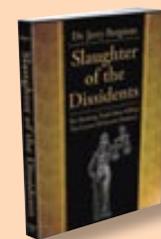
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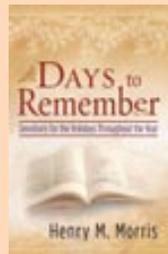
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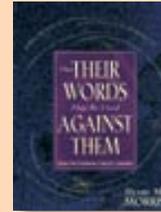
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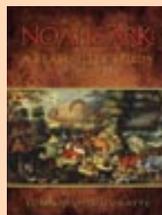
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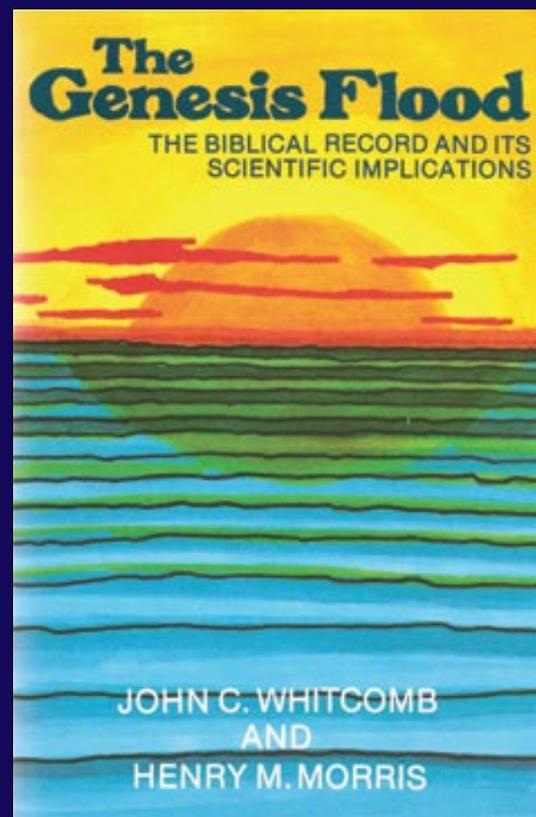
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