

Creation Matters

Volume 24 Number 5
October/November/December 2019

A publication of the
Creation Research Society

Creation in the Autographia: Special Creation Is Taught in the Entire Bible

by Jerry Bergman, PhD and David A. Warriner, PhD

Introduction

Special creation is often associated primarily with the Bible book of Genesis. Actually, over eighty verses in books of the Bible other than Genesis directly relate to the doctrine of Creation. In addition, hundreds of other verses either allude to Creation, or directly infer the teaching. The *entire Bible*, not just the first chapters of Genesis, consistently teaches that God created the universe, our world, and all life therein.

The essence of the gospel is the life and work of Christ, and the doctrine of Creation is an *essential* part of that Gospel (Seagraves, 1973). Scripture affirms that both Jesus and the Apostle Paul regarded this doctrine as an implicit and central part of the Gospel. Paul even used Creation on occasion to establish communication with the heathen. Quoted below is a sampling of verses demonstrating that the entire Bible affirms and builds upon all Creation as the fiat work of Deity.

This fact is critical because some lay persons and clergy today tacitly disregard the “special creation” doctrine, sometimes viewing it as an interesting but prescientific story intended only to satisfy humankind’s primitive and unenlightened curiosity about the origins of life and the universe. Even among those

who rightly consider a primary task of the church to be evangelism, the doctrine of special creation is often not considered to be a central part of the Gospel. Some even wrongly conclude that emphasis on creationism is a dilution of, or a diversion from, the “great commission.” These Christians regard the creation doctrine as unimportant, yet God considered it so important that it was the topic of His very first words in the scriptures:

The first chapter of Genesis is the very foundation of the rest of the biblical record. If the foundation is undermined, it will not be long until the superstructure built upon it collapses as well (Thompson, 1992, p. 9).

The continuity and consistency of the Bible on this doctrine is also one of many important evidences for its supernatural origin. The Bible, a collection of sixty-six books, was written by over forty different authors—kings, peasants, philosophers, fishermen, physicians, shepherds, statesmen, scholars, poets, and plowmen—who lived in various countries. They did not confer with one another, and could not do so, because their writing spanned a period of sixteen hundred years. Because of this critical obstacle to continuity, the Bible would be expected to be a heterogeneous, contradictory, incommensurable, and inconsonant collection

of human opinions. On the contrary, it is a homogeneous, uninterrupted, harmonious, and orderly account of the history of the Creator’s dealings with humankind (Chafer, 1988, p. 52).

Belief in the plenary verbal inspiration of the Scriptures regarding the original manuscripts or “autographia” requires rejection of both cosmological and biological evolution as the supreme creator of all reality. Room exists for individual differences in interpretation of some aspects of the doctrine, but one cannot ignore (or alter) its basic tenets and still claim to be faithful to the Christian message.

Special creation is actually a major manifestation of God’s basic attributes and dealings with humans. To gloss over or negate this doctrine also throws into question divine attributes of God such as His omnipotence, omniscience, omnipresence, and mercy, as well as divine works of miracles, redemption, and the Scriptures’ whole eschatological program.

The alleged conflicts between Scripture and modern science are not examined here. Suffice it to say that many Old Testament passages pertaining to Creation that were once construed by some as literary or prescientific statements have subsequently been confirmed by scientific research. It is also significant to note that, while the words of the inspired writers in many verses affirm special creation, some verses quote God the Father as declaring himself to be the Creator, and in others the angels

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Special Gifts

by Don DeYoung, PhD

Certain people show an extraordinary ability in music composition and performance, massive memorization, or in numerical computing. Names given for these mental gifts include (child) prodigy and savant syndrome. Some readers may recall the 1988 film *Rain Man* in which actor Dustin Hoffman plays an autistic savant, a mental calculator who is able to count cards, to the dismay of casinos.

Consider the following real-life examples of mental accomplishment.


- Blaise Pascal (1623–1662) wrote a math treatise on vibrating bodies at age 9.
- Leonhard Euler (1707–1783) pioneered many fields of mathematics, with collected works filling 92 volumes.
- Srinivasa Ramanujan from India

(1887–1920) wrote theorems in number theory by age 11.

- Italian Ettore Majorana (1906–1938) could mentally multiply 3-digit numbers near-instantly by age 4.
- Autistic savant Daniel Tammet (born 1979) mentally computes numbers such as $(27)^7$ in mere seconds. He also speaks nine languages, including one he originated.
- Japanese engineer Akira Haraguchi (born 1946) has memorized the value of pi to 111,700 places. Pi (3.14159...) is an irrational number with no repeating cycle or pattern. The memorized number fills dozens of closely-spaced pages and requires 24 hours to recite.

Research continues on the reasons for these “islands of genius” including brain

activity and heredity. Evolution theory has no accepted explanation for the rare occurrence of extreme mental achievement; however, the creation worldview offers valuable insight. At the beginning of time our first parents, Adam and Eve, displayed sinless perfection, and came into this world preprogrammed with language and thinking ability. One might add photographic memory and instant recall, along with profound insight. These abilities were largely lost from the Genesis Curse onward. However, on rare occasions, savant syndrome provides us with a glimpse of what has been lost.

Instead of viewing advanced mental ability as odd behavior, perhaps we are seeing normality as it once was, and will be again in a future day for those who recognize their Maker. 

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Creation Matters

ISSN 1094-6632

Volume 24, Number 5

October/November/December 2019

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Creation Matters is a publication of

Creation Research Society

6801 N. Highway 89

Chino Valley, AZ 86323-9186

www.creationresearch.org

Article submissions and inquiries for *Creation Matters* can be addressed to CMeditor@creationresearch.org

Articles published in *Creation Matters* represent the opinions and beliefs of the authors, and do not necessarily reflect the official position of the CRS.

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proclaim God as creator. God is actually not just the designer and Creator, but the ultimate source of all that pertains to life, the provider and sustainer of this world and all that dwells therein. These truths are vividly portrayed in the following (all from the Revised Standard Version):

1. **Genesis 1:1** “In the beginning God created the heavens and the earth...”
2. **Genesis 1:27** “So God created man in his own image, in the image of God created he him; male and female created he them.”
3. **Genesis 2:4** “These are the generation of the heavens and the earth when they were created ...”
4. **Genesis 5:1** “When God created man, He made him in the likeness of God.”
5. **Deuteronomy 4:32** “... God created man upon the earth...”
6. **Exodus 20:11** “In six days the Lord made heaven and earth, the sea, and all that is in them.”
7. **2 Kings 19:15** “Hezekiah prayed, ‘O Lord the God of Israel ... thou alone ... hast made heaven and earth.’”
8. **1 Chronicles 16:26** “The Lord made the heavens.”
9. **Nehemiah 9:6** “Thou hast made heaven, ... with all their host, the earth and all that is on it, the seas and all that is in them; and thou preservest all of them.”
10. **Job 9:8–10** “Who (God) alone stretched out the heavens ... who made the Bear and Orion, the Pleiades ... who does great things beyond understanding...”
11. **Job 12:9, 10** “In his (the Lord’s) hand is the life of every living thing and the breath of all mankind.”
12. **Job 26:7–12** “He stretches out the north over the void, and hangs the earth upon nothing.” (At least four other passages in the book of Job teach Creation.)
13. **Psalms 8:3** “When I look at the heavens, the work of thy fingers, the

moon and the stars which thou hast established...”

14. **Psalms 19:1, 4** “The heavens are telling the glory of God; and the firmament proclaims his handiwork ... In them he has set a tent for the sun.”
 15. **Psalms 33:6** “By the word of the Lord the heavens were made.” (At least sixteen other passages in the book of Psalms teach Creation.)
 16. **Proverbs 3:19** “The Lord by wisdom founded the earth; by understanding he established the heavens.” (At least five other passages in the book of Proverbs teach Creation.)
 17. **Ecclesiastes 12:1** “Remember also your Creator in the days of your youth...”
 18. **Isaiah 40:28** “The Lord is the everlasting God, the Creator of the ends of the earth.”
 19. **Isaiah 45:7, 12, 18** “I made the earth, and created man upon it; it was my hands that stretched out the heavens.” (At least seven other passages in the book of Isaiah also reference Creation.)
 20. **Isaiah 65:17** “For behold, I create new heavens and a new earth.”
 21. **Amos 4:13** “He who forms the mountains and creates the wind ... the Lord, the God of hosts, is his name.”
 22. **Jonah 1:9** “I fear the Lord, the God of Heaven, who made the sea and the dry land.”
 23. **Zechariah 12:1** “The Lord who stretched out the heavens and founded the earth and formed the spirit of man within him...”
 - 24–25. At least seven passages in the book of Jeremiah are creationistic, including **Jeremiah 27:4, 5** “Thus says the Lord of hosts, ... It is I who by my great power and my outstretched arm have made the earth, with the men and animals that are on the earth” and **Jeremiah 31:22** “hath created a new thing in the earth.”
 26. **Malachi 2:10** “Has not one God created us?”
27. **John 1:1–3** “All things were made through him [Christ], and without him was not anything made that was made.”
 28. **John 1:10** “He was in the world, and the world was made through him, yet the world knew him not.”
 29. **Acts 4:24** “Sovereign Lord, who didst make the heaven and the earth and the sea and everything in them...”
 30. **Acts 14:15** “We ... bring you good news, that you should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them.”
 31. **Acts 17:23–28** “What therefore you worship as unknown, this I proclaim to you: The God who made the world and everything in it, being Lord of heaven and earth ... gives to all men life and breath and everything.”
 32. **Romans 1:18–20** “What can be known about God is plain to them [men who suppress the truth] because God has shown it to them. Ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made.”
 33. **Ephesians 1:3, 4** “He [God the Father] chose us in him [Jesus Christ] before the foundation of the world.”

Creation in the New Testament

The continuity of the Old and New Testaments in the Creation account is shown in numerous verses. One is where Jesus stated to the unbelieving Jews of His day that “if you believed Moses, you would believe me; for he wrote of me. But if you believe not his writings, how shall you believe my words?” (**John 5:46–47**)

26. **Mark 13:19** “... from the beginning of the creation which God created until now ...”
27. **John 1:1–3** “All things were made through him [Christ], and without him was not anything made that was made.”
28. **John 1:10** “He was in the world, and the world was made through him, yet the world knew him not.”
29. **Acts 4:24** “Sovereign Lord, who didst make the heaven and the earth and the sea and everything in them...”
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33. **Ephesians 1:3, 4** “He [God the Father] chose us in him [Jesus Christ] before the foundation of the world.”

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34. **Colossians 1:13–17** “He [Jesus] is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible ... all things were created through him and for him. He is before all things, and in him all things hold together.”
35. **Hebrews 11:3** “By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.”
36. **1 Peter 4:19** “Let those who suffer ... entrust their souls to a faithful creator.”
37. **2 Peter 3:10–13** “But we have his promise, and look forward to new heavens and a new earth, the home of justice.”
38. **Hebrews 1:2, 3, 10** “In these last days he [God] has spoken to us by his Son ... through whom he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power.”
39. **Revelation 4:11** “Our Lord and God ... thou didst create all things, and by thy will they existed and were created.”
40. **Revelation 10:6** “The angel ... swore by him who lives for ever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it.”
41. **Revelation 21:1, 3, 4** “And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. ... He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”

Many other New Testament Scriptures discuss the doctrine of Creation. For example, the family tree presented in Luke 3 acknowledges Adam as a real historical personage. Adam is also mentioned in the New Testament as a historical figure in the following:

1. 1 Corinthians 15:22 (Adam is mentioned with Jesus.)
2. Romans 5:14 (Adam is mentioned with Moses.)
3. Jude 1:14 (Adam is mentioned with Enoch.)

These passages unify the doctrine of special creation and salvation by faith, thus establishing the doctrine of Creation as an integral part of the Gospel.

Summary

It is often claimed that the Creation doctrine is exclusive to Christianity. Actually, as well-known author and journalist Marya Mannes, in a chapter critical of religion, admitted “belief in a supreme being, creator of the cosmos, of Earth, of man and all living beings is the cornerstone of the great religions” (1959, p. 47). Creation is a central doctrine in religions ranging from the native American faith to the Muslim and Judaic faiths.

Truax (1991) studied the creation story of the Miao people who once occupied most of inland China. They are known for their precise traditions and the accuracy with which their beliefs were passed down from generation to generation. Their account, which is remarkably close to the Biblical account of Creation and the flood, is only one of many accounts that have been preserved down to today (Bergman, 2003). Parts of the Miao account read “on the day God created the heavens and the Earth... on the Earth He created a man from the dirt. Of the man thus created, a woman He formed.” (Truax, 1991, p.i)

These examples illustrate the fact that God is seen foremost by Westerners and many others as the creator of all in the universe, and, indeed, the most cogent argument for the existence of God is the existence of His Creation. A creation demands a creator, just as all life demands a life giver. All theistic faiths by necessity, must stress the primacy of God as the creator as do both the Hebrew and Christian Scriptures.

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The Size of Baramins Today

by Jean K. Lightner, DVM, MS

Q: Doesn't it seem like creation scientists keep lumping species into larger and larger groups, suggesting that someday all species will be deemed as belonging to a single created kind (baramin)?

A: No. In fact, baraminological studies have repeatedly found discontinuity, or distinct differences, between groups, consistent with creationists' expectations (Lightner, 2018). We know that "species" are not the same as "kinds." If hundreds of dog breeds can arise in hundreds of years, and thousands of cattle breeds in thousands of years (which they have), then it should not surprise us if some created kinds (baramins) have hundreds or thousands of species today. Observations from agriculture make it clear that God created organisms with an impressive ability to diversify. Yet the dogs are still dogs, and cattle are still cattle.

There are a few things that may contribute to the perception of a few people that baramins are getting larger. The first involves how creationists have commonly estimated kinds; the second has to do with an unrealistic view of taxonomy.

An estimate

An estimate is essentially an educated guess. Estimates can vary dramatically in accuracy which, in part, is based on how much relevant information was collected and considered. When estimating created kinds, there is an enormous amount of information that should be considered, some of which may not be readily available. So, estimates need to be seen for what they are, estimates. Currently, we do not have well-established baramins,

but we do have a considerable number of estimates.

The second thing to recognize is that creationists have often made estimates for the purpose of trying to calculate how much room was necessary to fit the animals on the Ark. Since the purpose of the estimate is to refute the claims of skeptics, the estimates were intentionally biased to *overestimate* the number of kinds. For example, in Woodmorrappe's 1996 book *Noah's Ark: A Feasibility Study*, he intentionally estimates the level of the kind at the genus after reviewing multiple lines of evidence that it is more likely to commonly be around the level of the family (p. 7). In other studies, authors defaulted to the family for the level of the kind, even when there seemed to be some evidence it was higher (e.g., Lightner, 2013).

Given the history of creationists' intentionally biasing their estimates towards lower taxonomic categories, it should not be surprising that more detailed estimates would recognize several instances where the kind is at a higher taxonomic level, thus including more species.

Taxonomy

Taxonomy is a very subjective discipline. For example, the definition of "family" is the taxonomic rank between genus and order. What is a genus? The rank between family and species. And what is a species? It is the most basic category, often defined as a group of organisms that can reproduce together in nature (as opposed to in captivity) and produce fertile offspring. One problem is that there are often hybrid zones in the wild, and it is a judgment call as to whether two groups are really reproductively isolated. In fact, whether two similar groups are



Figure 1. Hundreds of dog breeds have been developed in hundreds of years. There is variation in size, body proportions, abilities and attributes of the hair coat (e.g., color, texture, and length), but dogs are still dogs. (Wikipedia pictures from <https://en.wikipedia.org/wiki/Dog>)

[direct links to pictures:

https://en.wikipedia.org/wiki/File:Collage_of_Nine_Dogs.jpg

https://en.wikipedia.org/wiki/File:Dog_morphological_variation.png]

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considered separate species can change as we learn more about them (Kaufman, 2017). Sometimes, rather than creating a new species, they are given a lower designation of subspecies or race (e.g. there are 15 races of dark-eyed juncos, *Junco hyemalis*; Cornell University, 2017).

It should not surprise creationists that the species category is so plastic (or malleable). After all, species are *not* kinds. We certainly expect kind boundaries to be stable, but species represent the diversity that has arisen within various kinds since the time of the Flood. Like the numerous cultivars in plants, and breeds in animals, that have been developed in domestic species, considerable diversity (e.g., in color, size, shape, etc.) has arisen in wild plants and animals. The ability to generate this diversity has allowed them to reproduce and fill the earth (Genesis 1:22, 28; 8:16–17).

Some people mistakenly believe that the level of the kind should always be at the same taxonomic level, for example, at the family. However, this is unrealistic given that grouping organisms into families can be quite subjective. There are examples of birds originally in one family later split into several, or those from several families combined into one (Lightner, 2013).

Creation biologists have long recognized that the kind does not correspond to one specific taxonomic rank (Wasmann, 1910, pp. 291–292; Marsh, 1964). Instead it varies depending on which group is being considered. For example, Marsh (1964) pointed out that hybrids are known between several families of chicken-like birds (Galliformes), suggesting that the kind is around the taxonomic level of order. This order consists of hundreds of species. For this group, the estimated level of the kind has remained relatively stable over 50 years (Lightner, 2013).

So, if we consider the biblical history to be true, then it really doesn't matter if some baramins are represented by hundreds or thousands of species today. What we expect is discontinuity, or gaps, at the higher taxonomic levels. Those gaps have always been there, and we can still detect them today. This points to a Creator who created life "according to their kinds."

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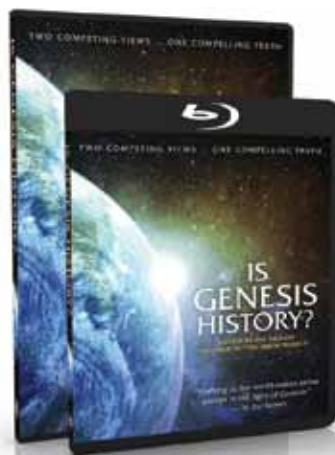
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Is Genesis History?

DVD \$20 (\$17 member)

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Is Genesis History? is the highly successful, comprehensive documentary that played in theaters across the country and in Canada, selling out in

several locations. It features over a dozen scientists and scholars (including several associated with the CRS), looking at the world and explaining how it intersects with the history recorded in Genesis. If you missed it in the theater, or if you wish to show it to friends and family, now is your chance to order it in DVD or Blu-ray format. Several bonus features have been included. The series *Beyond "Is Genesis History"* (volumes 1–3), which provides a more detailed investigation into topics covered in the initial video, is also available.

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Summaries of Cutting-edge Research from *Creation Research Society Quarterly*

by Jean K. Lightner, DVM, MS

Secular Explanations for Water Gaps Are All Wet

In 2018 the *Creation Research Society Quarterly* (CRSQ) carried a three-part series on Flood drainage through Southwest Montana. In part III, Michael Oard (2018) focuses on water gaps. These are deep passes in a mountain ridge where water flows through from one side of the ridge to the other. They are hard to explain in secular models because water would be expected to take a downhill path of least resistance around the mountains rather than cut through the resistant rocks of the mountain. Oard examines eight water gaps and three wind gaps (gaps that are usually not as deep and are now dry, but show evidence of water erosion in the past) in southwest

Montana, explaining why the recessional phase of the Flood provides a robust explanation for these features.

Oard, M.J. 2018. Genesis Flood drainage through Southwest Montana: Part III: Water Gaps. *Creation Research Society Quarterly* 55:81–97.

Scientific Analyses Clearly Show that Humans are Unique

Humans have many unique and distinctive features. According to the Bible, humans were created separate from all animals, with the ability to rule over all creation. In contrast, according to the evolutionary view, humans share common ancestry with apes, and any unique traits must be the result of naturalistic

processes (e.g., random mutation and natural selection). Humans are purported to be very similar to the great apes, especially the chimpanzee, based on genetic studies—supposedly clinching the idea that they are related to us by common ancestry.

Previous research has shown that initial estimates of genetic similarity between humans and chimps were biased, and greatly exaggerate the similarity. Further, differences in non-coding and regulatory regions of DNA illustrate significant discontinuity between humans and other animals, including primates (Tomkins, 2016).

To add to these lines of evidence, it is valuable to compare proteins. The Gene Content Method, which has been developed as part of the Creation Research Society's eKINDS (examination of Kinds in Natural Diversification and Speciation) research project, is a new statistical methodology that enables us to make this comparison. The results were published in the Winter 2019 issue of the CRSQ, and the organisms compared naturally group together in a way consistent with creationist expectations (Lightner and Cserhati, 2019). Humans form a very distinct cluster, and the great apes group in with the monkeys.

Once again, a careful examination of the data yields results consistent with the history presented in the Bible rather than secular origins myths.

Tomkins, J.P. 2016. Human uniqueness and accelerated story-telling: how conserved regulatory regions in the genome challenge evolution. *Creation Research Society Quarterly* 52:256–264.

Lightner, J.K. and M. Cserhati. 2019. The uniqueness of humans is clearly demonstrated by the gene-content statistical baraminology method.

Continued creation research is made possible by the generous gifts (time, money, and prayer) of our many supporters. Thanks to all who have contributed. CM



O Lord, our Lord, how majestic is your name in all the earth!

...What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet.

Psalms 8:1, 4-6 NIV

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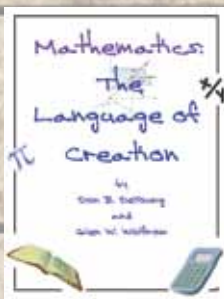
Prayer Matters

Praise: We thank God for each of you who contributes through prayer, finances, and service as we seek to glorify God through understanding his Creation.

Prayer: Please continue to pray for the society. 1) *Creation Matters* and the *Creation Research Society Quarterly* heavily rely on unpaid volunteers who often have demanding schedules; we need God's help to keep up well. 2) Our ongoing research projects need continued financial and prayer support; we desire the Holy Spirit to lead us into all truth (John 16:13), even as it pertains to understanding His creation. 3) We long to expand our ability to support new research projects, which requires funding and healthy collaborations with researchers; please ask God to help develop those relationships so Christ-honoring research will thrive.

Thanks Again!

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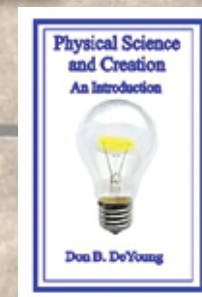
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