

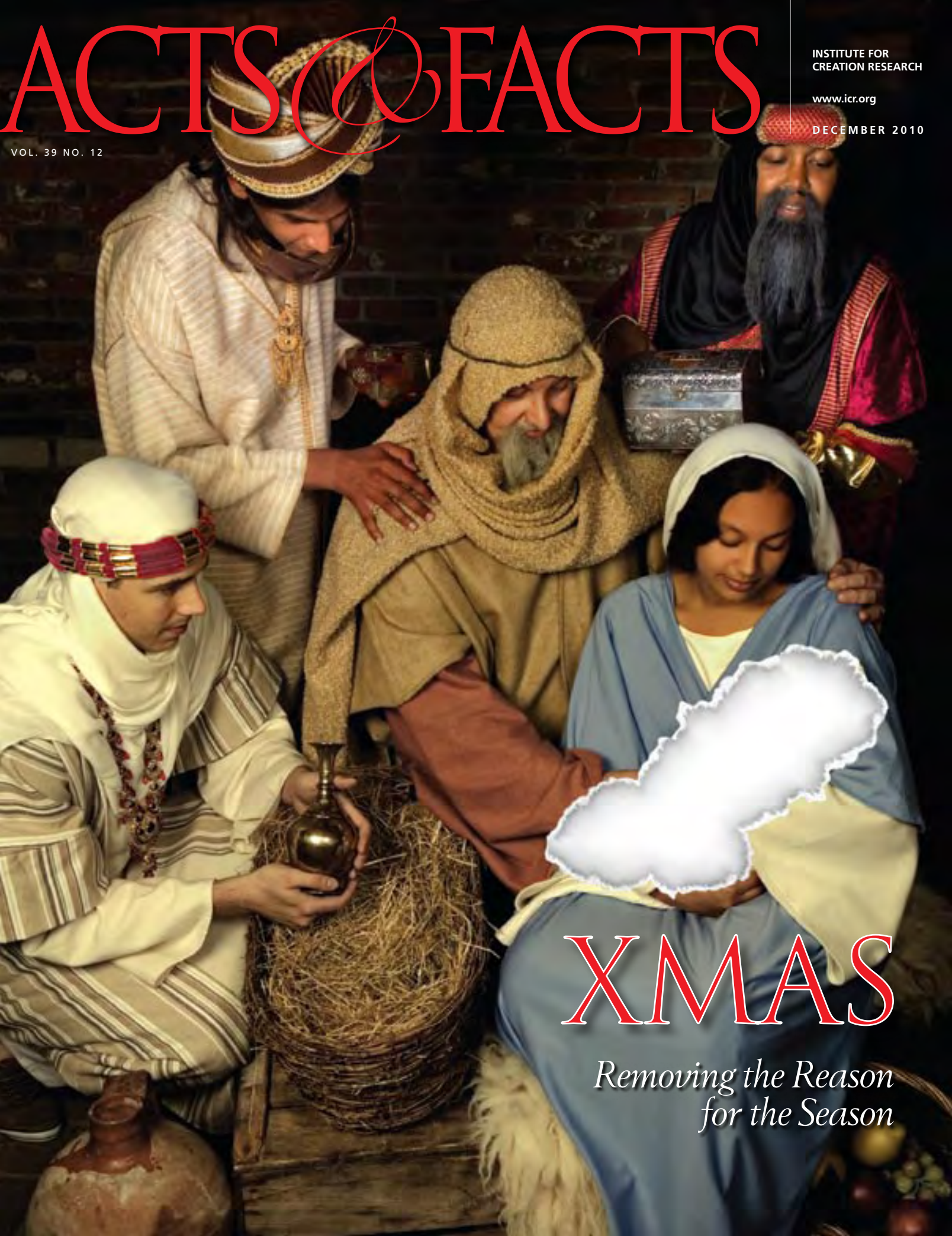
# ACTS & FACTS

INSTITUTE FOR  
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# XMAS

*Removing the Reason  
for the Season*

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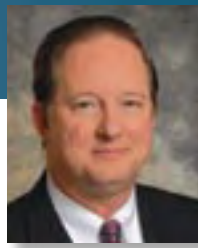


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## Stand Up! Stand Up for Jesus!

The October 31 sermon by Pastor Chuck Swindoll in Frisco, Texas, highlighted the life and work of Martin Luther, responsible in large part for the Protestant Reformation, of which all evangelicals are inheritors. Luther was convinced that the Roman church had drifted from the Scriptures—and thus into corruption—and that the common people desperately needed the Bible in their own language. His *95 Theses*, nailed to the door of the Wittenberg Church on October 31, 1517, put the Roman church authorities on notice and brought the issues of faith and Scripture to the forefront of religious life at a time when the world was very dark indeed. The point of Pastor Swindoll's sermon: there are times when Christians need to stand for truth, counting and accepting the consequences, regardless of the opposition they may face, and doing so in the power and for the glory of God.

It was a refreshing reminder on a day that much of the Western world has turned into a glorification of Satan and his demonic forces. The influence of evil in our post-modern culture has saturated every facet of our lives—the definition of marriage and sexuality; the removal of absolute moral standards from education, from business, and from our courts of law; and the casual acceptance of atheistic naturalism in public discourses. More disturbing, as Luther found, is the drift of the Church away from Scripture.

Dr. Albert Mohler, the keynote speaker at ICR's 40th anniversary banquet in Dallas, is a powerful voice in evangelicalism as he addresses the destructive influences of popular culture to-

day upon the moorings of conservative Christianity. Along with ICR, leaders like Dr. Mohler, Dr. Mac Brunson, Dr. John MacArthur, and others are standing, unafraid of the masses, shepherding the Church through the unwavering communication of biblical truth. Throughout our 40 years of ministry, ICR has counted on the friendship of men like these who resist compromise and seek to honor the Creator and His Word.

As we think of the birth of Jesus this month, we must remember that the Son of God not only created the world with great purpose, but that He also came to us to fulfill one grand purpose—the salvation of our souls. It's so clear in Scripture—from Genesis to Revelation.

So why do so many “Christians” and “churches” waver on the fundamental doctrines of the Bible? How can they deny God the power and might to create the world in six days? Why do they deny the detailed account of a flood that covered the entire world? When will they realize that they are treading on dangerous ground by turning God's inerrant and inspired Word into a supposedly flawed book of myths mixed with history?

When “the reason for the season” is torn away from the pages of the Bible, why should we be surprised that Christian teachers—some calling themselves evangelicals—describe God as an evolutionist? May God have mercy on them!

And may God grant us all a renewed determination to take and maintain our stand for the Creator and His holy Word.

**Lawrence E. Ford**  
EXECUTIVE EDITOR

## CONTENTS

- 4 XMAS  
*Henry M. Morris III, D.Min.*
- 6 Literature Review:  
Molecular Data and  
the Tree of Life  
*Nathaniel T. Jeanson, Ph.D.*
- 8 Fighting Over  
Furniture and Faith  
*James J. S. Johnson, J.D., Th.D.*
- 10 The Folly of Design  
without Purpose  
*Randy J. Guliuzza, P.E., M.D.*
- 12 An Ice Age in Yellow-  
stone National Park  
*Larry Vardiman, Ph.D.*
- 15 Creation with the  
Appearance of Age  
*John D. Morris, Ph.D.*
- 16 The Strange Meta-  
physical World of  
Evolution  
*Frank Sherwin, M.A.*
- 17 Doubts Raised about  
the “Goldilocks” Planet  
*Brian Thomas, M.S.*
- 20 Letters to the Editor
- 21 The Breadth and Depth  
of ICR Ministries  
*Henry M. Morris IV*

# XMAS

## *Removing the Reason for the Season*

THE DIFFERENCE BETWEEN THE ALMOST RIGHT WORD AND THE RIGHT WORD IS REALLY A LARGE MATTER—'TIS THE DIFFERENCE BETWEEN THE LIGHTNING-BUG AND THE LIGHTNING.

— MARK TWAIN<sup>1</sup>

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

S ometime during the last century (it is difficult to find an actual beginning), the word “Xmas” began creeping into public correspondence and advertisements. It was a little thing, hardly noticed by anyone, but it set the stage for a profound movement away from “Christ” in any public discourse. X is, of course, the universal symbol for the unknown.<sup>2</sup>

Quietly and unobtrusively at first, but rising to a crescendo of legal and governmental attacks against Christianity, the words and the symbols of the gospel message are being purged from open expression.

A steady drumbeat of lawsuits, threatening letters, and joint amicus briefs have been

generated by the American Civil Liberties Union (ACLU), the Americans United for Separation of Church and State (AU), and other national organizations such as the Freedom From Religion Foundation, pounding away at any semblance of the Christian message. The ACLU even has a separate unit dedicated to the fight for the “equal treatment” of all religions, euphemistically titled the ACLU Program on Freedom of Religion and Belief.

There are many examples that could be given, but here are just a few that have developed in the past three years.

The fight over the World War II memorial cross in the middle of the Mojave Desert is still being waged between the ACLU

and Congress. Meanwhile, someone has stolen the cross.<sup>3</sup>

The city of Avon Lake, Ohio, placed a sign in front of City Hall that read, “Remember Christ is in Christmas.” The AU objected and the city took it down.<sup>4</sup>

The Parks & Recreation Committee in Menominee, Michigan, was going to place a crèche in the band shell of a public park. The AU claimed this would violate the Establishment Clause and the committee built a “holiday display” instead that contained all of the “winter” symbols.<sup>5</sup>

Handel’s *Messiah* was performed in Holladay, Utah, during the Christmas season, for which the city provided a “discount” to the choral and orches-

tra for the use of government facilities. Strong letters were written to the city and the city leaders caved in. No more *Messiah* in city venues.<sup>6</sup>

A public school in Connecticut was using an evangelical chapel for graduation ceremonies. Some teachers, parents, and students complained that they were “forced” to view a large cross and hear music that spoke of Jesus and salvation. This was very “offensive” to them. The result: lawsuits and judgments declaring unconstitutional the use of “religious” venues for public school ceremonies.<sup>7</sup>

In human terms, the ACLU is large and successful, with over 500,000 members and dues-paying supporters, 200 staff attorneys, and offices in all 50 states. Other organizations, like the Freedom From Religion Foundation, are quite small, with fewer than 16,000 members. Texas has its own Texas Freedom Network that brags on its website that its 45,000 members have become a “trusted” source for all the major print and news networks in the nation.

All insist, of course, that they are “only” defending the Establishment Clause of the Constitution, and that all individuals are free to “worship” however they wish—just don’t try to do so on any public or government property.

President Barack Obama and Secretary of State Hillary Clinton have started using the term “freedom of *worship*” instead of “freedom of *religion*.” That small change has vast implications should those words signal a change in official policy. *Freedom of religion* implies your freedom to assemble, proselytize, and conduct your personal life in a manner reflective of your religious beliefs. *Freedom of worship* is and can be limited to mere personal and private expressions of religious beliefs, negating all public demonstrations of what one believes. Worship can be confined to a designated place—or restricted to one’s private thoughts.

Remember Mark Twain’s observation? “The difference between the almost right word and the right word is really a large matter.”

“Holiday” is the Anglicized form of “Holy Day.” The original meaning has been totally lost. “Holy” has nothing to do with our holidays. The term has come to mean “no work.”

We are conditioned to think of weekends as “regular holidays” and the “special holidays” as mere extensions of free time in which we can do pretty much whatever we want to do.

Halloween has been prostituted from the original All Hallows Eve in which one was supposed to prepare for worship the next morning on All Saints’ Day. Granted, the “eve” fairly quickly turned into sensual and mischievous license, since one was assured of confession and absolution the next day. Now, Halloween has become the most glaring promotion of wickedness and demonic representation imaginable—all in the name of “fun” and “celebration” and with absolutely no thought of seeking confession and absolution.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! (Isaiah 5:20)

*FREEDOM OF WORSHIP IS AND CAN BE LIMITED TO MERE PERSONAL AND PRIVATE EXPRESSIONS OF RELIGIOUS BELIEFS, NEGATING ALL PUBLIC DEMONSTRATIONS OF WHAT ONE BELIEVES.*

We were hardly out of Halloween (the advertisements for which began sometime in late September), mostly skipped Thanksgiving (which had little to do with any giving of thanks), before we rushed into the “winter holidays”—the secularized, sanitized, and commercialized version of Saturnalia, the pagan and sensual ritual of worshipping the winter solstice. In the words of a rather well-known slogan, “You’ve come a long way, baby.”

Christmas, even for many Christian families, has become more about the giving of gifts than the Giver of Gifts (James 1:17). Churches all across the country will host organ recitals and promote cantatas, dramatic extravaganzas, and musical productions that stress entertainment more than the eternal message of forgiveness, salvation, and the coming King.

May I humbly suggest that more of us need to spend time with our families teaching them the wonder and majesty of God’s incarnation. The first 14 verses of John’s Gospel need to be read to our children along with the

section in Philippians 2:5-11, in addition to the first three chapters of the Gospel of Luke.

Those of us who have positions of leadership in our churches or at our places of ministry should try to encourage our pastors and other leaders to keep a strong emphasis on the reason for Christ’s birth. All too often the baby Jesus is left cute and cuddly among the barn animals, smiling benignly up at the poor shepherds. Oh yes, we repeat the song of the angel chorus and tell of the wise men who came from afar to give the gifts of honor to the newborn king.

Please understand. The actual birth of Jesus was absolutely ordinary in every human way, even if the story is gripping in its emotion and wonder. The *miracle* was the conception. The *good tidings* were that God had become man to “save his people from their sins” (Matthew 1:21).

Please take the “X” out of Christmas.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (Isaiah 9:6-7) ●

#### References

1. Letter to George Bainton, October 15, 1888, solicited for and printed in Bainton, G. 1890. *The Art of Authorship: Literary Reminiscences, Methods of Work, and Advice to Young Beginners*. London: J. Clarke & Co., 87-88.
2. X has long been a mathematical symbol for an unknown variable. X later came into use as an abbreviation for the name Christ because it is the first letter of the Greek word Χριστός (“Christ”). To the vast majority of people in our culture, however, the X in “Xmas” would be completely meaningless, effectively removing the Reason for the season.
3. The Mojave Cross. Stanislaus Skeptics. Posted on stanskeptics.org August 8, 2009. See also Mojave Cross. Snopes.com. Posted on snopes.com July 2009, updated May 15, 2010.
4. Avon Lake. Americans United for Separation of Church and State. Posted on au.org May 5, 2009.
5. Menominee. Ibid. April 23, 2009.
6. Holladay. Ibid. October 26, 2009.
7. Connecticut Schools’ Plan to Hold Graduations in Church Is Ruled Unconstitutional. American Civil Liberties Union news release, May 31, 2010.

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



# Literature Review: Molecular Data and the Tree of Life

NATHANIEL T. JEANSON, P.H.D.

The ICR life sciences team is in the midst of the literature review phase of our new research venture that will examine the major unanswered origins biology questions.<sup>1</sup> Our current focus is on reviewing papers relevant to the first of our identified research questions, refuting the evolutionary tree of life.<sup>2</sup>

We are targeting our review specifically toward molecular-based (i.e., DNA-based), rather than anatomy-based, tree of life papers. Molecular-based classification is a more recent approach to taxonomy and is, in some ways, superior to the traditional method based on anatomy and physiology, for reasons we have detailed previously.<sup>2</sup> Since DNA is the genetic material that is passed from parent to offspring each generation, it provides a record of an organism's history and is, therefore, a potentially powerful tool for ancestry and classification studies.

Furthermore, there is a wealth of different types and catalogs of information present in an organism's DNA sequence, making DNA a very rich repository of data to utilize in taxonomy. Hence, evolutionists have been exploiting DNA as a means to explore the supposed evolutionary relationships across all forms of life, and we are presently evaluating these claims.

There are at least two approaches we could take to assess the validity of the molecular data used to support the evolutionary tree of life. First, we could gather and read every single tree of life paper published, learn the methods they use to build their trees from the molecular data, and then look for discrepancies and controversies amongst evolutionists themselves. The problem with this approach is that essentially all tree of life analyses are performed under the *assumption* of common ancestry. Hence, any controversies within the evolutionary field are inevitably debates over *ambiguities* in their conclusions *under the assumption of common ancestry*, not conflicts about the fundamental assumption. Hence, for us to focus on highlighting disputes over the tree of life amongst evolutionists leads to a weak creation apologetic, since this focus fails to address the core problem

of the errant underlying assumption.

Second, we could use the same raw data behind molecular tree of life studies and look for evidence of *discontinuity* within these data sets without making any assumptions of common ancestry. Though nearly all papers that publish new DNA sequence data attempt to make some contribution to the evolutionary paradigm, beneath these speculations are data that support the creation model. This focus on discontinuity is fundamentally different from highlighting debate over *ambiguity* under the assumption of common ancestry, and it permits discovery of conclusions that make for a superior creation-based apologetic. We are currently focusing on discovering discontinuity in our review of the tree of life literature and analysis of similar data sets.

Studying discontinuity at the DNA level may yield insights not only into the problems in the evolutionary paradigm, but also into the true ancestry of each creature under the biblical paradigm of created kinds.<sup>3,4</sup> Expect to read about our findings in future issues of *Acts & Facts*. ●

#### References

1. Jeanson, N. 2010. Literature Review: Simplifying the Research Process. *Acts & Facts*. 39 (11): 6.
2. Jeanson, N. 2010. New Frontiers in Animal Classification. *Acts & Facts*. 39 (5): 6.
3. Jeanson, N. 2010. Common Ancestry and the Bible—Discerning Where to Draw the Line. *Acts & Facts*. 39 (6): 6.
4. Jeanson, N. 2010. The Limit to Biological Change. *Acts & Facts*. 39 (7): 6.

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



## ICR EVENTS

## ■ DECEMBER 7

Farmers Branch, TX  
 Metroplex Institute of Origin Science  
 (J. Morris) 972.293.6891

## ■ DECEMBER 12

Meridian, ID  
 Treasure Valley Baptist Church  
 (J. Morris) 208.888.4545

For more information on these events or to schedule an event, please contact the ICR Events Department at 800.337.0375 or [events@icr.org](mailto:events@icr.org).

## ICR CELEBRATES 40 YEARS



On October 7, the Institute for Creation Research held a special banquet in honor of its 40 years of ministry. Over 400 people gathered at the Hilton Dallas Lincoln Centre to celebrate God's marvelous provision for the work of ICR during the past four decades, as well as to look forward to the opportunities that lie ahead for ICR to share the message that God's Word is accurate, authoritative, and completely trustworthy in all that it conveys.

Dr. Henry Morris III, CEO of the Institute for Creation Research, served as Master of Ceremonies for the evening. The banquet opened with a special video message from Ken Ham, president/CEO of Answers in Genesis, in appreciation of ICR's vital role in the creation science movement. Senior Pastor Robert Jeffress of First Baptist Dallas led the assembly in prayer, and then the attendees enjoyed the delicious meal prepared by the Hilton staff.

A video montage honored the life of ICR's founder, Dr. Henry M. Morris, beginning with the prayer of evangelist R. A. Torrey over the infant Henry that he would become a faithful warrior for the King and that God would use him in a mighty way. And God did indeed honor that prayer, for the child grew up to become the father of the modern creation science movement, co-authoring *The Genesis Flood* in 1961 (as well as authoring many other books both before and after) and found-

ing the Institute for Creation Research in 1970. The video traced Dr. Morris' legacy through the initial ministry of ICR (with special insights provided by Dr. John Morris), the work being done today, and plans for future opportunities to proclaim God's truth in science and beyond.

During the banquet, guests were treated to the music of The Heritage Quartet, who blessed the gathering with close harmonies and a profound worship of the Creator in song. Dr. R. Albert Mohler, Jr., president of Southern Baptist Theological Seminary, delivered a dynamic keynote speech. In a message titled "Maker of Heaven and Earth: Why Creation Is a Gospel Issue," Dr. Mohler presented a compelling case for the integrity of the Word, the importance of belief in its authority, and the desperate need of today's world to turn to God's truth.

Dr. Morris III then offered a brief overview of ICR's current work in the areas of research, education, and communication. The ICR life sciences team is making strides in its important research into biological origins, the School of Biblical Apologetics has entered its second year, and the Communications and Events Departments are reaching countless people through their publications and seminars, as well as providing vital help to Christian and homeschool teachers through ICR's *Science Education Essentials* curriculum supplements. This memorable evening was then closed in prayer by ICR Board Member Dr. Mac Brunson, the senior pastor of First Baptist Church, Jacksonville, Florida.

A special DVD is being prepared that will include the video tribute, Dr. Mohler's stirring talk, and a special presentation by Dr. Morris III regarding ICR's accomplishments, current work, and exciting plans for the future, as well as other features. You won't want to miss this. Look in upcoming issues of *Acts & Facts* for more details. ●

# Fighting Over Furniture and Faith

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

America's evolution-creation controversy is like a lawsuit over a probate estate. The evolutionists are "contesting the will" of the founding fathers of modern science, but so far they are only winning the estate's furniture—as an example from Puritan New England will illustrate.

Inside the competitive arena of biblical creation apologetics, this outcome might appear to be a loss for the creationists—but it actually isn't, according to biblical standards. Why? Because real "winning" is defined by God's values, not by man's. Therefore, biblical apologetics must prioritize honoring God and His truth much more than achieving victory in man's political games. This axiological principle relies on 1 Peter 3:15. In other words, sanctifying the Lord God comes first and "winning a case" with inquirers comes second, as was noted in a previous article:

Apologetics is more about honoring God than winning an argument. Scripturally speaking, the main purpose of apologetics is not to "win a case" like a litigator, because the "jury" may be hopelessly corrupt or distracted. Rather, apologetics is primarily a science for honoring the Lord by carefully studying and then accurately communicating His revealed truth (biblical, scientific, historical, etc.), especially those truths that are questioned or opposed or misrepresented, ultimately trusting God to accomplish His good with the truths communicated.<sup>1</sup>

With that reminder, consider the parallel between New England's Puritan churches and the politics of America's scientific community.



## Contesting the Will of the Founding Fathers of Puritan New England

A review of the probate court records of the Puritan settlers can provide interesting insights into the lives of those brave pioneers. Some of the Puritan settlers in Massachusetts and Connecticut, for example, came to these shores with valuable property items, such as silverware and pewter vessels, weapons, tools, clothing, various kinds of family heirlooms, and (of course) personal copies of the Geneva Bible—the Holy Bible in their common English tongue.

However, their legacies were not limited to physical possessions. The Puritans, like their

Pilgrim counterparts in Plymouth, came with a profound faith in Jesus Christ and unwavering trust in the Holy Bible as God's authoritative Word, intangible treasures that they shared as a legacy for future posterity.

Thus, when the first generation of Puritan colonists departed this earthly life, they left an inheritance of two kinds: physical possessions and intangible faith. Some of their successors took the possessions, but ignored the faith. Conversely, some people became heirs to the Puritans' biblical faith, yet received little or nothing of the Puritans' physical effects.

This "probate estate" scenario, with the partitioning and distribution of Puritan legacies, is also illustrated in the histories of some Puritan churches. All too often, within a few generations the Puritan-established congregations strayed from the spiritual legacy of their founders, drifting away from bibli-



cal basics such as the Bible's teaching that God is a Trinity—Father, Son, and Holy Spirit.

After a Puritan congregation acquired a number of anti-Trinitarian congregants (i.e., "Unitarians"), that congregation would experience an internal crisis of identity. This led to a theological showdown, formally executed by a congregational vote. A typical outcome would be a church split. The biblical Trinitarian minority, who lost the church vote, would withdraw from the Unitarian majority and start a new Trinitarian church somewhere down the road. When these church "divorces" occurred, the Trinitarians would remark, "They kept the furniture, but we kept the faith."<sup>2</sup>

### Contesting the Will of the Founding Fathers of Modern Science

Like the turbulent tourney over who got what of the Puritans' legacy, the founders of modern science left a legacy that has two separate groups of heirs. Although it is "beyond genuine dispute" (to use the federal evidence standard of Fed.R.Civ.P. Rule 56) that the ranks of these founders were overwhelmingly dominated by Bible-revering Christians,<sup>3</sup> the legacies of those godly science pioneers have been partitioned and distributed into two very different categories of heirs, some of whom are creationists and others evolutionists. (The latter group is a mixed bag of theistic evolutionists, like BioLogos founder Francis Collins, and atheistic evolutionists, like Richard Dawkins).

Thus, the pioneering discoveries and analytical legacies of the founding fathers of modern science—Sir Isaac Newton, Johann Kepler, John Ray, Robert Boyle, William Herschel, Michael Faraday, Jedidiah Morse, Matthew Maury, Lord Kelvin, Conrad Gessner, Alexander Graham Bell, George Washington Carver, etc.—have been "inherited" by scientists as diametrically distinct as evolutionist Linus Pauling (the biochemist who championed Vitamin C) and biblical creationist Raymond Damadian (the M.D./engineer who invented the medical MRI).

Consider how modern scientists have partitioned the scientific legacy of these founding fathers: Who kept the furniture? Who kept the faith? Who got the better inheritance? For the most part, the evolutionists have inherited the sociopolitical "furniture" of the scientific community.

But the tactics used to do so have involved an unreasonably high price—ideological commitment to a "primordial soup" mythology, comparable to the high price that Esau once paid for a bowl of real soup. (To get this food, Esau traded away the Messianic-line birthright. This was an intangible inheritance of immeasurable worth, but Scripture says he "despised" it.<sup>4</sup>)

Like Esau, evolutionists have traded away the biblical faith of the founding fathers of modern science, keeping only the sociopolitical furniture and furnishings. Colleges founded by biblical creationists (such as Harvard, Yale, and Princeton) are now wholly owned and operated by evolutionists. Meanwhile, biblical creationists routinely find themselves out-voted, ostracized, and ousted from the institutions and opportunities established by the founders of modern science.

ICR's recent litigation in Texas illustrates how even *privately*

*funded* higher education can be politically stymied—even by *outsiders*—if educators dare to express a biblical creation viewpoint through a science education degree program. This disinheritance of privately funded science education programs is something new. (Unlike prior court battles involving creationist viewpoints in contexts involving *public funding*, there is no Establishment Clause excuse for censoring *private* education that offers graduate education from a creationist viewpoint.) A federal judge in Austin ruled that such government-imposed viewpoint discrimination is allowed because teaching a genuinely theistic view of natural science was deemed (he opined) to be "religion," not "science."<sup>5</sup>

Consequently, despite ICR's expert witness affidavits (by ICR science experts such as Dr. John Morris, Dr. Steven Austin, Dr. Randy Guliuzza, Dr. Charles McCombs, Dr. Nathaniel Jeanson, Dr. Patricia Nason, Professor Frank Sherwin, etc.), plus evidence that real-world scientists are sometimes ICR-affiliated biblical creationists (such as Dr. Raymond Damadian), the federal judge ignored these evidences as "irrelevant," thereby bypassing the usual evaluation process that occurs with an evidentiary trial on the merits. ICR's lawsuit put "the system" on trial regarding academic freedom. That system could have *tolerated* a creationist viewpoint in private education, but it chose to do otherwise.

So, ICR has lost the legal right to offer its viewpoint-distinctive creationist teachings in a Master of Science in Science Education program, while ICR may (and now does) offer its viewpoint-distinctive creationist teachings through its Master of Christian

Education in Biblical Education and Apologetics program, which is now in its second year.<sup>6</sup>

Despite losing some valuable "property" in the litigation, ICR has (by God's grace) stood its spiritual ground, refused to compromise with old-earth mythology, and has kept the faith.

And, as noted above, 1 Peter 3:15 teaches us that biblical apologetics is much more about sanctifying the Lord God than merely winning an argument (or a lawsuit), because faithfulness before God is worth much more. ●

#### References

1. Johnson, J. J. S. 2010. Understanding Effective Biblical Apologetics. *Acts & Facts*. 39 (4): 8-9, quoting and explaining 1 Peter 3:15.
2. See, e.g., First Parish Unitarian Universalist Church of Scituate, Massachusetts, established in 1634. This Puritan-founded church's website describes historic furniture it contains and reports that its Trinitarian-versus-Unitarian split occurred on April 29, 1825, with the splitting faction becoming the First Trinitarian Church of Scituate later that year. "Conflicts between the orthodox and liberal factors became intense.... This time the departing members of the congregation stayed close at hand, removing themselves around the corner to establish the First Trinitarian Church of Scituate in 1825. As one wag put it, 'the Trinitarians kept the faith, while the Unitarians kept the furniture.'" Our History, posted on [firstparishscituate.org](http://firstparishscituate.org), accessed October 14, 2010.
3. See Morris, H. M. 1988. *Men of Science, Men of God: Great Scientists Who Believed the Bible*. Green Forest, AR: Master Books. See also Dao, C. 2009. *Thinking God's Thoughts After Him: Great Scientists Who Honored the Creator*. Dallas, TX: Institute for Creation Research.
4. Genesis 25:34. Note that Hebrews 12:16 describes Esau's temporal values as "profane."
5. *Institute for Creation for Research Graduate School v. Texas Higher Education Coordinating Board*, 2010 WL 2522529 (W.D. Tex.—Austin 2010) (erroneous naming of plaintiff in the original). Revealingly, the legal phrase "academic freedom" was never used anywhere within the judge's 39-page ruling.
6. For more information about ICR's School of Biblical Apologetics, visit [www.icr.org/soba](http://www.icr.org/soba).

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



A construction contractor struggling to prevent a failed project criticized his designer as “flying by the seat of his pants,” meaning that he was simply making up stuff as the project progressed. Projects that lack clearly defined purpose or key design objectives generally fail. Purpose and design are inseparable.<sup>1</sup> Only a foolish architect would propose a project devoid of purpose. So it is astounding how explanations of nature’s design by evolutionary theorists—a career field that never designs anything—not only intentionally decouple purpose and design, but are presented as something to boast about.

That thinking by evolutionists was predictable. According to Romans 1, nature’s design is so clear, so obvious, and so understandable that people of all ages in all cultures can easily see the Lord’s “eternal power and Godhead.” The one who actively suppresses this truth becomes a God-denier, an act that leaves him “without excuse.”

The Bible adds another valuable insight that is useful in any conversation about the origin of nature’s design. Truth suppressors who profess themselves to be wise actually become fools. One certain reality is that evolutionary explanations of nature’s design will invariably be foolish—they cannot escape this—and everyone else just needs to be mindful to look.

Is it possible to know where a conversa-

tion will end up—without fail—right from the beginning? Yes. This useful assurance will help believers who worry that evolutionists will produce a “killer” explanation that crushes creationist thinking. *True* evolutionists *must* deny purpose in nature. Since design and purpose are inseparable, they violate this principle at their peril. Just as purposeless construction projects fail, evolutionary thinking forces failed scientific explanations—leaving only incoherent or mystical stories.



### The First Step to Incoherence: Deny Nature’s Purpose

The Accreditation Board for Engineering and Technology states that “engineering design is the process of devising a system, component, or process to meet desired needs. It is a decision-making process (often iterative), in which the basic science and mathematics and engineering sciences are applied to convert resources optimally to meet a stated objective.”<sup>1</sup> The centrality of purpose to design is emphasized twice. Purpose initiates design processes, and designs are constrained to meet the purpose.

Evolutionists choose not to accept nature’s purpose since purpose affirms intent, willful decisions, or other attributes of personality, and only God is big enough to implement a purpose for earth. Thus, evolutionists *must* eschew “teleology,” the study of purpose in na-

ture. But the purpose-recognition instinct is so strong, biologists struggle to escape it. Evolutionist David Hanke complained:

Biology is sick. Fundamentally unscientific modes of thought are increasingly accepted....[T]he heart of the problem is that we persist in making (literally) sense of a world that we know to be senseless by attributing subjective values to the objects in it, values that have no basis in reality.... [I]t is no longer acceptable to think of biological objects as having any purpose because the overwhelming consensus of scientific opinion is that they were not designed and built by a Creator (a mental construct necessary to inject a human sense of purpose into existence) with purposes in mind for them. Instead we believe (I’ll put that as strongly as I can) they are products of Darwinian evolution.<sup>2</sup>

For evolutionism, design must somehow arise from mindless properties of matter. The belief that nothing exists outside of matter is called “materialism.” Would evolutionists persist in this mindset unfazed, even knowing that excluding purpose is toxic to sensible explanations? It seems so. Evolutionary authority Richard Lewontin is candid about this materialistic implication:

We have a prior commitment, a commitment to materialism...we are forced by our *a priori* adherence to material causes...that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is an absolute, for we cannot allow a Divine Foot in the door.<sup>3</sup>

# The Folly of Design without Purpose

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



## Learning a Short Example

Do evolutionists really maintain explanations that are “counter-intuitive” and “mystifying to the uninitiated”?

Explaining the universe’s origin, cosmologist Stephen Hawking says:

Because there is a law such as gravity, the Universe can and will create itself from nothing. Spontaneous creation is the reason there is something rather than nothing, why the universe exists, why we exist....It is not necessary to invoke God to light the blue touch paper and set the Universe going.<sup>4</sup>

Another theorist detailed why Hawking’s views are plausible:

Then there’s the idea of inflation, which predicts that an extremely tiny region of space can blow up into a universe-sized domain. Modern cosmologists believe that inflation, once it starts, can keep going forever, continually creating new “pocket universes” with different conditions in each one.<sup>5</sup>

Theoretical physicist Lawrence Krauss adds:

So if we can explain a raindrop, why can’t we explain a universe? Mr. Hawking based his argument on the possible existence of extra dimensions—and perhaps an infinite number of universes, which would indeed make the spontaneous appearance of a universe like ours seem almost trivial.<sup>6</sup>

In biology, the National Academy of Sciences solved the origins dilemma for how molecular machines got all of their parts at the right time and place:

We proposed that simple “core” machines were established in the first eukaryotes by drawing on pre-existing bacterial proteins that had previously provided distinct functions. Subsequently, and in a step-wise process in keeping with Darwinian evolution, additional modules would have been added to the core machines to enhance their function.<sup>7</sup>

Evolutionist Kathryn Applegate of BioLogos joins in: “The bacterial flagellum may look like an outboard motor, but there is at least one profound difference: the flagellum assembles spontaneously, without the help of any

conscious agent.” Acknowledging that “the self-assembly of such a complex machine almost defies the imagination,” she justifies shrugging off this difficulty since “natural forces work ‘like magic.’”<sup>8</sup>

Then there’s natural selection’s clever abilities to evolve systems: “The discovery that the hemoglobins of jawed and jawless vertebrates were invented independently provides powerful testimony to the ability of natural selection to cobble together similar design solutions using different starting materials.”<sup>9</sup> Or how humans inherited basic parts of their nervous system from sponges: “Evolution can take these “off-the-shelf” components and put them together in new and interesting ways,” said study leader Kenneth Kosik....Other genes would also have had to evolve or to have been co-opted to create complex nervous systems, such as our own.”<sup>10</sup>

After studying a pivotal fossil, Britain’s top science journal explained its evolutionary ancestry:

This forces us to infer much longer ghost lineages for tetrapods and elpistostegids [lobe-finned fish] than the body fossil record suggests....(Ghost lineages are those that must have existed at a particular time, according to the phylogeny, but which are not represented by fossils at that time.)<sup>11</sup>

What about humans? In jocular evolutionary speculation, Oliver Curry expects future genetic-based classes of humans will emerge:

People would become choosier about their sexual partners, causing humanity to divide into sub-species....The descendants of the genetic upper class would be tall, slim, healthy, attractive, intelligent, and creative and a far cry from the “underclass” humans who would have evolved into dim-witted, ugly, squat goblin-like creatures.<sup>12</sup>

Evolutionary theorists appear to build one incoherent or mysterious explanation upon another—an “uninitiated” contractor might be tempted to conclude that they are flying by the seat of their pants.

## Pulling It All Together

The best explanation for design remains the main issue. Is it real or only apparent? True

evolutionary explanations for apparent design must separate two things that cannot be disconnected: purpose and design.

Should Christians feel threatened by a foolish worldview that inevitably produces counter-intuitive explanations that appeal to an infinitude of self-creating universes where an unobserved force—natural selection—coopts discrete, off-the-shelf molecular parts and cobbles together complex machines that self-assemble like magic, eventually emerging, after a long trail of ghost lineages, as organisms which, by the year 3000, will give rise to dim-witted goblins coexisting with their cousins—genetically superior attractive humans?

“Why don’t you believe in evolution?” A totally rational response is: “Explanations that assert that the diversity of life on earth is the outcome of a blind purposeless process are ridiculous. I have no desire to engage in self-delusion that the exquisite features of design seen in nature are all an illusion. A far better explanation is that the Lord Jesus Christ created each kind of organism with inherent capabilities to diversify in order to fill environments on the earth...which they do remarkably well.” ●

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## Introduction

Yellowstone National Park holds the distinction of being the first national park in the United States and in the world. It exhibits magnificent geological features such as a 30-mile-diameter volcanic caldera; myriads of geysers, including Old Faithful; and a major community of large animals such as deer, elk, moose, and bear.

What many visitors to Yellowstone do not realize, however, is that it also contains latent evidence of massive amounts of ice that filled the basin of Yellowstone Lake to a depth of over 3,000 feet, and glaciers that flowed from the high elevations in the park northward into Montana along the Yellowstone River and southward into the Snake River at the foot of the Tetons. These glaciers are conventionally thought to have been present hundreds of thousands of years ago during several ice ages, the last of which reached its peak about 18,000 years ago. However, if one accepts the literal biblical chronology that the age of the earth is only six to ten thousand years old, how is it possible for ice to have filled the basins and valleys of Yellowstone in such a short time?

I reported in an earlier issue of *Acts & Facts* about numerical simulations of glacier growth in Yosemite National Park from a storm called the Pineapple Express.<sup>1</sup> The storm picked up moisture from warm sea-surface temperatures in the Pacific Ocean after the Genesis Flood and doubled or quadrupled the precipitation in the park at warmer sea-

surface temperatures. Enhanced snowfall and greater frequency of storms during the Ice Age explained the glaciation in the Sierra Nevada from a young-earth perspective. Glaciers thousands of feet thick would have readily developed in hundreds of years following the Flood.

Wesley Brewer and I completed additional simulations for other storms in Yosemite National Park that confirmed the original findings.<sup>2,3</sup> We found that the major type of storm that appears to have contributed the most to the glaciations during the Ice Age was a deep upper-low type of storm. We then proceeded to conduct simulations on three other storms for Yellowstone National Park.<sup>4</sup> The reason for conducting similar studies in Yellowstone was to determine if warm sea-surface temperatures in the Pacific Ocean would also cause glaciation in mountains farther north and inland from the coast.

The basic mechanism that was proposed to form glaciers in short periods of time was a warm ocean heated by the events of the Genesis Flood.<sup>5</sup> Geologic work done during the Flood is believed to have transferred heat from magma in the mid-ocean ridges on the sea floor to the ocean. A warm ocean would have produced a giant “El Niño” effect—increased evaporation over the ocean and more transport of moisture over land to be condensed as precipitation on the mountains. The case studies done in Yosemite and Yellowstone National Parks confirmed this theory.



# An Ice Age in Yellowstone National Park

LARRY VARDIMAN, P.H.D.

### The Continuous Zonal Flow Storm

Of the three types of storms simulated in Yellowstone National Park, the type that moves rapidly from west to east across the Northwest and the northern Rocky Mountains was found to be the primary contributor to glacier growth. It is common for the polar jet stream to move southward from Canada and strengthen during winter, producing a series of rapidly moving, small-amplitude waves in the jet stream with associated surface storms that move from the Pacific Ocean across the North American continent.

During the Ice Age, the jet stream is thought to have been located across central California.<sup>6</sup> Each storm moving with the waves in the jet stream typically lasted about 24 hours in a given location and precipitated a moderate amount of rain or snow. However, the cumulative effect of many such storms augmented with moisture from a warm ocean can rapidly grow glaciers at high elevations in Yellowstone National Park. Other types of storms such as the Gulf of Alaska low and the plunging western low can produce more precipitation during each storm and can last longer, but their frequencies are typically much less.

A ten-day series of zonal flow storms during the Christmas holidays of 2005-2006 was simulated with the National Center for Atmospheric Research's mesoscale Weather Research and Forecasting (WRF) model.<sup>7</sup> The storm period was validated using observed sea-surface temperatures (SST) in the Pacific Ocean. Then the sea-surface temperature was artificially set in the model to six prescribed temperatures between 32°F and 113°F to determine the effects of a warm ocean.

Figure 1 shows an example of the total accumulated precipitation in millimeters over the ten-day period for a sea-surface temperature of

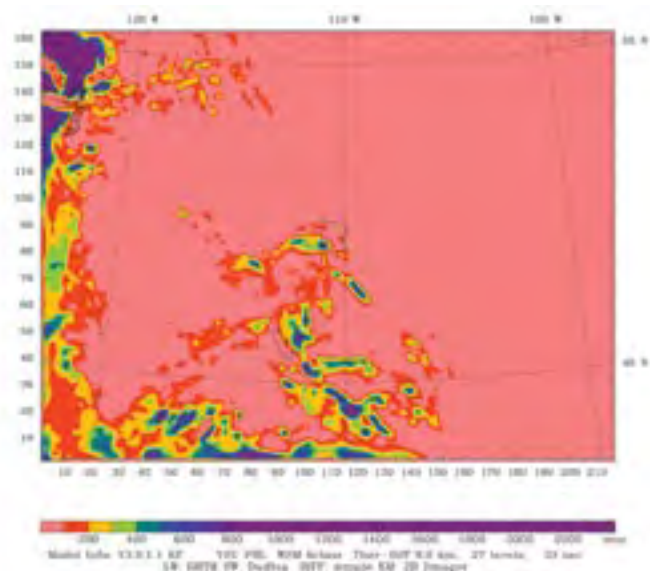


Figure 1. Total continuous zonal flow storm precipitation for SST = 40°C (104°F). East/west and north/south distances are in number of grids 9 km (5.6 mi) each for a total of 1,174 mi east/west and 895 mi north/south. Run time: 10 days.

104°F. Note that the boundary of Yellowstone National Park is shown in the center of the figure near 44°N and 114°W and the Great Salt Lake is shown near 41°N and 112°W. The West Coast near Seattle is shown in the upper left-hand corner of the figure. The total accumulated precipitation over the ten-day period is displayed in millimeters of equivalent liquid precipitation in various colors according to the legend at the bottom of the figure.

The main region of precipitation in and around Yellowstone National Park occurred along the continental divide, which runs north-westward from Colorado along the Wind River Range in Wyoming and through the southwest corner of the park. Farther south, a region of moderate precipitation occurred along the Wasatch Mountains in eastern Utah and along the mountains of southern Utah and northern Arizona near Grand Canyon. The heaviest precipitation for this series of storms occurred over the Pacific Ocean and along the West Coast. The magnitude of precipitation in the park reached about 40 inches (~1,000 mm) and about 80 inches (~2,000 mm) over the ocean.

Figure 2 shows the accumulated WRF model precipitation for the continuous zonal flow storm in Yellowstone National Park as a function of simulation time and sea-surface temperature. Precipitation accumulated more rapidly for the warmest sea-surface temperatures, somewhat similar to what Brewer and I reported for Yosemite National Park.<sup>2,3</sup> The increased accumulation rates at the warmer temperatures were expected, since the rate of growth of snow in clouds and the formation of precipitation are governed by a strong function of sea-surface temperature. However, in Yellowstone, the accumulation rate is a complex function of temperature, which indicates that some other factor is also important. Brewer and I suggested that convection over the Pacific Ocean and along the West Coast and sinking air over the intermountain region modified this relationship.<sup>4</sup> Only at the warmest sea-surface temperatures,

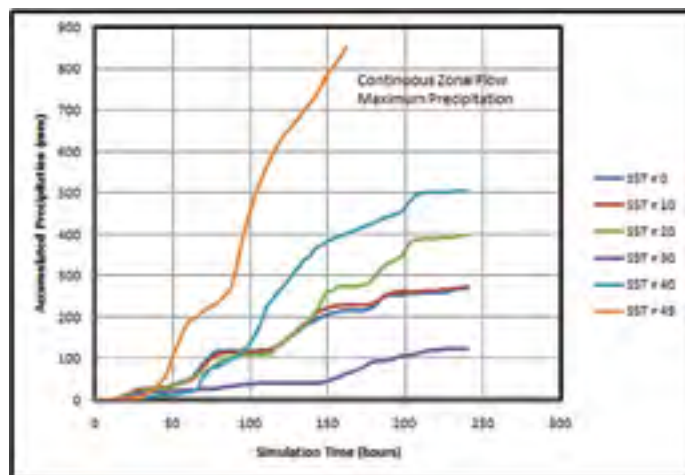


Figure 2. Accumulated WRF model precipitation for the continuous zonal flow storm in Yellowstone National Park as a function of simulation time and SST.

above about 86°F, does the strong function of sea-surface temperature dominate.

There are several important consequences to these dual driving forces on the accumulation of precipitation during the Ice Age: 1) storms crossing the coastline and mountain barriers close inland would produce high accumulation rates that are strongly proportional to sea-surface temperature; 2) storms crossing the intermountain region would produce high accumulation rates on mountain barriers for sea-surface temperatures warmer than about 86°F; 3) accumulation rates on mountain barriers more than a hundred miles inland from the coastline would be reduced somewhat for cooler sea-surface temperatures; and 4) precipitation would be greatly depressed in valleys and on plateaus inland from the coastline and downwind of mountain barriers.

The reduction of precipitation downwind of mountain barriers occurs today along and downwind of the Sierra Nevada and the Rocky Mountains and is known as the *rain shadow effect*. However, during the Ice Age this effect would have been even greater. It may have led to the hypothesized ice-free region between the Cordilleran ice sheet along the coastal mountains of British Columbia and North America, and the Laurentide ice sheet of central Canada. This ice-free corridor has long been believed to have been the path that Ice Age man used to migrate southward on the North American continent from Beringia to Central and South America. These simulations appear to support this view of conditions during a rapid ice age.

### Increased Glacier Growth

Figure 3 shows glacier depth as a function of precipitation rate and frequency of storms in Yellowstone National Park. Notice that glacier thickness is a function of precipitation rate, frequency of storms, and the length of an ice age. The blue oval represents a region of average conditions that likely occurred during an ice age with a warm ocean. Since precipitation rate is a function of sea-surface temperature and storm frequency is a function of the location of the jet stream, it appears that the presence of glaciers in Yellowstone National Park during the Ice Age can easily be explained by warm sea-surface temperatures and a more southerly position of the jet stream. Glacier depth could

have easily exceeded about 3,000 feet per century.

### Conclusions

Glaciers thousands of feet thick could have readily developed in the mountains in and around Yellowstone National Park during the hundreds of years following the Genesis Flood. Glaciers filled Yellowstone Lake, topped many of the mountains, and flowed down the canyons and valleys in and around Yellowstone. The glaciers in Yellowstone were estimated to be a minimum of 3,000 feet thick for sea-surface temperatures warmer than 86°F over the period of a century.

Precipitation in the intermountain valleys and plateaus decreased significantly in the simulations, magnifying the difference in precipitation between the mountains and the valleys. This “rain shadow” effect not only occurred downwind of mountain barriers, but also within a hundred miles or so of the coastline. The cause for this effect was hypothesized to be increased convection and rising motions over the ocean, with descending motions inland. These model results support the theory that an ice-free zone extended from north to south in western Canada and the northwestern United States, separating the Cordilleran and Laurentide ice sheets and allowing Ice Age immigration from Beringia to Central and South America. The difference from the conven-

tional theory is that this happened in just a few hundred years after the Genesis Flood because of the extreme precipitation rates caused by the warm oceans. ●

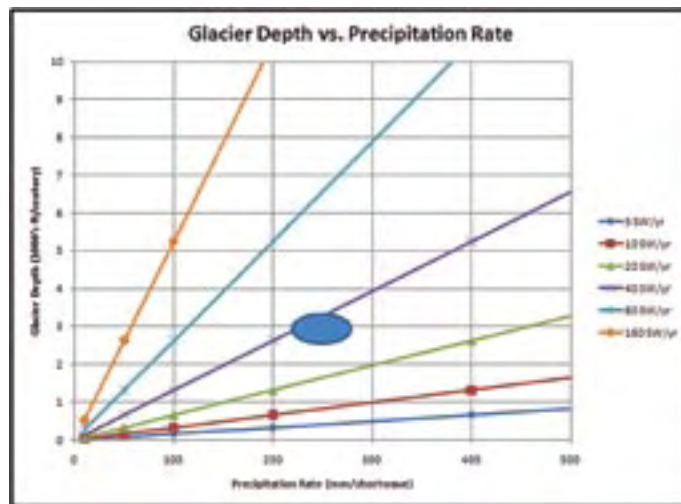


Figure 3. Glacier depth as a function of precipitation rate and storm (short wave) frequency. The blue oval represents the minimum likely glacier depth of about 3,000 feet per century.

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# CREATION *with the* APPEARANCE *of* AGE

JOHN D. MORRIS, P.H.D.

Some Christian old-earth advocates hold that if God created fully functioning organisms and physical systems, then He lied to us. They would have looked deceptively mature when they had in fact just appeared. This, they feel, is ample reason to deny creation and a literal interpretation of Scripture, for God cannot lie.

But how else could He have done it? Would they prefer God to have created Adam as a newborn baby, or an embryo? Even an embryo would appear to have had ancestors, therefore would have an “appearance of age.” Indeed, creation with no apparent history is impossible.

When Adam was created, he no doubt looked like a mature adult, fully able to walk, talk, and care for the garden. When God created fruit trees, they were already bearing fruit. In each case, what He created was functionally complete right from the start. Stars, created on Day Four, had to be seen on Day Six in order to be useful in telling time; therefore, their light had to be visible on earth. God’s evaluation that the completed creation was “very good” (Genesis 1:31) necessitated that it be functionally complete, operating in harmony, with each part fulfilling the purpose for which it was created.

If a hypothetical observer from a different universe, with no knowledge of Adam’s creation, traveled to earth on Day Seven and tried to determine Adam’s age (or the age of a rock, or the age of a star), how could it be done? He would rely on today’s human growth rates (or rates of radioactive decay, or the speed of light), calculate how long it would take for this state of maturity to develop, and come to a *wrong* conclusion.

This is because the world today is not as it was at creation. God’s creative powers are at

rest now and He is maintaining the creation using the present laws of nature. The original created world, perfect and non-decaying at first, was subsequently cursed and made subject to decay and death (Genesis 3:17; Romans 8:20). Furthermore, even *that* world was destroyed by the Flood of Noah’s day, so that the world we observe is a relic of destructive processes, not

But this position denies the clear scriptural teachings regarding creation, the Fall, and the Flood. Furthermore, it denies the very possibility of creation, for creation without the appearance of “age” is impossible.

God, in His sovereignty, knew that fallen man, living in the post-Flood world, might wrongly conclude the age and origin of things.



creative processes. Any effort to apply present processes and process rates to creation will not succeed.

It is rightly claimed by old-universe advocates that Romans 1:20 reveals truth about creation and God’s character must be “clearly seen” from the study of the creation. Any scientist, using valid theory and careful analysis, must be able to determine the age and origin of any object, they say. Since secular scientists have concluded the universe began with a Big Bang, that must be the way it happened. God could not have created with the appearance of a Big Bang if He didn’t use that method, they say, so that must be the way He did it.

For just that reason, He gave us a clear record of what He had done and when He had done it. Furthermore, when we look at the evidence in light of what He has told us, the universe doesn’t even look old. The real evidence is fully compatible with an origin only thousands of years ago.

On the other hand, if fallen scientists extrapolating present process *are* right and the universe *is* old, then God *has* lied to us, for He clearly said He created all things in six days, not too long ago. ●

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# THE STRANGE METAPHYSICAL WORLD OF EVOLUTION

FRANK SHERWIN, M. A.

Secular colleges and universities, the media, and the Internet are alive with vitriolic accusations regarding the supposedly unscientific nature of creation science.

But is evolutionary science itself “scientific”? In opposition to what is normally claimed, it would seem that when it comes to the supernatural, secular science not only believes in it—it also depends on it.

For example, evolutionists believe in “ghosts.” Commenting on the implications of finding tetrapod tracks “18 million years” earlier than expected, authors of a *Nature* study stated, “This forces us to infer much longer ghost lineages for tetrapods and elpistostegids [lobe-finned fish] than the body fossil record suggests.”<sup>1</sup>

“Ghost lineages” are conjured up to explain puzzling gaps in the fossil record. A particular animal might appear near the bottom of the record, be absent for many strata, then reappear far above the first layer. In some cases, the upper specimen is found first, then another much lower down. Sometimes a lower-layer fossil is surprisingly discovered still alive!

Commenting on the issue of ghost lineages, creation writer David Coppedge said, “In other words, [evolutionists] see phantoms in their evolutionary mind’s eye. They see mythical entities that must have existed, simply because their belief system requires them. And you thought science required evidence.”<sup>2</sup>

The enigma of ghost lineages is solved when the rock record is decoupled from belief in millions of years. Some of the same kinds of organisms may have been inundated and fossilized earlier in the year of the Great Flood, with others fossilized a little later on. Large hiatuses in the fossil record are no mystery if all these creatures lived at the same time, as the Genesis record states.

In similar vein, evolutionists believe in mysterious powers, like “the 5th Force: a myste-



rious new power [that] is shaping our cosmos,” according to *New Scientist*. The article says, “A force that keeps changing its spots might explain the mysteries of dark energy,” although this cryptic dark energy “has never been seen or produced on Earth.”<sup>3</sup>

Some evolutionists believe in invisible hands:

Our findings confirm that cooperation does not always require benevolence or deliberate planning. This form of cooperation, at least, is guided by an “invisible hand,” as happens so often in Darwin’s theory of natural selection.<sup>4</sup>

Some evolutionists believe in magic. Kathryn Applegate of BioLogos said, “The bacterial flagellum may look like an outboard motor, but there is at least one profound difference: the flagellum assembles spontaneously, without the help of any conscious agent.” Acknowledging that “the self-assembly of such a complex machine almost defies the imagination,” Dr. Applegate assures the reader that this is not really a problem, because “natural forces work ‘like magic.’”<sup>5</sup> Magic is defined as “the use of charms, spells, etc. in seeking or pretending to control events,” or “any mysterious power.”<sup>6</sup>

Some evolutionists have faith there’s something unknowable out there—as long as it’s not the revealed Creator of the Bible. “I suspect there could be [alien] life and intelligence out there in forms that we can’t conceive” said Lord Rees, president of the Royal Society.<sup>7</sup>

Each of these metaphysical claims contradicts a standard doctrine of evolutionary naturalism—that nothing exists outside the physical universe. But faced with the facts of a created cosmos, in which the “invisible things” of God are so clear that no one has an excuse for failing to recognize their Creator, evolutionists instead choose to attribute them to wacky, unseen, and unknowable imaginary causes. ●

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# Doubts Raised about the “Goldilocks” Planet

BRIAN THOMAS, M.S.

A distant rocky planet was recently discovered orbiting close enough to its red dwarf star that liquid water could exist on its surface. This rare position is called the goldilocks zone (not too hot and not too cold) and is one of thousands of preconditions for life to exist on any planet.<sup>1</sup>

Since the announcement, there has been “breathless excitement.”<sup>2</sup> One headline proclaimed, “Odds of Life on Newfound Earth-Size Planet ‘100 Percent,’ Astronomer Says.”<sup>3</sup> Another asked, “Could ‘Goldilocks’ planet be just right for life?”<sup>4</sup>

“All the excitement has been over the subtlest of wiggles” observed in a star system named Gliese 581, 20 light years from earth.<sup>5</sup> American astronomers combined data from two different spectral analyses showing the likelihood of six nearby planets.<sup>6</sup> However, a Geneva group, also looking at subtle wiggles in Gliese 581’s position in the sky, “announced that they could find no trace of the prized planet.”<sup>5</sup>

It would be tough for life to exist on a planet that doesn’t.

Even if the planet (dubbed Gliese 581g) is in the goldilocks zone and has water, it would probably be frozen, since one side of the planet always faces its star. Astrophysicist Guillermo Gonzales explained that “for the extreme case of synchronous rotation, the complete freeze-out of water on the dark hemisphere is very likely....Once water begins to freeze on a region of a planet with continuously sub-zero temperature, the stage is set for a runaway process of continuing freeze-out.”<sup>7</sup>

But even if one were to grant the presence of surface liquid water on Gliese 581g, there are many more hurdles to clear before entertaining the possibility of life there.

Not only does life require external parameters such as the right temperature, pressure, atmospheric composition, and appropriate available elements, it also needs internal equipment capable of producing new generations of the biochemical machines that perform all of the thousands of tiny tasks needed for life processes such as metabolism and reproduction.

This equipment would have to be protected from the very environmental conditions—like water, for example—that make life possible. And this is just the tip of the iceberg of living cell requirements.

None of these issues were addressed by study leader Steven Vogt, who said at a press briefing, “Personally, given the ubiquity and propensity of life to flourish wherever it can, I would say, my own personal feeling is that the chances of life on this planet are 100 percent.”<sup>3</sup>

Perhaps there could be no stronger statement of blind faith that an evolution-inspired, imaginary property of nature could somehow generate life. In reality, any propensity for life to flourish is a direct result of the specialized machinery and coded instructions already placed into living cells, rather than the result of any known natural law.

Those coded instructions make life possible precisely because they circumvent or exploit the laws of nature. Instructions always arise outside of natural laws, and the equivalent of a full encyclopedia is required for even the “simplest” life.<sup>8</sup> Wild pronouncements of life on other planets are fueled by evolution-inspired “excitement,” not by real science. ●

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Mr. Thomas is Science Writer.



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# LETTERS TO THE EDITOR

The greatest attribute of creation science is it's truly objective in the study of God's creation. It allows the evidence to speak for itself, and when it seems in conflict with our core assumptions we reexamine the hypothesis to arrive at a more complete understanding of the Creator's enormous power. This means we don't have to try and bend reality to fit neo-pagan beliefs such as evolution or the unworkable Big Bang theory. Instead I trust, and am continually impressed, by the tremendous work and progress being made by ICR and others to further reveal the Glory and Wonder of our Great Creator.

— P.L.M.

The first time I heard of ICR was in 1971 or 2 when going through one of our staff trainings with Campus Crusade for Christ. Bill Bright had someone from ICR speak to us. The impact was profound and you have been on my heart ever since. It has been a privilege to be a part of this wonderful and needed ministry over the years....Thank you for all you do in providing evidence we can use in our defense of the Gospel!

— C.A.F.

I know that you and the staff like to be made aware of ways in which these [*Days of Praise*] devotionals or the organization are being used to glorify God. Our church has a ministry once a month for a local nursing home. We collect residents into one of the large activity rooms and conduct a church service for them. It features special music, congregational singing, prayer and a message from God's Word. I wanted you to be aware that I've started using your devotionals as the outline for the messages delivered there. They are succinct, well written, and doctrinally sound. They also lend themselves in many cases to perfect outlines for messages for these dear folks. Thank you for what you and all the staff there are doing to glorify Christ and magnify His Word.

— D.J.B

We support ICR monthly with a small donation and hope that over the years it has helped a little with your critical mission. We are both committed to the task of convincing the many skeptics of recent creation and their need for salvation through our Savior, the Lord Jesus Christ. We are particularly thankful that your founder Henry M. Morris was so faithful that he left a legacy of dedicated family members who carry out his original work so devotedly. Thank you and congratulations for 40 faithful years of service—may the Lord grant ICR many more!

— T.&S.S.

Naturally, I assumed it was a trick question! "Why Does the Universe Look So Old?" So the cover of the October 2010 *Acts & Facts* magazine asks. Of course, it must be a trick question! Those of us who have been reading *Acts & Facts* for years and allowing the great teaching and ministry of ICR to enlighten us with the scientific facts as they correspond to the revelation of Scripture already clearly know that the universe does NOT look so old.

The universe only looks old to those who have accepted erroneous theories by allowing unfounded presuppositions to shape their worldview. But when I take my morning walk and see the outcrop of rock strata along the river, I no longer imagine millions of years of uniformitarian depositions at the bottom of some primordial sea. I know that God judged the world in Noah's day with a global flood that left behind 1000s of feet of rock formations. When zoologists insist that it took eons of minor evolutionary mutations to turn the earliest life form into a man, I stand amazed instead at the variety and splendor of the God who created each life form to reproduce after its own kind—all in a matter of days. When astrophysicists tell me they can still register the background radiation of the Big Bang in space, I look rather at the awesome night sky and know that in a moment of time my God spoke the universe into being by an omnipotent Word that has left His echo amidst all the worlds.

Why does the universe look so old? That was a very clever trick question you put to us. The answer is sure. The universe does *not* look so old! When viewed with the right worldview and in the light of real scientific facts, the universe looks pretty young indeed.

Thanks for all your great work. Keep it up.

— J.

Have a comment? Email us at [editor@icr.org](mailto:editor@icr.org).

Or write to Editor,

P. O. Box 59029,

Dallas, Texas 75229.

# The Breadth and Depth of ICR Ministries

H E N R Y M . M O R R I S I V

When I am asked about ICR's current projects and programs, people are often surprised by the breadth and depth of the ICR ministry. This is particularly true for visitors who tour our facilities, taking in our rich array of fossil exhibits, laboratories, and classrooms that provide the backdrop for our work. The sheer volume and quality of ICR programs make a lasting impression on visitors as they gain a greater appreciation for ICR's influence over the past 40 years. They leave with a feeling of deep thankfulness for God's abundant blessing, seeing firsthand how their partnership with ICR has had a meaningful impact on the cause of Christ our Creator.

I suspect many of our readers may fit a similar mold, generally aware of what ICR does but not certain how they can help. As we enter this joyous holiday season in celebration of our Savior's birth, I encourage you to prayerfully consider a generous gift to support one of the core facets of the ICR ministry:

**Research:** ICR's life sciences team is currently working on an exciting biological research project that aims to topple the evolutionary assumption of gradual change over long ages. The phrase "after his [their] kind" is used repeatedly throughout Scripture—ten times in Genesis 1 alone—clearly stressing that repro-

ductive integrity and uniqueness were built into animal and plant life as originally created. The goal is to show that genetic change is limited, thereby eliminating the possibility of evolutionary change over time of all life from a common ancestor. The results of such a project would be profound in the battle for truth, so please encourage our research team in prayer and financial support as they work toward this end.

**Education:** People are often unaware that ICR offers education programs for virtually the entire educational spectrum, from graduate degree programs down to elementary school curriculum. For adults, the School of Biblical Apologetics offers a master's degree in Christian Education with four concentrated minors, while our Creationist Worldview professional certificate program caters to working adults and pastors who desire a deeper understanding of the creation-evolution issues from biblical perspectives. For K-12 teachers and homeschool parents, ICR offers the Science Education Essentials series of science curriculum supplements, providing solid answers for tough questions about science, origins, and the Bible. Our faculty asks for your prayers and financial partnership to grow this vital arm of our education ministry.

**Communication:** Over the last 40 years, God has enabled ICR to reach millions with the scientific truth of His creation through a myriad of presentations, publications, and other media. ICR distributes *Acts & Facts* and *Days of Praise* to hundreds of thousands free of charge, while countless multitudes have benefited

## Prayerfully CONSIDER SUPPORTING ICR

(Galatians 6:9-10)

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from formal presentations like our Demand the Evidence lecture series, Genesis presentations, and Back to Genesis seminars. Creation science radio programs are broadcast on nearly 1,600 outlets each week, while hundreds of books, audio CDs, and DVDs have been produced through the years. These comprise the public "face" of ICR, and based on the many testimonies received, they have brought many to a saving knowledge of our Creator and have been a great blessing to many more. Yet these comprise the most expensive portion of our ministry—so please consider partnering with us with a generous gift to continue these vital outreach programs. And God bless you and your family this holiday season. ●

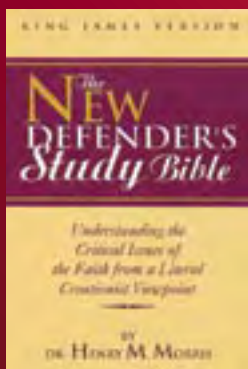
Mr. Morris is Director of Donor Relations.



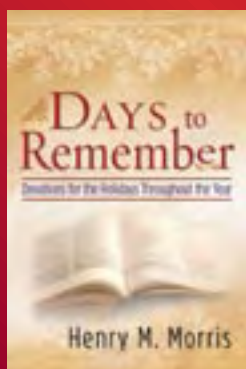
The day after ICR's 40th anniversary banquet, supporters were treated to a private tour of the ICR campus.



# Give the Gift of Truth



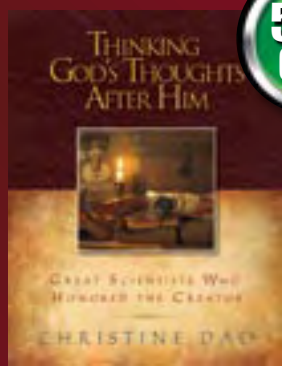
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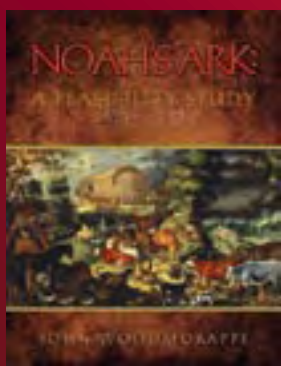
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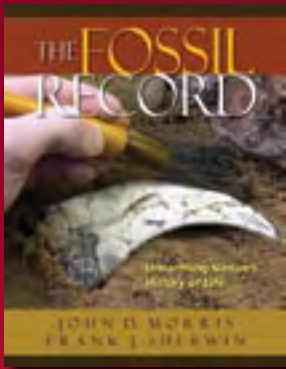


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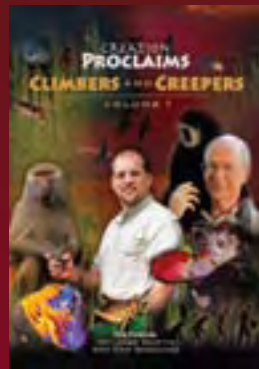
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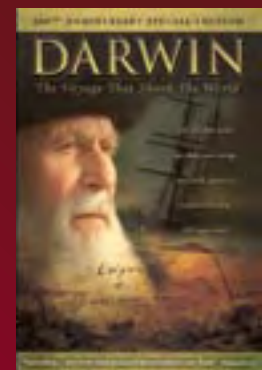
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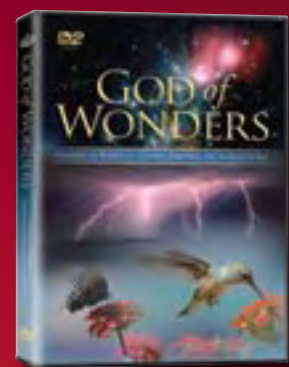
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## CHAPTER I

IN the beginning, God created  
the heaven and the earth.

2 And the earth was without  
form, and void; and darkness  
was upon the face of the deep.  
And the Spirit of God moved  
upon the face of the waters.

3 And God said, Let there be  
light: and there was light.

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authority through scientific research, educa-  
tional programs, and media presentations, all

conducted within a thoroughly biblical frame-  
work. Those of you who serve our country can  
now also defend the authority of Scripture—  
with one easy pen stroke. ICR invites you to join  
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