





Day 1: Light

Our Purpose ...

is to share the wonders of God's creation. By revealing fresh insights of His infinite wisdom, gentle touch. undeniable justice, redeeming love, and flawless design, pure truth shall bring renewed peace. Each part of this publication is offered as a reprieve from the daily rigors of life so that all can look to the future with unbridled gratitude and hope.

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Giving Thanks from the Publisher's Desk

And It Was

In the beginning there was a couple who wanted to serve the Lord together. They worked in a ministry for a number of years, and it was good. Then in the fifth year God blessed them with a daughter, and it was *especially* good.

So, the couple decided to create a ministry where they could work together from their home. They prayed and stepped out in faith by publishing *Creation Illustrated* to help people slow down in this hectic world, smell the roses, and by beholding become changed—a *new* creation in Christ Jesus. God blessed the ministry with His design to divide each edition into a trinity of coequal parts (*Creation Illustrated in Nature, in Scripture, and in Living*) to provide a balance of mental, spiritual, and physical enrichment, which He said is good.



The Publishers 1993

Then they utilized newly developed software and computers that separated the photos from the text and enabled cost-effective production and printing that could be fruitfully multiplied in a colorful, top-quality fashion. Readers said it was good.

So, the family continued to labor in the garden of publishing while pruning paragraphs and cropping photos in an effort to provide the most nutritious characterbuilding lessons found in nature. God continually provided a spiritual harvest worth sharing by using Christ's method of feeding the masses with eternal truths through the things He made. This plentiful feast of positive prose helped the ministry to avoid crippling confrontations with evolution, which was good.

Then the ministry found the publication had to be seen amid the tangled weeds of mixed messages, and God blessed with promotions that captivated homeschoolers, schools, hospital chaplains, and doctors' offices, which was good. But as with any ministry or business, challenges emerged that heavily impacted their finances, health, and faith, which forced the family to their knees. This was also good.

So, God continued to answer many prayers and even performed miracles to calm the threatening waves of doom and kept the nonprofit ministry afloat as supporters, foundations, subscribers, and advertisers continued to rescue the periodical amid the ever changing seas of publishing. And the many amazing blessings have all been good.

Then the onslaught of digital media presented a whole new approach for communicating the Creation message at the speed of light! As opportunities mixed with





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Very Good

the pitfalls of social media, prayerful efforts to utilize digital tools in the publishing garden continued to bud into an important part of a fruitful harvest.

Yet, the ministry made a commitment to provide a tangible publication to be enjoyed by individuals and families who value the calm of drinking in the peace of God's Word without needing to plug it in. So, the daughter utilized her homeschooling and college education in graphic design to enhance, update, and create anew the publication. And our readers said it was even better than good. Many found *Creation Illustrated* to be a meaningful outreach tool and gift to family, friends, neighbors, and coworkers—especially since the subscription price had not increased in 20 years—which was helpful and good.

So, the publishing trio remained humbled as they looked back on their quarter century of ministering together (along with wonderful freelance support staff, writers, and photographers) to provide Bible-based nature lessons, rest, and worship that glorifies their Creator and Redeemer. The journey has been good; so, the publishers wanted you to enjoy this special 25th anniversary edition's look back at some of the seven days of Creation stories gleaned from several of the past 98 editions.

Then the publishers saw that the future is bright! Their enthusiasm remains high in the pursuit of fresh avenues of promotion, speaking engagements, books, and a DVD series on Creation evangelism that individuals, churches, and schools can use to further the Creation message that God is *still* the Creator. He began by creating the world, He continues to create new hearts in willing souls, and He promises to create a



The Publishers 2018

new heaven and earth, which will be very good!

Just as expectant parents eagerly await bringing their newborn baby to a home they prepared, our Creator and Redeemer *yearns* to bring us to a home He's prepared. The bond He designed when parents first meet their child face to face provides a glimpse of the eternal bond we will experience when we meet Him face to face. We pray you will all be there. That will be *very*, *very* good!

Tom, Jennifer, and Melissa Ish, editors/publishers



Sharing Our Mail

Editor's Note: For the 25th Anniversary of Creation Illustrated we are sharing a few of the many letters we've received over the years. Enjoy!

Hot off the press...

Spr/Sum 1994



One of the

advantages of my job is that I see many firsts hot off the press. Today was one of those days. I just had to take time to read every page!

Congratulations on creating the most beautiful magazine I have ever seen! I love National Geographic, as well as many others, but you have combined beautiful pictures with appropriate scripture for a unique balance. I only hope word reaches the thousands who will appreciate your magazine.

I can truly say it is a joy to send, and I know it will be appreciated. I would expect Christmas subscriptions will flood your office in the fall. Best wishes for a mighty success, and may God bless your ministry.

> G. Davidson Oxnard, California

Word of God. . .

Winter 1995



What a beautiful way to teach the Word of God. Each picture and story is a revelation of our Father's world. We cannot help but be in awe of the people who have been given the talent and the desire to share their interpretation of God's world in all its dimensions. Thank you for making it possible for all of us to appreciate the talents of all these wonderful people.

F. Mottram Norwood, New Jersey

Doctor's office . . .

Winter 1996



I appreciate your magazine so much. I read the first issue at my doctor's office and immediately subscribed for myself.

Enclosed is my fifth gift subscription, and after showing my dentist my copy, he also subscribed. Please send the free fund-raising packet for the church I attend.

B. Chinn Palo Cedro, California

Masterpiece . . .



Your magazine

is simply a masterpiece. Such a witness for our wonderful God! I read it after church and just feel transported above the hectic things of my life and into the world God really intended for Thank you for me. doing this!

> I. Kristensen Denmark

Only Magazine



Your magazine

is the only magazine I buy. It brings a focus on God and His creation, as well as ideas for sharing His love through the home or art. I am so thankful for the time and care put into each issue.

C. Reeves Vacaville, California

In every home . . .



TION

A magazine like yours should be in every home across America. Your editors put out

very fine material for the home and children. R. Gay Salinas, California

Changed Life





I absolutely loved your article in the Winter 2003 edition called, "Time to Pick a Daffodil." My life will be forever changed because of it.

> K. Fisher email

Madagascar. . .



Sum 2007

Madagascar is a far away country, and mail is very slow so we could not renew the subscription before now. We do not want to lose one issue! We use some articles as sermons in our missionary programs in the villages. R. F. Piquer

Tamatave, Madagascar

Fifteen years . . .

Fall 2008



Congratulations on 15 years of hard work. I especially like the series on Creation week; I learn something new each time. I start at the beginning of the magazine and go through page by page. Don't change anything. It's perfect the way it is.

> C. and C. Sadau Sanger, Texas

illustrate the conversion process. All of our issues we received prior to our move to Bolivia are packed in a box, and it is very difficult to get to.

students as a way to

D. Kim Instituto Quebrada Leon, Bolivia

Haiti . . .

Creation class . . .





A11 creation exudes with God's handiwork and glory. I am teaching a creation class this coming spring term on the Pre-Flood world here at Barclay College, and this issue is one that I would like to procure copies of to use in the class.

> J. Simmons, PhD Haviland, Kansas

Bolivia ...

Spring 2012



I remember an article that described in detail how a caterpillar becomes a butterfly. We have medical a missionary training school in Bolivia, and I would really like to share that story with my



Winter 2013

My

husband

and I are missionaries to Haiti a girl's at orphanage with its own school. It has opened its doors to the local community to educate those who cannot afford higher costing schools. I have been asked to teach English and have chosen to put together the Creation week as the topic for next year's school. I would like the entire series of the Creation week and need to know the cost.

C. DeRoos Alta, Iowa

EATION

No computer . . .

Spring 2015

I'm so excited to find your magazine! For months I've heard of it

and tried to locate you. I'm 66 and have no computer knowledge; I still enjoy books. Please would you send me a subscription; I know you will find me a faithful reader. I thank God for vou all. Finally something with truth!

> G. Kuhlmey Santston, Virginia

Teach youth . . .

Winter 2018



I just wanted to express my appreciation as a teacher of younger children. am T constantly looking for materials that teach from a Creation point of view. Many children's books are sadly lacking. This causes children to be confused. Thank you for providing an excellent resource even for lower elementary teachers. Today more than ever kids need to know the truth about Creation.

W. Witas Burlington, Washington

Life sentence . . .



the

I greet you with utmost and profound respect. I just received the fall '17 issue. I don't have money as I'm serving a life sentence without parole in an Alabama prison.

Your work brings me so much joy to see and learn about the creations of our Father, Yahweh, the God above all gods, Jesus Christ, and the Holy Spirit. I have a few stamps I can give along with my prayers to help you. I just ask for more magazines when you are able. I will be looking to hear from you.

> Joseph Alabama

Eternal impact ...

Summer 2018



Time has flown since the inception of this wonderful magazine! God has truly blessed many people, and eternity will reveal what an impact it has made on lives that have been redirected because of your efforts to uphold the great Creator. May God's inspiration continue to flow through you!

> A. and P. Dieter Bisbee, Arizona



Day 1: Light

Condensed from the Fall 2002 edition Vol. 9, No. 3

By Floyd Sayler



t the very beginning of the first day of the Creation week, when the mass of this earth was called into existence, the biblical account tells us that "darkness was on the face of the deep" (Genesis 1:2). But why the darkness? Was not the Creator who "is light and in Him is no darkness at all" (1 John 1:5) present at this initial stage of the Creation? Of course He presided over this vital event in the universe since we read further that "the Spirit of God was hovering over the face of the waters" (Genesis 1:2); God was there to presently command the light to appear. Yet, during that first day darkness shrouded the earth for a period of time. This fact presents us with a mysterious anomaly—darkness in the presence of God. But exploring deeper into this unusual phenomenon will yield some interesting and important spiritual lessons.



We know everything God does has a purpose. As finite beings we often fail to comprehend why God acts in certain ways. He tells us, "'For My thoughts are not your thoughts, nor are your ways My ways,' says the Lord. 'For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts'" (Isaiah 55:8, 9). Why then might the Creator, who covers Himself "with light as with a garment " (Psalm 104:2), enshroud the earth in darkness when He began creating it?

A closer look at the account in Genesis shows us that the first day of Creation began with night. First, darkness covered the face of the deep as the Spirit of God hovered over the face of the waters. And at the end of that day we are told that "the evening and the morning were the first day" (Genesis 1:5). This is consistent with the rest of the Bible where the sunset at evening always marks the beginning of the new day. Interestingly, God established this cycle several days before He created the sun.

Darkness in the sacred narrative often represents sin and one's ignorance toward God. In

heaven there exists no darkness or night, nor will there be any darkness in the earth made new. So, why did the Creator establish this night/day cycle at the very beginning of Creation week? As we contemplate the possibilities, we should remember that God knows all. He declares of Himself, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done" (Isaiah 46:9, 10).

The Spirit came into the world to "guide you into all truth" (John 16:13). And the psalmist tells us, "The entrance of Your words gives light" (Psalm 119:130). Thus, through continual enlightenment, the Holy Spirit expels the darkness of sin and error from the soul and in its place implants the attributes of the light of Him who is the Light of the world.

In retrospect, we can see that at the very beginning of Creation, the transition from the darkness on the face of the deep to the full brightness and light of God's presence is symbolic of the spiritual transition to be fully realized at the end of time. The darkness will give way to the light of the Sun of Righteousness. And just as light covered the earth even before the sun was created, we read that in the eternity "The sun shall no longer be your light by day, nor for brightness shall the moon give light to you; but the Lord will be to you an everlasting light, and your God your glory" (Isaiah 60:19). "And the city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it, and the Lamb is its light" (Revelation 21:23).

Floyd Sayler writes from Oliver, British Columbia, where he finds great delight in exploring God's Word for greater understanding and fresh insights.

Condensed from the Fall 2012 edition Vol. 19, No. 3



CREATURA

hen looking at chapter 1:1 of the Bible, we discover the primal name of God. That name is Elohim, which means He is the Creator and all-powerful Being. But that's not all. Some Bible scholars suggest the name also points to God as Lawgiver, which many Christians would understand as His authority to establish the spiritual and moral laws. But just as vital, God had to establish scientific, physical, and chemical laws in order for the universe to function in its harmonious, impeccable design. Because of His omniscience or all-knowing power (omni meaning all and science meaning knowledge), He knew and established all laws of the universe. He not only knows the beginning from the end but also knows how everything functions in between.

Before He ever spoke a word in Genesis, Elohim must have had these laws in mind that govern our very existence, meaning that God had to have predetermined how everything works. In Genesis 1:1, 2 we read the account of Creation day one, "In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters."

The Hebrew word translated hovered or

brooded (referring to the action of the Holy Spirit over the waters) may be translated as *vibrated*. This necessary action generates waves and causes heat in the atmosphere, which is a scientifically reasonable function. Such action prior to God saying "Let there be light" provided the framework for all wavelengths and principles of light to be created, including ultraviolet, infrared, X-rays, gamma rays, photons, electrons, radio waves, sound waves, electromagnetic waves, and visible light with all its colors.

We don't know the order, but Elohim had to determine height, weight, space, and time. What about the atom? When did He design DNA? Furthermore, the Supreme Lawgiver ordained the principles of mathematics, calculus, physics, quantum mechanics, nuclear physics, solid mechanics, chemistry, and thermodynamics. Before creating earth God organized the laws of mineralogy, geology, geomorphology, geochemistry, sedimentology, and tectonics.

Were these laws just established by accident, or were they predetermined by a loving God who knows the beginning from the end and clearly states, " 'I am the Alpha and the Omega, the Beginning and the End,' says the Lord, 'who is and who was and who



is to come, the Almighty' " (Revelation 1:8). Since we have faith in such power, we can ask Elohim for anything and have faith through His Word that He is still capable as our Creator! The Bible simply says we should call upon the name of the Lord to bring order, peace, and harmony to our lives just as He's done throughout the universe!

Penelope Ryan writes from Salem, Oregon, where she serves at a church in adult discipleship and enjoys sharing unique applications of biblical truths.



Condensed from the Spring 2005 edition Vol. 1.2, No. 1

By Evelyn Sayler

he illumination of God's character is so crucial and central to the Gospel story and His plan of salvation that Scripture commences, "In the beginning God created the heavens and the earth. The earth was without form and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, 'Let there be light'; and there was light (Genesis 1:1–3).

Amid the full electromagnetic spectrum of energy and light, the mystery of *iridescence* is one of God's everyday miracles that is provided to help us understand His greatest miracle, "the mystery of godliness" (1 Timothy 3:16). The apostle Paul defines this great mystery as "Christ in you, the hope of glory" (Colossians 1:27). Although we, like the hummingbirds, have no brilliantly colored pigment of our own—no natural spiritual beauty or goodness— God created us to reflect His beauty and goodness. But it is an iridescent beauty, a glow that shines forth only when we are in the right relationship to the light.

Iridescence is subtle (yet profoundly brilliant) and produced by an external light reflecting on our lives. This form of light comes from an outside Source that is not dependent on our self-generated luminescence, and it will not fade as long as we remain in right relationship to it. Though age may diminish a Christian's physical beauty, the iridescent character that emanates from Christ can still shine forth from a surrendered soul.

Recognizing and relying on the light of God and the Source of life outside ourselves (as opposed to certain humanistic approaches that seem to tout the light from within) is vital to a faith-based walk. Paul clearly states this fundamental concept to the Galatians, "'I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me'" (Galatians 2:20).

Iridescent creatures like tropical fish are hardly visible at great depths where light cannot reach them; yet, near the surface of the water these brilliantly decorated creatures swish through the sea like an electric bouquet of flowers. Why would God seemingly make these creatures vulnerable to predators by displaying such a dazzling show of radiant hues? This element of design flies in the face of the evolutionary survival-of-the-fittest position that would lean more toward camouflage rather than flashy iridescence.

God often leads His children into varying circumstances to enable them to reflect His character more fully. As they struggle through trials and





difficulties, always surrendering self in order to keep in right relationship to Him and His light, different facets of His beautiful character are reflected in their lives, just as the twisting and turning of a male peacock toward the light enables him to display more of the iridescent colors in his magnificent plumage. Even Satan once reflected the glory of God, but later he became proud and took credit to himself for his beauty. "Your heart was lifted up because of your beauty; you corrupted your wisdom for the sake of your splendor'" (Ezekiel 28:17). We, too, must be on guard lest we fail to recognize the source of our righteousness.

Just as the chemical constituents that produce iridescence vary, so it is that true Christians all have their own different personalities. Each one reflects God's goodness from a different angle; yet, each is beautiful in its own way. "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory" (1 Corinthians 15:41). God never destroys our individuality; He only refines and purifies it while allowing the full range of diverse beauty among His children to be as vast as the differentiation within the rest of His creation.

Butterflies and moths, for example, display another dazzling range of iridescence. The colorreflecting capabilities are in the scales that cover their wings. The most exquisite examples are found among the morphoes, a fairly small family of butterflies found exclusively in Central and South America. Some of them display the deepest and purest hues of blue found on earth.

When we consider the amazing complexity of iridescent-producing components, we can only bow in awe at the feet of the Creator as we consider the infinite and incomprehensible wisdom of His design. And just as we cannot put on a fresh coat of scales that cover the morpho butterfly in order to reflect iridescent light, we also cannot, of our own volition, reflect the glory of God. He is the one who must create in us a new heart and a new mind in order to become a new creation in Christ Jesus—one that will allow His light to shine forth. The worship-inspiring awe of His glory and the privilege He intended for His children to reflect the luminescence of that glory can only be embraced by faith through full, abject surrender.

He made His Son, Jesus, the radiant splendor or "the brightness of His glory" (Hebrews 1:3) and wants to see that all His children, "with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory [an iridescent reflection], just as by the Spirit of the Lord" (2 Corinthians 3:18).

Evelyn Sayler writes from Oliver, British Columbia, where she and her husband pursue the wonders of God's handiwork to share with others.

Day 2: The

Condensed from the Summer 2010 edition Vol. 17, No. 2



By Edmond W. Holroyd, III, PhD

s the second day of the Creation week begins, we read, "Then God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day" (Genesis 1:6–8).

Firmament

We scientists would like more information about what happened and how. Until we get to heaven and receive our answers there, we must let ourselves be humble or else God may expose our ignorance with questions such as He gave to Job: "'Who is this who darkens counsel by words without knowledge?'" (Job 38:2). He further admonishes in verse 4, "'Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.'"

So, let's look at some of the important words in the brief biblical chronology of day two. The Hebrew word *raqia* is translated *firmament* all 17 times in the King James and other versions of the Bible. Some use *vault*, suggesting a hollowness, while others use *expanse* or *space*.

Next we can look at the properties of the firmament. On the fourth day (Genesis 1:14–19) God places lights in the firmament: the sun, the moon, and the stars (and related objects). So, the firmament includes the universe above the earth's atmosphere. The English word *firmament* suggests something firm or solid, and there is a single verse, Job 37:18, that seems to mention that property. Referring to Himself, God asks Job, "With Him, have you



spread out the skies, strong as a cast metal mirror?" But in this case the skies comes from the Hebrew *shachaq*, meaning small dust, a thin cloud. So, I find it unwise to stress such a hard, solid property of the firmament based on a single isolated verse.

The Hebrew word for waters is the plural *mayim*, which is used 570 times in the Bible. For *divide*, the Hebrew is *badal*, and there are several English word usages with very similar meanings including *separate* (26 times), *divide* (9 times), *sever* (3 times), and *difference* (4 times). Hebrew for *made* is *asah*, translated *to do* (1,292 times), *make* (631 times), *work* (71 times)—all concepts we would expect from a Creator who made everything.

For *heaven* or *heavens* the Hebrew is the plural *shamayim*, used 398 times. There are also 21 translations as *air*, always with various birds of the air. The Genesis 1:8 declaration that the firmament is heaven then allows the lower firmament to be the atmosphere.

Paul writes about a man (himself?) who "was caught up to the third heaven" (2 Corinthians 12:2), which explains why the Hebrew word for *heaven* is plural. Perhaps a good understanding would be that the birds fly in the first heaven, the starry universe beyond our atmosphere is the second heaven, and the third heaven is where God's throne is located.

The third heaven is not accessible to us now by space probes or telescopes; only after the resurrection or by temporary special revelation is human access possible. While living, we are confined to our four-dimensional physical universe of space and time. Yet, God and the angels can step into our universe at will as if they were from a spiritual dimension that is adjacent to and very near ours.

We are told in 2 Peter 3 about the tendency in the last days for people to disbelieve God's promises, preferring a stability in the processes of the universe (uniformitarianism). Peter refers to the Creation and the Flood as being factual in our history: "For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water" (2 Peter 3:5, 6).



The more we study the heavens in greater detail, the more we can agree with Scripture as stated in Psalm 19:1. "The heavens declare the glory of God; and the firmament shows His handiwork." Those of us who trust in the redemption and righteousness provided freely by Jesus Christ will have the opportunity to experience the new heavens and new earth and the glory of God forever in eternity.

Edmond W. Holroyd, III, PhD, wrote from Arvada, Colorado, where he retired from a teaching career but continued to serve as an adjunct professor teaching graduate courses in remote sensing. His degrees were in astrophysics with a PhD in atmospheric science and has contributed to the book In Six Days—Why 50 Scientists Choose to Believe in Creation.

Condensed from the Fall 2007 edition Vol. 14, No. 3



By Larry Vardiman, PhD

The worldwide Flood recounted in Genesis has no parallel in today's world. Yet, few serious attempts have been made in the past to explore the meteorology of the Flood and the atmosphere of the antediluvian world created on day two of the Creation week. Several advances have recently been made in developing atmospheric models and comparing model predictions with observations.

One method used to explore geophysical events is to construct a model of the event and then correlate observations with predicted effects of the model. The conceptual vapor-canopy



model developed by researcher Joseph Dillow, PhD specifies that the earth was surrounded by a vapor canopy before the Flood of Noah. This pre-Flood atmosphere contained the equivalent of about forty feet of water in the form of a canopy resting on top of the current atmosphere. The canopy condensed suddenly during the forty-day period of Noah's flood, causing the universal deluge.

Given such a conceptual model, at least three predictions can be compared with appropriate observations to help confirm or refute the model. (1) An extensive greenhouse effect would have occurred prior to the Flood. (2) Physical processes would have been different, and plant and animal life would have been affected by the increased atmospheric pressure under the vapor canopy. (3) Temperatures in the polar regions would have decreased suddenly and permanently. Dillow made other important strides forward by attempting to quantify many of the results by developing mathematical models of portions of the vapor-canopy theory and comparing the results with related observations in the geological record.

The *greenhouse effect* gets its name from the observation that the air inside a greenhouse is warmer than the air outside, because heat is trapped by the glass windows. Shortwave radiation from the sun travels relatively unimpeded through the glass, but longwave radiation returning from the plants and earth inside the greenhouse cannot easily be transmitted back through the glass. Consequently, the heat is trapped, and the temperature in the greenhouse rises. If it were not for this effect, the surface of the earth would be like the moon, which gets extremely hot where it faces the sun and extremely cold where it does not.

Prior to the Flood, the greenhouse effect would have been amplified greatly making the atmosphere warmer as well as a uniform temperature distribution from equator to poles. There is abundant evidence that the polar regions were much warmer at one time. A fallen 90-foot fruit tree with ripe fruit and green leaves still on its branches has been found in the frozen ground of the New Siberian Islands. The only tree vegetation that grows there now is the one-inch-high



willow. Palm tree fossils have been found in early tertiary strata in Alaska. Large fossil leaves of tropical plants have been found in Permian sandstone 250 miles from the South Pole. The evidence of warm polar regions is so extensive that the theory of continental drift was developed by evolutionary geologists to help explain how tropical fossil material can be accounted for at the poles. The vapor-canopy theory, on the other hand, explicitly predicts tropical vegetation at the poles without the need for refinements to the theory.

Dr. Larry Vardiman is Associate Professor of Meteorology in the Institute for Creation Research Graduate School, as well as chairman of the Physical Sciences Department at Christian Heritage College. His PhD, from Colorado State University, is in the field of atmospheric science. This article was originally reprinted with permission from the Institute for Creation Research, www.icr.org.

> Condensed from the Winter 2003 edition Vol. 9, No. 4



By Jennifer Bartow Waters

You will notice something peculiar concerning the Genesis account of Creation day two (and also day seven) in the Creation-week story. During or at the close of each day, God reflected on what He created and "saw that it was good," except on days two and seven. We can only speculate why God did not call what He had done on these two days "good." Perhaps we can deduce that a protective, life-sustaining, and pure atmosphere created on day two (as well as the rest and worship He ordained on the seventh day of Creation) could be considered especially



essential—an even greater expression of His life-giving and life-sustaining love than everything else He created, which were indeed very good.

Today we can still observe around the earth a protective shield existing as a huge, multilayered, complex atmosphere that keeps our environment habitable except for some destructive weather events. One example from Scripture where Jesus took authority over the weather while on a boat with the disciples is recorded in Mark 4:39. "Then He arose and rebuked the wind, and said to the sea, 'Peace, be still!' And the wind ceased and there was a great calm."

While we cannot calm the seas by our choice, we can call upon the power of God to calm our own personal "atmospheres" and help us deal with the problems we face. By forgiving those who wrong us and by surrendering to God, we can see our anger and bitterness vanish, and we are then able to enjoy the calm that follows. The earth's atmosphere changes our perceptions, as well. Sunlight, with very little filtration by the atmosphere, is a bright and almost a pure white light which, when split by a prism, contains all the colors of the rainbow.

In the last words of King David, he communicated what the Lord had spoken to him. This quotation refers to David's life, and the influence he would have. "And he shall be like the light of the morning when the sun rises, a morning without clouds, like the tender grass springing out of the earth, by clear shining after rain" (2 Samuel 23:4). What a wonderful statement about someone's life—a life of pure, unpolluted, transparent atmosphere.

Jennifer Bartow Waters writes from Fairfield, Washington, where she spends much of her time photographing God's creation in order to share her perspective of His wonders with others.



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Condensed from the Spring 2003 edition Vol. 10, No. 1

By Tatiana Claudy

REATION

ater, soil, and plants—rather common in our everyday surroundings—can easily be taken for granted, but the wisdom, power, and purpose of the Creator who delineated these three distinct yet vitally interrelated elements on Creation day three soon becomes evident.

Consider the vast impact of Scripture's brief narrative on Creation day three. "Then God said, 'Let the waters under the heavens be gathered together into one place, and let the dry land appear'; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. Then God said, 'Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth'; and it was

so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day" (Genesis 1:9–13). There you have it—water, minerals, and vegetation—a brilliant blend designed to sustain all life.

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When speaking about life, the Bible often mentions water as a source of renewal and regeneration. *"*'For there is hope for a tree, if it is cut

down, that it will sprout again, and that its tender shoots will not cease. Though its root may grow old in the earth, and its stump may die in the ground, yet at the scent of water it will bud and bring forth branches like a plant'" (Job 14:7–9). Perhaps this is why the Creator spent the whole second day of the Creation week separating the heavenly waters from the earth's waters and making sure that all His handiwork would be bathed in this life-sustaining medium.

But not just any water

will sustain life. There are different natures of water: "living" (Jeremiah 2:13), "running" (Genesis 26:19), "springing" (Genesis 26:19, KJV), and "fresh" (Genesis 26:19, NIV). Water needs to flow, or it will become stagnant. Likewise, the human heart should be fed with "a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb" (Revelation 22:1), not with water from the Dead Sea, which the Bible calls the Salt Sea in Numbers 34:12.

God calls Himself "the fountain of living waters" (Jeremiah 2:13), and Christ describes Himself as the Source of living water in John 4:10. But the wonder of it all does not stop there. He promises, "but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life'" (John 4:14). Jesus is referring to the spiritual thirst that nothing can satisfy except a vital relationship with the Heavenly Father.

But He does not force the water of life down our throats; salvation is an interactive process. "The Spirit and the bride say, 'Come!' . . . And let him who thirsts come. And whoever desires, let him take the water of life freely" (Revelation 22:17). First, humanity has to realize their need—thirst. Second, they have to recognize the right Source to meet their



need—Jesus. The Lord says, "'If anyone thirsts, let him come to Me and drink'" (John 7:37). Third, humanity has to "come" for the water and "drink."

In His creative power God made it evident that water is not all that is necessary for life to flourish; there needs to be something of substance nourishment, energy, and power. The land, the soil, the rock together provide the foundation upon which plant life can continue to feed. Just as Jesus is the Rock of our salvation, we must continue to feed on the substance of His Word in order to grow and flourish.

But the soil is an element of Creation not made to be seen to any great extent. It was created for utility, not for beauty. For the first two days of the Creation week, the soil was out of sight beneath the water. On the third day God made the dry land appear, but He did not leave it exposed and bare, not even for a day. This would have been contrary to His character. He is a God of beauty, and He always works to cover whatever is bare and unattractive. When soil is exposed, He causes new growth to spring up and cover it. Likewise, when sin brought ugliness into the human race, He provided a covering-"the beauties of holiness" (Psalm 110:3). When the nakedness of Adam and Eve was exposed, "God made tunics of skin, and clothed them" (Genesis 3:21).

Soil and plants are intimately bound together in a fascinating relationship so complex that it is almost impossible to study one without the other. The same day that the earth was exposed, God spoke again so the grass, herbs, and fruit trees would grow and eventually provide food for His children. "'See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food'" (Genesis 1:29).

Even after the Flood, God in His providence had plants growing on the earth as evidenced by the dove that returned to Noah with an olive leaf in its mouth. Noah rejoiced at the sight of the one precious leaf because it was a sign that God would again cover the earth with life-sustaining vegetation.

And we can look to eternity when the inhabitants of the new earth "shall plant vineyards and eat their fruit'" (Isaiah 65:21). They will also eat from "the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations. And there shall be no more curse" (Revelation 22:2, 3).

Tatiana Claudy writes from Pleasant Lake, Indiana, where she studies God's Word and His creation in order to share vital spiritual lessons.

Condensed from the Winter 2008 edition Vol. 10, No. 1



By Henry Zuill, PhD

Notice that the first plants listed in Genesis 1:11 are grasses. Of the vast myriad of plant species that adorn the earth, none are more prevalent

than the grasses. Today about seven thousand five hundred grass species can be found blanketing much of the globe. They survive farther north and south than any other vegetation and flourish nearly everywhere in between. Taking a closer look at this expansive carpet of verdure, we discover the Creator's providential balance of life as the temperate grasslands-the steppes of Europe and Asia, the veldt of southern Africa, the pampas of South America, and the prairies of North America-provide the most productive and fertile lands on earth.

While living in Nebraska, I often took my college students to "Nine-Mile Prairie"—a remnant of tall-grass prairies just west of Lincoln. On one occasion a student



ran excitedly into the grassy thicket, became enveloped by it, and disappeared from our sight. After a few minutes she reemerged from the towering strands that stood eight or nine feet tall. Aptly named "tall grass prairie," such sites are rare now since much of the grasslands have been put to the plow. The prairie once covered about two hundred million acres in North America (about forty percent of the U.S.), but only about one percent of those prairies still exist. Tall grass species include Indian grass, big bluestem, little bluestem, and switch grass.

Looking at dense, forested land where trees are much taller than grasses, the casual observer might think of forest soils being more fertile than grassland soils and richly vegetated tropical forest soils

as the most fertile. Not true. Temperate grasslands hold earth's most fertile soils made of deep, rich loams. With just the right combination of moisture and warmth for steady, slow microbial breakdown of organic materials, grassland soils provide a wealthy bank of nutrients.

Since grasses also dominated the landscape in biblical times, these plants illustrated vital concepts that God wanted His people to embrace; hence, 56 references to grass in the Bible. For example, grasses became a fitting biblical symbol for receiving truth: "Let my teaching drop as the rain ... and as showers on the grass'" (Deuteronomy 32:2). Grasses, with their vulnerability to the elements and encroachments

by humans and beasts, also symbolize powerlessness: "Therefore their inhabitants had little power; . . . they were as the grass of the field" (2 Kings 19:26). Conversely, the prolific growth of grasses help describe a promised large family: "'like the grass of the earth'" (Job 5:25). And Jesus reassures us: "'Now if God so clothes the grass of the field, . . . will He not much more clothe you?" (Matthew 6:30).

God gave grasses not to simply carpet and clothe the earth but to perform key functions in sustaining life by preventing erosion and by enriching the soil. No one can deny the value of the grasslands, for they comprise the bread basket of America and much of the rest of the world with major staples such as wheat, rice, corn (maize), barley, oats, and rye.



The word *corn*, as used in some Bible versions, connotes a more generic term for grain. Corn, in the stricter sense today, is an American contribution to the world's larder and was virtually unknown in the Holy Land in Bible times.

Unlike many plants that grow from their tops, grasses grow from the base of the stem. When grazers bite off the tops of grasses, they are still able to grow. Grazing reduces the dominance of one species and allows other plants to grow that might otherwise be crowded out by grasses.

Among the most hardy of plant species, grasses can grow in challenging areas where long periods of drought make water scarce, and searing heat and wind dry up the little rain that falls. How do grasses manage to survive such conditions? They conserve water by not opening leaf pores (stomata) during hot daylight hours. In stressed areas the plants open their pores at night when photosynthesis is not occurring and store carbon dioxide to be released when it is needed. Normally plants use carbon dioxide to make glucose right away, but God's design allows grasses to cope.

Additionally, grasses have fibrous root systems with large surface areas that quickly make maximum use of minimal amounts of soil water. Grass roots often penetrate up to 12 feet into soil where underground



water may be stored. Other roots spread out near the surface of the ground, ready to take up any moisture that falls from the sky. Some grasses turn their leaves away from the sun while other grasses roll their leaves to avoid water loss.

Similarly, the Creator's design for us is to be deeply rooted in biblical truth and to drink from the spring of Living Water while turning away from the soul-searing heat of evil influences. Matthew 6:30 shows that while God amply clothes the grasses of the field, in a greater measure He clothes us in His righteousness. But in Revelation 8:7 we discover that the earth will ultimately be stripped of its grassy clothing and burned up; yet, believers will endure, being purified by fire. All who do not allow Jesus to clothe them with His righteousness will also be stripped of all earthly garb and will be consumed in the day of His coming. (See Revelation 3:18.)

Envision the new Jerusalem with John who wrote in Revelation, "And he who talked with me had a gold reed to measure the city, its gates, and its wall" (Revelation 21:15). That's right, a gold reed—a sparkling golden strand of tall grass!

The late Henry Zuill, PhD, was a biology/ecology professor from a Christian college in Lincoln, Nebraska.

DAY 4: THE SUN, MOON, &

ave you ever considered the visible heavens and wondered about the design of the orbiting heavenly bodies? Of course, science claims numerous theories, but is there a possibility that the Creator has infused the heavens with a spiritual message that scientists have overlooked?

The book of Psalms records: "The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them He has set a tabernacle for the sun" (Psalm 19:1–4). The psalmist reveals that the heavens are silently speaking to the entire world, regardless of language or religious

Condensed from the Winter 2006 Edition Vol. 12, No. 4

By Leonard Geddes, Jr.



STARS

persuasion. Each day and each night the heavens proclaim God's glory by making Him known to anyone who is willing to look up with wondering eyes.

Life would be impossible if it were not for the earth's perfect proximity to the sun and moon. Just a few degrees one way or the other, and life on earth would not exist. Such precision reflects the Creator's wisdom and love for His creation, and the orderly fashion of the days, weeks, months, and seasons further reveal His orchestration of Creation day four as chronicled in Genesis 1:14-19. "Then God said, 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth'; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day."

Our sun is like no other star observed from earth. It is the preeminent visible heavenly light. Its appearing is so glorious that it vanquishes the otherwise dark abyss of space. Likewise, our Savior is the "Bright and Morning Star'" (Revelation 22:16) that rises to His throne (with His glory surpassing that of other created stars). He becomes the only Source of light. He said, "I have come as a light into the world, that whoever believes in Me should not abide in darkness'" (John 12:46). A clear parallel exists between His coming and the sun's function of providing light for a dark world.

The sun also functions as a revealer, with its light causing the unseen to be revealed. Through Jesus' life and light we can now comprehend vital aspects of the heavenly kingdom and witness Divine intervention in our daily lives. Scripture states that no one has ever seen the Father; yet, Jesus came so that we could know God (see John 1:18)! He lifts us from the spiritual darkness of death and brings us into spiritual light.

Each morning the sun proclaims anew God's mercy and grace, while the life-sustaining orb emerges over the horizon. The refracted light filters through the particles and impurities of the earth's atmosphere to bathe the sky and the earth's inhabitants in a reddish hue—a reminder of Jesus' blood being shed for a sin-sick world. From the scarletcolored easterly sunrise to the ruby-red setting over the westward horizon, we are reminded that His sacrifice has removed our sins as far as the east is from the west. Jeremiah underscores this concept when he says, His mercies "are new every morning" (Lamentations 3:22, 23).

Leonard Geddes, Jr., writes from Hickory, North Carolina, where he, as a lay minister, is completing an MA degree in counseling and studies spiritual truths throughout God's handiwork and the Scriptures.

Condensed from the Summer 2013 Edition Vol. 20, No. 2

By Johnny Taylor



On day four of Genesis, God created two great lights in the sky to rule over all 24 hours in the day. He made the mighty sun to give us the bright light of daytime, and He made the moon so that even when the world faced the darkness of night, it would not be overwhelmed by the dark but rather have a light in the sky, a beacon to guide, a reminder of the glory and presence of our God.



The moon, God's nightlight, was made not only to "give light on the earth" but also for "signs and seasons"-to chronicle the passing of time, to have farreaching effects on our planet. More than just a giant reflector in the sky, the moon stands as a testament to God's wisdom, power, and the incredible complexity of His creation. As earth's only natural satellite, the moon has a diameter of about two thousand one hundred sixty miles (compared to the earth's 7,918mile diameter) and orbits our planet at a distance of about two hundred thirty nine thousand miles away. To put these numbers in perspective, this means that if the earth were the size of a basketball, the moon would be the size of a tennis ball and in orbit twenty-four feet away.

We read in Genesis that God has given the moon the power to "rule the night" by positioning it to catch and reflect the sun's light back toward earth. Occasionally a well-lighted moon passes through the shadow of the earth and disappears from our sight. This is a lunar eclipse. If it passes directly between us and the sun, we are in its shadow. This is a solar eclipse. These rare events not only remind us of the complexity of God's creation, but also they serve as harbingers of end-time events when either from natural or supernatural causes the light of the sun and moon are both altered in dramatic ways.

But the visual effect of the moon is only part of its impact on the earth. The moon's gravitational pull on the earth creates ever-changing bulges in earth's oceans. The resulting fluctuation in water levels means the shorelines of the seas are constantly moving back and forth between high and low tides. These intertidal zones, where the land is underwater during high tide and above water during low tide, make up a complex habitat and thriving home to many and varied types of unique and hardy creatures.

One of the main functions assigned to the moon by its Creator is to be for signs and seasons as confirmed in Psalm 104:19 which reads, "He appointed the moon for seasons." Although a typical calendar is the solar calendar that is based



on earth's cycles around the sun (365 days per year, divided into twelve months), many cultures, including the Jews, both ancient and modern, base their year on a lunar calendar, marking the moon's phases as their month. In fact, the times and seasons spoken of in the Bible were based on the lunar calendar with each month beginning with the new moon.

Just as the moon catches light from the sun and shines it into a dark world, so we as Christians are also to reflect the light of Christ into our own world. In John 9:5 Jesus said He was the Light of the world. "As long as I am in the world, I am the light of the world."" But now He has given us His light to share. "You are the light of the world'" (Matthew 5:14). As the moon's gravity, light, and cycles bring life, richness, illumination, signs, and seasons to the earth, may each of us also have a positive and far-reaching effect on the world's spiritual darkness.

Johnny Taylor writes from White Hall, Arkansas, where he studies the Bible and writes about God's love and His creation to

reveal the many wonders and designs that affect our daily lives.

Condensed from the Spring 2008 Edition Vol. 15, No. 1



Observing the night sky brings special joy to those who recognize the Creator's touch in the heavens—a study that is greatly enhanced by peering through the clarifying lens of the Bible as a telescope. Some creationists and Bible scholars argue that the last sentence in Genesis 1:16, "He made the stars also," relates to another time before the Creation week and that the stars were not made on day four. Others are convinced that all the heavenly bodies were made on day four.

Regardless of one's stand on this issue, Psalm 19:1 proclaims, "The heavens declare the glory of God." And here are three ways. The first is through physical attributes of the heavens-the beauty that strikes us, the energy and power

displayed there, and the incomprehensible immensity of it all. The second way is through biblical metaphors such as the sun as Messiah: "In them [the heavens] He has set a tabernacle for the sun, which is like a bridegroom coming out of his chamber, and rejoices like a strong man to run its race. Its rising is from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat" (Psalm 19:4-6). The third way is by the names of the stars. "Lift up your eyes on high, and see who has created these things, who brings out their host by number; He calls them all by name" (Isaiah 40:26). In Job 38:31, 32 we read, "Can you bind the cluster of the Pleiades, or loose the belt of Orion? Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs?""

It is possible that God told the star names to Adam, Seth, and Enoch. According to ancient Hebrew, Chaldean, Persian, and Arabic traditions, these three men designated the first constellations. Today astronomers still use more than one hundred ancient Hebrew, Arabic, and Chaldean star names. The nineteenth century scholar, Frances Rolleston (1781–1864), traced the meanings of those names and showed that they agreed with the message of the Bible, even though the names existed long before Moses wrote Genesis. The star names and the figures imagined in the constellations tell God's plan for the world—the coming of the God-man to redeem by His death a people for Himself and His return in power to judge the earth.

Whether a person chooses to be a dedicated student of the heavenly bodies or simply a casual observer, the promise of God's stellar chronicle of the plan of salvation and the blessed hope of Christ's return is reason enough to keep our eyes lifted up to the hills and beyond. "From whence comes my help? My help comes from the Lord, who made heaven [on Creation day four] and earth" (Psalm 121:1, 2).

Jane Poole writes from Amboy, Washington, where she studies the intricacies of God's handiwork to gain insights worth sharing.



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he Genesis account of day five when the abundance of sea creatures were created reads, "Then God said, 'Let the waters abound with an abundance of living creatures,' ... So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, ... And God saw that it was good. And God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas,' ... So the evening and the morning were the fifth day" (Genesis 1:20–23).

Fish were designed with efficient sleek bodies, effective buoyancy systems, and astounding gill structures that extract oxygen from the water. But notice that the Genesis account of Creation day five speaks of sea creatures, which include a vast array of nudibranchs, shellfish, and other bizarre sea creatures. Condensed from the Spring 2011 Edition Vol. 18, No. 1



By Jeffrey Ing, MD
The multitude of awe-inspiring colors of an ocean reef, dotted by dazzling tropical fish, cause us to question why God adorned these creatures and their habitat with such vibrant hues. Why are some fish colorful and others camouflaged? While there is a possibility that fish see some color, I wonder if all the colors were in part created for humanity to enjoy. I've found that the most brilliant colors in the reef exist in the shallow waters, and when I'm captivated by the living rainbow donned by various fish, nudibranchs, and soft corals, I can declare with certainty that "'even Solomon in all his glory was not arrayed like one of these'" (Matthew 6:29).

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"'Even Solomon in all his glory was not arrayed like one of these.'" —Matthew 6:29





Spanish shawl nudibranch (above), mandarinfish (below), and French grunt fish being cleaned by a butterfly fish (left)



The elegantly adorned mandarinfish were first seen in the Philippines where I was blessed to photograph them. As with other very colorful fish in the ocean, the slow-moving mandarinfish appears almost to be hand painted by the Creator with brilliantly applied distinctive colors. This unique species has no scales, but its protective mucous coating repels predators, although lionfish can prey on mandarinfish. These elusive creatures hide during the day but can be seen at dusk when they perform a courtship and mating ritual.

Such a stunning species of fish faces some magnificent competition with the nudibranch family of sea creatures. Characterized by their exposed (nude) gills (branch) on their dorsal surface, some nudibranchs are poisonous, while others taste bad to fish, which allows unencumbered travel on the reef surface seemingly exposed to danger. Similarly, if we are protected with Christ and our character is unpalatable to the enemy, then our lives will be less vulnerable to the devil's predations.

The anemonefish dons a coating, which also protects it from the venomous tentacles of its host sea anemone. Such a wise design exemplifies that when we are covered with the righteousness of Christ, we are protected from the penalty of sin, although not usually from its earthly consequences.

Anemonefish feed off of the scraps from their host, which also protects the fish from other predators. In turn, the anemonefish cleans the anemone from parasites and drives off intruders despite the fish's petite presence (often just a few centimeters in length). Another amazing design reveals that an anemonefish can start out as a male, but it may change into a dominant female if the need arises—a change that is irreversible.

But the anemonefish does not provide the only cleaning station in the ocean. These stations present some of the most fascinating places to watch seacreature interaction. Four eye butterfly fish (named for the round black false eye on their posterior dorsal fin and their ability to swim backwards to elude predators) also offer an important cleaning function.

If you watch a group of French grunt fish long enough, a butterfly fish will typically come by and pick parasites out of the mouths of the grunts. This is so important to the grunts that they will open their mouths on cue, each taking a turn to enjoy some underwater dentistry as the butterfly fish comes by.

It's true that we all need our lives cleaned up, but we don't have to wait in a queue. Christ is ready to come into our lives at any time and not just pick at peripheral parasites that irritate us; He promises to make us a new Creation. "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5:17).

Jeffrey Ing, MD, writes from Stockton, California, where he specializes in corneal and refractive surgery to help patients behold the wondrous and colorful works of the Creator. Dr. Ing also enjoys mission trips that sometimes can be combined with an ocean dive. For more undersea photos by Jeffrey Ing, logon to: http://ingocean.com.

Condensed from the Summer 2011 Edition Vol. 18, No. 2



By Doris Schuchard

In addition to the sea creatures created on day five of the Creation week, God also created the birds of the air as chronicled in Genesis 1:20–23. "Then God said, 'Let . . . birds fly above the earth across the face of the firmament of the heavens.' So God created . . . every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, 'Be fruitful and multiply, and let birds multiply on the earth.' So the evening and the morning were the fifth day."

While many birds created on day five can squawk, chirp, cackle, or screech, only about half the world's birds actually sing, because singing involves a complex system of air sacks and well-developed vocal organs. For songbirds, vocal expression provides a vital aspect of their lives, and, as we will discover, they provide a vital contribution to our lives.

Although crowned as the Georgia state bird, the brown thrasher is not the most glamorous. This

reddish-brown bird blends in with the leaves on the ground as it pecks away looking for insects. But this prolific songster has an amazing repertoire of more than two thousand songs, more than any other North American bird!

Bird songs bring much joy to those listening, but why are these complex melodies so pleasant? Just as the hymns we sing convey emotion, poetry, and worship, birds seem to be creating similar musical expressions that praise their Creator. A British cellist practicing outdoors noticed that nightingales were joining in, harmonizing their music to her cello. Another British musician, David Hindley, found comparisons between the woodlark's song and Bach's music.

In His infinite wisdom, God made musical expression an integral part of worship. As the psalmist clearly proclaims, "Therefore I will give thanks to You, O Lord, among the Gentiles, and sing praises to Your name" (Psalm 18:49). But such adoration is not just reserved for humankind.

At the end of the book of Psalms, numerous verses reveal that all Creation sings praises. "Praise the Lord! Praise the Lord from the heavens; praise Him in the heights! . . . Beasts and all cattle; creeping things and flying fowl; . . . Let everything that has breath praise the Lord. Praise the Lord!" (Psalm 148:1, 10, and 150:6).

Most people have probably noticed the time when most birds decide to sing—just before dawn. Scientists have several ideas why birds all around the world pick this particular time for their avian concert. With little wind or other noise, sound travels more readily in the morning than during other times of the day. Other studies have shown that the pitch of the bird song opens the stomata on plant leaves so that the morning dew can be absorbed. Also, since the morning light is too low for them to search for food, perhaps it is the best time for birds to send their mating calls.

With so many birds singing, it's fascinating how well-orchestrated the cacophony of melodies in the chorus remains. Each species has its own time to begin singing. For example, the wrentit and Benwick's wren take turns back and forth, each getting an hour to sing. But when listening to so many birds at once, the musical complexities seem too great to teach each new generation to sing. By God's wondrous design, baby birds appear inclined to learn the song of their parents. A white-crowned sparrow living with a white-crowned sparrow and a song sparrow will learn its own species' song. However, birds can learn songs from other species if their parents are totally absent. God even admonished Moses to teach a song as a warning to his people about their future. "'Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel'" (Deuteronomy 31:19).

As baby birds learn the songs of their parents, they begin to try them as soon as they leave the nest. For weeks they practice and correct their mistakes until their songs become an exact copy of the parents.

Birds sing many types of songs, depending on the purpose. If they are locating food or signaling the presence of predators, males use short simple songs; when courting females or warning rivals, the songs become longer and more complex. The number of total songs each bird sings depends on the species, their age, and where they live. An indigo bunting sings only one song, an American robin sings 70, a northern mockingbird sings 200, and, as noted, the record holder is the brown thrasher with a repertoire of more than two thousand different songs.

Birds and all Creation join us in worshiping the God who made us and cares for us daily. Bird songs may be used to attract a mate, warn off predators, or challenge a rival. But the next time you hear that morning chorus, join in and celebrate the best reason for singing—praising our awesome God together. "Oh, sing to the Lord a new song! Sing to the Lord, all the earth. Sing to the Lord, bless His name; proclaim the good news of His salvation from day to day" (Psalm 96:1, 2).

Doris Schuchard writes from Lawrenceville, Georgia, where she enjoys studying the wonders of God's creation that surround her. "Oh, sing to the Lord a new song! Sing to the Lord, all the earth. Sing to the Lord, bless His name; proclaim the good news of His salvation."

-Psalm 96:1, 2



Yellow-headed blackbird (above), marsh wren (right), and Lazuli bunting (below)



Day 6: Animals, Creeping

Condensed From the Spring 2004 Edition Vol. 11, No. 1

By Heidi Smith, DVM

CREATION

ords of power and strength reveal a glimpse of God's omnipotence when He created the beasts and domestic animals in the first part of day six in the Creation week. "Then God said, 'Let the earth bring forth the living creature according to its kind:

cattle . . . and beast of the earth, each according to its kind'; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind And God saw that it was good. 'Also, to every beast of the earth, . . . in which there is life, I have given every green herb for food'; and it was so.

Things, and Humans

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day" (Genesis 1:24–31).

As our modern society becomes increasingly urban and technological, many people yearn for this simple connection to God's creatures and try to recapture that natural relationship through owning pets. Mega pet stores stand as behemoths testifying of God's original design for man/animal interaction. Such stewardship satisfies something inside us put there by our Creator and offers insights into the caring character of God.



So often patience is key in any relationship. Certainly, God is patient with us, and when working with animals, we soon learn that our agenda is something far different from what the creature has in mind. Regular interaction (just as regularly interacting with God, His word, and the Holy Spirit) builds a certain trust that is essential for any relationship to flourish. In my veterinary career I experienced a wide variety of human-animal interactions.

I could not help but wonder how fantastic the Garden of Eden must have been for Adam as he named all the creatures God created, especially with trust and no fear of humanity or other animals. Since the Fall, however, fear reigns, and I had countless experiences trying to calm the reluctance of various creatures that shied away from my earnest desire to show them compassion and care, even to the extent of saving their lives.

Too often reluctance is our response to God. He reaches out to guide, care, or even rescue us from destruction, and we shy away in fear, self-reliance, or confusion. But the Creator of the universe assures us in 1 John 4:18, "There is no fear in love; but perfect love casts out fear, because fear involves torment."

Learning from animals how best to establish relationships helps us deal with others, especially nonbelievers. Early missionary attempts to force their convictions on the heathen often resulted in resistance and even bloodshed. The old adage that "people must know that you care before they care what you know" certainly applies in daily living.

The most fascinating aspect of attending animal births is witnessing the strong and instant recognition between mother and offspring. After a long gestation period (when a mother and her young are in constant intimate contact but cannot see each other), that first moment of face-to-face bonding is breathtaking. I can't help but ponder our response to seeing God face to face one day (whom we cannot see in this life despite our close contact). Yet, we long for that instant recognition and heartfelt bond when He returns. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12 KJV), as promised in the new heaven and new earth (see Revelation 21:1-3).

An animal mother's eagerness to save her babies sheds light on understanding our Creator, who is ever ready to rush in and whisk us to safety when we are in distress, as promised in Psalm 81:7, "You called in trouble, and I delivered you; I answered you in the secret place of thunder" (Psalm 81:7). Such protection can be witnessed in other species of mammals, from elephants to whales, but an element of competition and fierce predator relationships has also crept into our sin-sick world. Today's overachiever, one-upmanship, fame-and-fortune society promotes competition and

survival of the fittest that poses a severe challenge when pursuing Christlike relationships.

But hope continues to reign, as another insight into the nature of God was revealed while dealing with one of my own horses, Junior, who gradually lost his eyesight and is now blind. Over the years I rode Junior many miles both for pleasure and for competition in endurance rides. As his eves failed, the subtle communication between us became increasingly important; I became his eyes, and he relied on me to direct his steps. His trust is so complete that he was able to compete in his last 50-mile endurance ride after becoming totally blind. I marvel at his faith in me as he trots eagerly down trails that he cannot see.

Creation day six sets the

stage for fearless relationships, not just between humans and domestic animals but between all species, both wild and domestic. With gentle reminders of His original fearless design, we can meditate on that glorious day when "The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox'" (Isaiah 11:6,7).

Heidi Smith, DVM, writes from Tendoy, Idaho, where she is retired from a long career in veterinary medicine. She still works with her animals and enjoys learning and gleaning valuable spiritual lessons to share with others. Condensed From the Spring 1999 Edition Vol. 6, No. 1

By Jerry Bergman, PhD

Man-made objects and those constructed by the Creator reveal a major contrast when examined under a microscope. Objects such as a watch reveal more and more imperfections as the magnification is increased. In contrast, increasing magnification of the natural world reveals heightened detail, intricacy, and perfection. This principle can be illustrated by an evaluation of the lowly insects or creeping things God created on day six of the Creation week. So, it is vital to not take





His plan lightly when we read in Genesis 1:24-31, "Then God said, 'Let the earth bring forth the living creature according to its kind: . . . and creeping thing . . . each according to its kind'; and it was so. And God made . . . everything that creeps on the earth according to its kind. And God saw that it was good. '... and to everything that creeps on the earth, in which there is life, I have given every green herb for food'; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day."

Unfortunately, even though God saw what He made as very good, people typically feel a revulsion to insects. This dislike can often be overcome simply by learning more about insects and their world. They are enormously important to us since many kinds of chemicals, dyes, and shellacs are produced from insects. Insects also produce food (such as honey), medicine, clothing (such as silk); they pollinate flowers; and they are even part of our cultural folklore. Butterflies, ladybugs, and bees are a few insects that bring much beauty into our lives. Most insects are harmless, and some (including ladybugs and spiders) are generally beneficial because both eat many harmful kinds of insects. Fully 85 percent of flowering plants are either completely or partly dependent on insect pollination. Insects also play a critical role in building the soil, and as scavengers they reduce debris and waste material on the ground.





Insects also occupy an important place in relation to the rest of Creation and determine the balance in our world to a far greater extent than most people realize. If they were suddenly to disappear completely, the world would be changed so extensively that it eventually could not support life as we know it. Not only would there no longer be the pollination necessary for food production, but also many microscopic creatures that help sustain the health and productivity of fertile soil would be gone. So, it was part of God's wisdom to develop an intricate array of interdependent relationships on day six of the Creation week. He apparently did not want any part of His Creation to think that it could stand alone and selfishly exist without the care and cooperation



of other parts of His gift of life. The Creator provides a powerful lesson here through our close observation of His handiwork. Perhaps a key reason that the insects are the largest group of any creatures involves their incredible ability to take in so much information about their environment through their senses. They know how to best maneuver to avoid dangers and pitfalls that could lead to their peril. We, on the other hand, have become complacent and even lethargic due to the comfort of our environment. Our senses have in many cases become numb to the world around us or overstimulated by the onslaught of high-tech gadgetry to the point of being rendered less effective in recognizing minuscule yet important details for our physical and spiritual well-being. This leaves God's children in a very vulnerable position, and we are warned in 1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour."

Jerry Bergman, PhD, writes from Archbold, Ohio, where he is a professor of biology at Northwest State College.

Condensed From the Summer 2009 Edition Vol. 16, No. 2

By Richard Spillman

The first five days of the Creation week, as amazing and beautiful as they were, are meaningless without God's crowning act of the sixth day, which reveals that the universe is not just the result of intelligent design; it is the result of *purposeful* design. God created this world, not only to provide a home for us but for a meaningful, eternal relationship with Him.

The process as described in the first two chapters of Genesis is not unlike that of an expectant family who lovingly design and decorate a room while awaiting the arrival of their new child. Only when the baby is born and brought home does the room and all the work that went into its preparation have meaning. Creation was a loving expression of the power of God that can be understood only in light of the sixth day. How God created us on that day tells us much about who God is and who we are.

There are two accounts of the creation of humans in Genesis, but the first of these is by far the most important. It defines our relationship to God and our purpose on earth. It addresses our spirit. The second account tells of our physical creation. It addresses what connects us to the rest of creation.

The first account is found in Genesis 1:27. "So God created man in His own image; in the image of God He created him; male and female He created them." This powerful verse reveals so much about us.

It tells of our uniqueness, our relationship to God, and of our need for companionship.

The most important feature of our creation is the one listed first. We are created in the image of God-something reserved for man alone. This statement establishes our connection to God and explains why God loves us so deeply. Like Adam, when he looked at Eve and declared "bone of my bones and flesh of my flesh" (Genesis 2:23), God looks on us and declares that we are uniquely related to Him. The characteristics we share with God ultimately draw us to God. The mystery of it all is:

what does it mean to be made in the image of God? A simple but too literal interpretation would claim that we were made to look like God. This means that God must look like us, but the truth is He doesn't. Being "created in the image of God" has nothing to do with our physical appearance. The "image of God" must entail those aspects of human nature that are not shared with any other physical form of life on earth.

To discover what those aspects are, begin by thinking about this—how did God reveal Himself in the first chapter of Genesis? What are the most prominent characteristics of

God displayed in these initial verses of the Bible? Those characteristics define God's image and hence those He instilled in us at creation. These include: the ability to think abstractly, the ability to understand and appreciate beauty, and the ability to have a moral consciousness. All of these qualities are unique to humanity and are part of what it means to be created in the image of God. In addition, or perhaps as a result, only man has the capacity to worship and love God. Without the ability to reason-an innate appreciation of beauty and above all a moral conscience-we could not

understand God's love, and, accordingly, would not worship Him. All this suggests that God created us in His image so that we could worship Him and have a meaningful, spiritual relationship with Him.

Very importantly, being created in the image of God indicates that we were given the desire to be creative. The most dominate picture of God in these early verses is His creative power. Among all living things only humanity has that same ability. Of course, some animals and insects make things beavers make dams, ants make large nests, for example. But these are fixed, limited abilities that allow them to flourish. In reality, humanity is the only truly creative creature on earth.

Not only can we be creative, we are driven to be creative. Each of us has a creative spark of some kind. It may be working with our hands, it may be writing, it may be developing and maintaining relationships. No matter what our skill, we gain immense enjoyment from using it. While a life of pure leisure might sound attractive, the truth is, we have to be doing something to feel satisfied with life. We are lost if we don't have a purpose. We need to, in some way, be creative.

It is imperative that we follow His command and work together to explore and manage this great gift and use our God-given creative power for good, whether it be to explore, appreciate, or simply to be in awe of the vast universe that He has given to us. Praise His name that we remain the key focus for a worshipful relationship with the Creator Himself, both now and in the earth made new. From Genesis to Revelation, we are admonished to "worship Him who made heaven and earth, the sea and springs of water" (Revelation 14:7).

Richard Spillman writes from Fircrest, Washington, where he studies and shares Scripture and the character of God, both as a professor at a Christian university and as a pastor of a church that helps meet the needs of the homeless.



Day 7: Rest



A Stanger Mile -

Condensed From the Fall 1999 Edition Vol. 6, No. 3

By Terry McComb

he predictable weekend ebb and flow of modern society fleeing the cities on Friday evening and returning Sunday evening appears to be an outward manifestation of a craving that the Creator etched into the design of life itself. The cycles that reveal the ups and downs of our daily lives have been known for some time as biorhythms, but research further points to a circaseptan (seven-day cycle) that has also been found in creatures other than humanity (such as dogs, monkeys, rats, and other organisms including plants).

Unfortunately circaseptan biorhythms can be difficult to document in people because major stressors and influences (like watching a late TV show or eating between meals) can divert our bioclock rhythms into a random, chaotic rollercoaster that may take weeks to reset back to normal.

& Worship

(AE)



German chronobiologists (ones who study time in life) call an environmental cue (such as daylight) that synchronizes biorhythms a *zeitgeber*, which literally means *time-giver*. The other half of the equation requires an internal genetically determined receptor that reacts to the zeitgeber and initiates the rhythm. While an external signal (zeitgeber) provides an interesting phenomenon for daily rhythms, there appears to be no obvious zeitgeber for a circaseptan (seven day) rhythm.

According to the fourth commandment, however, Scripture reveals the zeitgeber is the Creator Himself. This *rest* command found in Exodus 20:11 remains the only one that identifies its Author and the only one that gives a reason why it was given. "For [because] in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it." These few words, provided for God's people thousands of years after Creation, appear very similar to the Creation week's end in Genesis 2:3, "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." The seventh day of the Creation week reminds us of the time when God finished the Creation of heaven, earth, and sea. "Thus the heavens and the earth, and all the host of them, were finished" (Genesis 2:1). All creation was very good!

Then He capped a perfect week of active Creation with perfect rest. "And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done" (Genesis 2:2). The seventh day was sanctified by the Creator as His finishing touch to His creative work—just as an artist signs a painting as a statement of completion and authorship. All Creation is His, and the seventh day sealed this bond with a full day of unified rest and fellowship with all the birds, animals, and His children worshiping in a flawless environment.

Terry McComb writes from British Columbia where he is retired from pastoring yet still actively pursues a greater understanding of the Creator's will and design to share eternal truths with a hurting world.





Condensed From the Winter 2005 Edition Vol. 11, No. 4

By Alvin Franzmeier, DRel

God gave a sanctified day of rest at the end of the Creation week as a memorial to creation that was preserved among the Hebrews as a day to cease from work in order to remember God's creative work and to give thanks through worship. The original Hebrew terms help us understand the meaning of this blessing.

In the Hebrew language there are two words for the verb to bless: *Ashar* and *Barak*. *Ashar* is never used to speak of what God does; it always refers to what humanity does or desires. For example, *Ashar* speaks of a man congratulating or blessing another. *Barak*, on the other hand, speaks of God's blessing. *Barak* is used in Genesis 2 to speak of God blessing the Sabbath as a day to thank Him and to pray for continued blessings.

Consider this biblical example of God's blessing. "The Lord bless you and keep you; the Lord make His face shine upon you, and be gracious to you; the Lord lift up His countenance upon you, and give you peace.' So they [Aaron and sons] shall put My name on the children of Israel, and I will bless them" (Numbers 6:24–27). This put God's name upon the Israelites, which means the Lord claimed these people as His children; they *carried* His name. He would protect and bring them prosperity and peace. The full meaning of this blessing is now consummated in the Lord Jesus Christ, who came to bless all people.

As a memorial to His creation, the seventh day brought God's blessings to His faithful people. Unlike any other day in the Creation week, the seventh day was made holy. The Hebrew verb *to make holy* is *Qadash*, meaning to separate or set aside for God's purposes, to sanctify or hallow. God set the seventh day aside for His people to rest from their labor, to rejoice in His presence and providence, and to renew their relationships with one another. Vol. 25, No. 3



The Sabbath was always the final day of the week, the seventh day, because seven was a sacred symbolical word of power, relating to God and His sanctified day. In fact, the Hebrew word for seven is *Sheba*, a word related to Sabbath. Rest is a noun derived from a Hebrew verb *Nahat*, meaning to rest or settle down. For instance, God put Adam into the Garden of Eden. The Hebrew verb *Yanach* (to put) implies security, as well as rest. For Christians the most significant rest is not only what God designed on the seventh day of the Creation week, but it is the promised eternal rest, security, joy, and hope for all who trust in Jesus.

Alvin Franzmeier, DRel, writes from Spring, Texas, where he is retired from pastoring and has researched and authored a number of books.

Condensed From the Fall 2014 Edition Vol. 21, No. 3



By Bruce Cameron, JD

Genesis 2:3 clearly states that God blessed the seventh day and made it holy. What might God's holy stamp on the day have to do with rest? The Creator concluded there needs to be a time to reflect on one's work and to bask in the connection between the Creator and the created.

Why didn't God just create a huge monument on the earth as a memorial to Creation? Something, say, around five miles high, solid obsidian, with huge engraved golden letters saying, "Remember that I created the world!" In His infinite wisdom, God chose to secure a place in time that could not become eroded, weathered, or chiseled away through the millennia. Although various concepts of origins, especially evolution, have tried to drive a wedge between the Creator and the created, God's ways are brilliant. Think about it. Have you or the loved ones who helped bring you into this world ever forgotten your birthday? No, it is a special time worth remembering and celebrating.

So, if we believe that God is the Creator, then how should we respond toward His

CREATION ILLUSTRATED



amazing gift of Creation? We each have a vested interest in confronting any attempts to eradicate the memory of God as our Creator because the archenemy of the Creator wants more than anything to erase any acknowledgment of God as the Creator.

Assume you were kidnapped when you were five years old, and your kidnappers wanted to erase all knowledge of your parents from your mind by celebrating the date of your kidnapping instead of your birthday. How would you respond to this deception? Would you be sad if your true birthday were not celebrated when it came around each year?

Biblical evidence reveals that God feels strongly about not forgetting Him as our Creator or the celebration He sanctified. In Exodus 20:8–11 and 31:17 we are admonished to *remember* the seventh-day Sabbath of the Creation week, which clearly demonstrates that this time of worship and rest existed long before the Ten Commandments were given to Moses on Mt. Sinai.

Notice also that Exodus 31:17 says, "'It is a sign between Me and the children of Israel forever.'" But does that mean the Sabbath is solely a Jewish institution? Or, since the Creation took place a long time before the Israelites existed, is it saying that the Sabbath is a sign that God is the Creator to be worshiped by all who believe in Him?

To further understand why the seventh day of the Creation week applies to us today, we should ask what is meant by, "'The Sabbath was made for man, and not man for the Sabbath'" (Mark 2:27). Jesus clearly tells us that the Sabbath was made to benefit us and those around us who also need His rest. It is not some dry, useless regulation for us to keep.

Joining the Creator in His example to us is an act of faith as we weekly demonstrate that He is the Creator, the Authority, and the Redeemer of our lives. When we set everything aside and fully depend on Him, we show a largely self-reliant world that He actually reigns supreme yesterday, today, and for eternity. If there is a battle going on in your life over God's power and authority, why not decide today to show your allegiance to Him by fully embracing the Genesis account of the Creation week—including the seventh day that He sanctified and made holy?

Bruce Cameron, JD, writes from Chesapeake, Virginia, where he works as a law professor, as well as develops and distributes Bible studies with his son, Blake, through their Web site: www.GoBible.org. Vol. 25, No. 3



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Toasted Hazelnut Cheese Rounds

2 8 oz. tubs tofu cream cheese
1/4 C. dried cranberries
1/4 C. fresh basil, chopped
2 cloves garlic, crushed
1/4 tsp. garlic salt

1/2 C. hazelnuts, chopped mixed greens tomato wedges salad dressing

In a medium bowl fold into cream cheese the dried cranberries, basil, garlic, and garlic salt. Spoon cream-cheese mixture onto a sheet of wax paper. Roll the mixture into an oblong roll. Place in the freezer for a few hours until firm. Remove from freezer and remove wax paper. Place chopped hazelnuts on a large plate or cookie sheet and roll the cheese roll over them to coat. Slice into 1/2 inch slices and coat both sides with more chopped hazelnuts. Quickly brown in a hot skillet until nuts are lightly toasted. Serve warm on a bed of salad greens with a tomato wedge.

Delicata Risotto Delight

- 1 delicata squash, cut in rounds
 - 1 C. Arborio (risotto) rice
 - 2 C. pomegranate juice
 - 2 C. vegetable broth

1 onion, chopped 1 Tbsp. olive oil 1/3 C. pistachio nuts, chopped 1/3 C. pomegranate seeds

Slice delicata squash into 1-inch rounds and remove seeds. Place on baking sheet and bake at 350 degrees until tender, about 40 minutes. While squash is baking, saute chopped onion in olive oil until soft in a 3-quart heavy saucepan. Add Arborio rice and saute for 2 minutes. Add 1 cup of combined liquid (pomegranate juice and vegetable broth) at a time, stirring after each cup until liquid is absorbed. Stop adding liquid when the risotto is thick and creamy. Remove from heat and stir in pistachio nuts and pomegranate seeds. Arrange squash rounds on a platter and scoop a mound of risotto in the center of each delicata round. Sprinkle with more nuts and seeds and serve.

Apricot-Apple Kuchen

- 1 C. flour 1/2 tsp. baking powder 1/4 tsp. salt 1/4 C. sugar 1/2 C. margarine 1/4 C. flax gel egg replacer *
- 1 tsp. pure anise extract 1/4 C. dried apricots, chopped fine 1 green apple 2 fresh or canned apricots 3 Tbsp. sugar 1 tsp. anise seed, milled

Sift together the flour, baking powder, and salt. Set aside. In a large bowl, cream together margarine and sugar until light and fluffy. Beat in flax gel egg replacer and anise extract. Beat in the flour mixture and dried apricot bits. Spray 9-inch baking dish with food release. Spread dough with hands or spatula over the bottom and 1-inch up the sides of baking dish. Arrange apricots and apple slices in a spoke pattern over the dough. Sprinkle with sugar and milled anise seeds. Bake at 350 degrees for 35 to 40 minutes.

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CREATION CHARACTER-BUILDING LESSON



Tree of Life

The most amazing tree that ever grew on earth is the tree of life (See Gen. 2:9). It possesses supernatural power. To eat of this tree is to live forever. Imagine the flavor and the vigor its fruit contains. God gave it the power to perpetuate life. Man did not receive immortality in the beginning. It was conditional upon obeying God and continuing to eat of this incredible tree.

When our first parents sinned, God's first act was to remove from man this tree of life, "lest he put out his hand and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him out of the Garden of Eden ... and He placed Cherubim (angels) at the east of the Garden of Eden, and a flaming sword which turned every way to guard the way to the tree of life" Genesis 3:22-24.

Sometime before the flood God must have transferred the Garden of Eden to heaven because in the description of heaven in Revelation 22:1, 2 we read, "He showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, and each tree yielding its fruit every month. The leaves of the

tree were for the healing of the nations."

From our family tree of life we can trace our ancestors back to Adam and Eve. Because they partook of the tree of knowledge of good and evil, death has been passed on to every generation. But the way to the tree of life and immortality is still available through Jesus Christ, by "exceeding great and precious promises that by these we might be partakers of the divine nature" 2 Peter 1:4.

Promises of the Bible are as leaves of this amazing Tree. Studying and living by God's word is the way we now eat the leaves of the tree of life. Revelation 2:7 says "To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."

Overcomers again will eat from the same tree Adam and Eve once ate. "Blessed are those who do His commandments, that they may have the right to eat of the tree of life" Revelation 22:14. There will be a different fruit every month. Its leaves heal all nations of the redeemed. The power of this fruit will impart vigorous life that will never end.

Once again we will study nature as Adam and Eve. Angels will be our companions and Jesus our teacher. There He will explain to us His gospel according to a tree.

PRACTICAL PROJECT:

Draw a family tree of life. The fruit on this tree could be pictures of grandparents, uncles, aunts and cousins. The leaves on this tree could be bible promises that you claim for that family. Then photocopy and give them as Christmas or birthday presents.



This character-building lesson was excerpted from *The Gospel According to a Tree* book by Terry and Jean McComb. To order the complete book and others in their series, go to: www.CreationIllustrated.com.



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Creation Illustrated Coloring Contest for all ages—Enter the Creation Illustrated coloring contest by coloring in the above picture. You can even add other creatures, plants, etc.. Then scan or photograph your work and Email an attached jpeg to: coloring@creationillustrated.com (Deadline Dec. 1, 2018). Each entry MUST include your name, age, mailing address, phone number, and email address. Your work will be uploaded to our Web site and FaceBook page where family, friends, and others can vote for (Like) their favorite. Winners in age groups 6–11, 12–18, 19 and older will be chosen the first week of Dec.–from Fall edition pictures, the first week of March–from Winter edition pictures, the first week of June–from Spring edition pictures, and the first week of Sept.–from Summer edition pictures. First place winners will receive \$25, have their entry posted on our Website, and may be published in Creation Illustrated as space allows. For more details go to: www.CreationIllustrated.com

Creation Illustrated Coloring Contest



First Place ages 6–11 Saphira R., age 6, of Marble, North Carolina



Winners From the Summer 2018 Edition Character Building Lesson



First Place ages 12–18 Abigail N., age: 12, of Indianola, Iowa

First Place ages 19+ Hannah J., age 20, of Ava, Missouri

Here's how to enter the **Creation Illustrated Coloring Contest for ALL ages!** Color in the picture on the previous page from the Character-Building Lesson. You can even add other creatures, plants, clouds, etc. Then scan or photograph your work (maximum one per quarter) and email an attached jpeg to: coloring@creationillustrated.com (Deadline Dec. 1, 2018), Subject Line: Coloring Contest. Each entry MUST include your <u>name, age, mailing address</u>, phone number, and email address. Your work will be uploaded to our Facebook page where you and others can vote for (Like) any favorites. (No last names or contact information will be included in any postings.) Winners in age groups 6–11, 12–18, 19 and older will be chosen the first week of December from Fall edition pictures, and the first week of March from Winter edition pictures, the first week of June from Spring edition pictures, and the first week of September from Summer edition pictures. First place winners will receive \$25, have their entry posted on our Web site, and *may* be published in *Creation Illustrated* as space allows. For more details go to: www.CreationIllustrated.com

Creation Illustrated Photo Contest

Winners from Summer 2018 Submissions



First Place ages 12–18 (right)

Micah D., age 17, of Applegate, California, quoted Albert Einstein, "Look deep into Nature and then you will understand everything better." "'But ask the animals, and they will teach you, or the birds of the air, and they will tell you; or speak to the earth, and it will teach you, or let the fish of the sea inform you. Which of all these does not know that the hand of the Lord has done this? In his hand is the life of every creature and the breath of all mankind'" (Job 12:7–10, NIV).



First Place ages 6–11 (left)

Nathanael S., age 9, of Cookeville, Tennessee, quoted James 1:17 for this picture. "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows" (NIV).



First Place ages 19+ (left) Art R., age 73, of Berrien Springs, Michigan, wrote, "Even the overlooked and out-of-the-way nooks of God's creation are filled with beauty and wonder."

Here's how to enter the **Creation Illustrated Photo Contest for ALL ages!** Get creative with your camera in nature and email an attached jpeg (maximum one per quarter) to: photos@creationillustrated.com (Deadline Dec. 1, 2018), Subject Line: Photo Contest. Each entry MUST include your <u>name</u>, <u>age</u>, <u>mailing address</u>, <u>phone number</u>, <u>and email</u> <u>address</u> and one or two sentences on what your photo says about our Creator. Your work will be uploaded to our Facebook page where you and others can vote for (Like) any favorites. (No last names or contact information will be included in any postings.) Winners in age groups 6–11, 12–18, 19 and older will be chosen the first week of December from Fall submissions, the first week of March from Winter submissions, the first week of June from Spring submissions, and the first week of September from Summer submissions. First place winners will receive \$25, have their entry posted on our Web site, and *may* be published in *Creation Illustrated* as space allows. For more details go to: www.CreationIllustrated.com



STUDY GUIDE

for Creation Illustrated, Fall 2018 edition, Vol. 25, No. 3

This instructional guide is designed to help readers of all ages integrate practical spiritual lessons available through the study of God's handiwork. Studying nature will help lead individuals to a personal, awe-inspiring relationship with Jesus Christ, the Author of Creation.

I. The Creation Week—"Day 1: Light" story, pages 6-11

- 1. Does the first day of Creation begin with light or darkness? Why did God established this cycle before He created the sun? p. 8
- 2. List the different laws that God had to establish before He started to create light and separate light from darkness. p. 9
- 3. What does the mystery of iridescence teach us about God's greatest miracle and how we are to live? (See 1 Timothy 3:16 and Colossians 1:27.) p. 10

II. The Creation Week-"Day 2: The Firmament" story, pages 12-19

- 1. What insight does Paul's writing in 2 Corinthians 12:2 add to our understanding of why the Hebrew word for heaven is plural? What is a good explanation of this plural heaven? p. 14
- 2. Why are 2 Peter 3:5, 6 important verses for believing in Creation and the worldwide Flood? p. 14
- 3. What are the three predictions that help confirm or refute the pre-Flood atmospheric model? p. 16
- 4. What can people do to help change or calm their personal atmospheres? p. 18

III. The Creation Week-"Day 3: Land and Plants" story, pages 20-25

- 1. List some of the different natures/properties of water listed in Scripture. p. 22
- 2. What three items of creation provide a foundation upon which plant life can continue to feed? p. 22
- 3. What percentage of the US was once covered in prairie grasses? List some of their names. p. 24
- 4. List some ways grass manages to survive harsh environments. p. 25

For a Full Unit Study on The Creation Week go to: www.CreationIllustrated.com



IV. The Creation Week-"Day 4: The Sun, Moon, and Stars" story, pages 26-31

- 1. What does the psalmist reveal in Psalm 19:1-4? p. 26
- 2. Explain the main function of our moon. With what phase of the moon does each lunar calendar start? pp. 29, 30
- 3. List the three ways that "The heavens declare the glory of God." pp. 30, 31
- 4. Do today's astronomers still use the ancient names of stars? p. 31

V. The Creation Week—"Day 5: Sea Creatures and Birds" story, pages 34-39

- 1. What fish perform cleaning on other sea creatures? What spiritual lesson does this teach? p. 37
- 2. What does the psalmist say about the importance of musical expression and God's' creation? p. 38
- 3. Explain why most birds sing right before dawn. p. 38
- 4. What three factors determine how many types of songs a bird sings? p. 38

VI. The Creation Week—"Day 6: Animals, Creeping Things, and Humans"

story, pages 40-47

- 1. List some ways animals can teach us to better deal with trust and relationships. pp. 42, 43
- 2. What are some of the many important roles and resources insects provide for humans? p. 44
- 3. What is the most important feature of the creation of humans, and what does it establish? p. 46
- 4. List some unique abilities God gave to humans. pp. 46, 47

VII. The Creation Week—"Day 7: Rest and Worship" story, pages 48-53

- 1. What does the German word *zeitgeber* mean, and how does Exodus 20:11 relate to it? p. 50
- 2. What does the Hebrew word *Qadash* mean? What is the Hebrew word for seven? pp. 51, 52
- 3. How is a birthday similar to the weekly Sabbath?
- 4. Why do you think Jesus said, "the Sabbath was made for man, and not man for the Sabbath" (Mark 2:27)? pp. 52, 53



The Creation Illustrated Poetry Contest is open to poets ages 6–11, 12–18, 19 and **Ouarterly** older. Email a two to six verse biblical nature poem (maximum one per quarter) containing a spiritual lesson to: poems@creationillustrated.com. It MUST include your name, age, mailing address, phone number, and email address. Your poem Contest will be uploaded to our Web site and FaceBook page where people can view your work and vote (Like) for their favorite. Each quarter the winner in each age category will receive \$25. For more details go to CreationIllustrated.com and to view Winners from the Summer 2018 entries: Ruthann J., age 13, of Ava, Missouri; and Joseph Rehoboth K., age 19+, of Ghana, Africa.

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<section-header>



I wish I could go back to the days of Creation, When there was nothing but the black void of night. God desired something that would shine through the darkness. Then God spoke the command, "Let there be light."

I wish I could go back to the days of Creation, When God formulated a plan for the birth Of the creatures to dwell in the land and sea, The variety of species that would populate His earth.

I wish I could go back to the days of Creation, When God was conceiving and forming His plan, When He desired a likeness in His own image. Then He formed and created the first man.

I wish I could go back to the days of Creation, Back to a much simpler day and time, When man walked with God in a garden And peace and harmony reigned sublime.





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