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EVOLUTION
Ex Nihilo

THE GENESIS FLOOD

50TH ANNIVERSARY EDITION

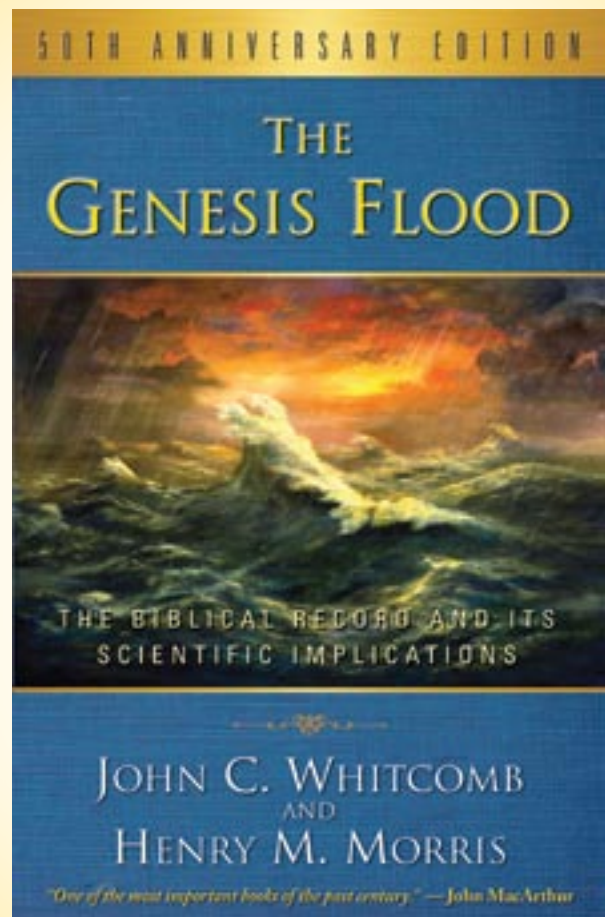
“The Genesis Flood is as timely, thought-provoking, and helpful as ever. A tour de force and a must-read resource for pastors, teachers, scientists, and anyone who is troubled by the conflict between the biblical account of creation and the ever-changing claims of modern evolutionary theory.”

—John MacArthur, Grace Community Church, Sun Valley, California

Over 50 years ago, Henry Morris and John Whitcomb joined together to write a controversial book that sparked dialogue and debate on Darwin and Jesus, science and the Bible, evolution and creation—culminating in what would later be called the birth of the modern creation science movement.

This seminal work defined the science and Bible debate in the 20th century. If Genesis is true, then the Flood and its after-effects must explain most stratigraphic and fossil evidence. Drs. Morris and Whitcomb brought their scientific and theological expertise to bear on the question of the biblical account of a worldwide flood and how it aligns with earth’s history written in the stones.

Continuously in print for 50 years, *The Genesis Flood* offers a definitive treatment of the biblical and scientific evidence of the global Flood in the days of Noah, presenting a solid case for the Bible’s authority and accuracy in all areas. With a new preface by Dr. Whitcomb, and a memorial foreword by Drs. Henry Morris III and John Morris, the 50th anniversary edition of *The Genesis Flood* is a must-have for every Christian’s library.



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The Necessity of Preaching Genesis

Since God inspired the writing of the 66 inerrant books we call “the Holy Bible,” it can be assumed that He wanted people to hear what each book says. Having served as a pastor, I know both the joy and the stress of preparing sermons that accurately explain the text of Scripture, as well as demonstrate the timeless applications of His Word to our lives. Some books are more challenging to preach than others, but every one is necessary. And because the Bible is a timeless book of divine origin, how vital it is for pastors of every age and in every culture to teach the entire counsel of God revealed through Scripture.

And yet, certain books of the Bible tend to be neglected. Some pastors preach almost exclusively from the New Testament and avoid the wonderful accounts of God’s work in the Old Testament. Some focus on the Pauline writings or on eschatology or on Psalms or other parts of the Bible. But the fact remains that the Bible is one unified revelation of God, from Genesis to Revelation. Pastors should not neglect portions of Scripture that seem uncomfortable or even controversial. If God wrote it, it was for our benefit, and all of it is profitable.

That’s why I’m excited about Dr. Henry Morris III’s article this month on preaching through Genesis. A former pastor himself, Dr. Morris zeros in on the need and value of preaching the Bible’s first book. And while some people would rather ignore or deny the ruinous implications of inserting evolutionary ideas into the accounts of creation, the Fall, and the Flood, avoiding the controversy will not help Christians

understand what God really intended for us to know about Him as Creator and how He created our world. Look for more from Dr. Morris on the subject in the coming months.

Coming this fall to ICR is the Science Education Essentials blog hosted by Dr. Rhonda Forlow, ICR’s K-12 Education Specialist. Full of insightful articles on teaching science to children, the site will feature science teaching tips, lesson plans, activities for various grades, and help in choosing resources for both the Christian school teacher and homeschool parents. Read her article on page 19.


With school now well underway, ICR begins its fall event schedule with many speakers spread out across the country at teacher conventions and Christian schools. Keep up to date each month on events in your area on page 7 of *Acts & Facts*, or on the web at icr.org/events.

Finally, in 1961 two scholars—Dr. John Whitcomb and Dr. Henry Morris—published a book that for the past 50 years has literally revolutionized our thinking on the relationship between the Bible and science. *The Genesis Flood*, says Dr. John MacArthur, was “one of the most important books of the past century,” and it set in motion the modern creation science movement, in which godly men and women in the sciences have devoted their research and teaching to honor the Creator and His Word. Get your copy today of the 50th anniversary edition of *The Genesis Flood*, with new content from Drs. John and Henry Morris III and from Dr. John Whitcomb.

Lawrence E. Ford
EXECUTIVE EDITOR

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Evolutionists have frequently criticized creationism as unscientific because of its basic commitment to the doctrine of creation *ex nihilo*—that is, “creation out of nothing.” The idea that God simply called the universe into existence by His own power, without using any pre-existing materials, is rejected out of hand by evolutionists, since this would involve supernatural action, which is unscientific by definition (that is, by their definition).

Yet evolutionary cosmogonists maintain that the universe evolved itself out of nothing! Creationists at least postulate an adequate Cause to produce the universe—that is, an infinite, omnipotent, omniscient, transcendent, self-existing, personal Creator God. For those who believe in God, creation *ex nihilo* is plausible and reasonable. But even if people refuse to acknowledge a real Creator, they should realize that a universe evolving out of nothing would contradict the law of cause and effect, the principle of conservation of mass/energy, the law of increasing entropy, and the very nature of reason itself. How can they say such things?

For example, physicist Edward P. Tryon, one of the first to propound this idea, stated:

In 1973, I proposed that our Universe had been created spontaneously from nothing (*ex nihilo*), as a result of established principles of physics. This proposal variously struck people as preposterous, enchanting, or both.¹

Naturally it would! But it has become semi-official “scientific” doctrine, and cosmogonists have taken it quite seriously.

For many years, the accepted evolutionary cosmogony has been the so-called Big Bang theory. However, there have always been many difficulties with this concept, one of which is to explain how the primeval explosion could be the cause of the complexity and organization of the vast cosmos, and another of which is to explain how a uniform explosion could generate a heterogeneous universe. Creationists have stressed these problems, but now evolutionists themselves recognize them:

There is no mechanism known as yet that would allow the Universe to begin in an arbitrary state and then evolve to its present highly ordered state.²

The cosmological question arises from cosmologists’ habit of assuming that the universe is homogeneous. Homogeneity is known to be violated on the small scale by such things as galaxies and ordinary clusters, but cosmologists held out for a large-scale over-all homogeneity. Now if a supercluster can extend halfway around the sky, there doesn’t seem too much room left to look for homogeneity.³

There are many other difficulties with the Big Bang model,⁴ but evolutionary cosmogonists have had nothing better to offer, especially since the abandonment of the rival steady-state theory.

Sir Fred Hoyle, outstanding astron-

omer and cosmologist, who finally gave up the steady-state theory he had originated and long promoted, also showed that the Big Bang theory should be abandoned, for still other reasons.

As a result of all this, the main efforts of investigators have been in papering over holes in the big bang theory, to build up an idea that has become ever more complex and cumbersome....I have little hesitation in saying that a sickly pall now hangs over the big bang theory. When a pattern of facts become set against a theory, experience shows that the theory rarely recovers.⁵

To overcome some of the difficulties of the Big Bang theory, an amazing concept was promoted—the “inflationary universe.” This is strictly a mathematical construct, impossible even to visualize, let alone test, but its advocates claimed that it can resolve the problems posed by the initial stages of the Big Bang. Its essentials are outlined in the following remarkable scenario:

Our present understanding now leads us to the belief that sometime around 10^{-35} second the rate of expansion underwent a dramatic, albeit temporary, increase, to which we apply the term inflation. The physical processes that took place during the unification of the strong force with the others caused the universe to expand from a size much smaller than a single proton to something approximately the size of a grapefruit in about 10^{-35} second.⁶

EVOLUTION *Ex Nihilo*

HENRY M. MORRIS, P.H.D.

Now 10^{-35} second is one hundred millionth of a billionth of a billionth of a billionth of a second, whatever that can possibly mean. These inflationary cosmogonists are telling us that, at the beginning, the entire universe (of space, time, and matter) was concentrated as an infinitesimal particle, with all force systems (gravity, electromagnetic, nuclear, and weak forces) unified as a single type of force. This “universe” somehow went through an inconceivably rapid inflationary stage, reaching grapefruit size in 10^{-35} second, by which time the four forces had become separate forces, the heterogeneities had been generated that would eventually become expressed in the heterogeneous nature of the expanded universe, and the universe was ready to enter the “normal” phase of its Big Bang. Thus, as Tryon says:

In this scenario, the “hot big bang” was preceded by a “cold big whoosh.”⁷

To comprehend the arguments behind this inflationary model of the early cosmos, one would require a background in advanced mathematical physics, and not even those who have such a background all accept the model. As the very title of Don Page’s previously cited article states, inflation does not explain time asymmetry. That is, it still contradicts the principle of increasing entropy, or disorder.

The time asymmetry of the universe is expressed by the second law of thermodynamics, that entropy increases with time as order is transformed into disorder.

*Evolutionary
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der. The mystery is not that an ordered state should become disordered but that the early universe was in a highly ordered state.⁸

Many, of course, have speculated that the universe as a whole has been eternally oscillating back and forth, so that the inferred infinitesimally sized beginning of the expanding universe was merely the hypothetical end result of a previously contracting universe. But this strange notion is clearly not a solution to the entropy problem.

We now appreciate that, because of the huge entropy generated in our Universe, far from oscillating, a closed universe can only go through one cycle of expansion and contraction. Whether closed or open, reversing or monotonically expanding, the severely irreversible phase transitions transpiring give the universe a definite beginning, middle and end.⁹

In fact, physicist S. A. Bludman made the following fascinating comment:

Finally, we show that if space is closed and the Universe began with low entropy, then it had to begin, not with a big bang, but with a nonsingular tepid little bang.¹⁰

If the universe is “open,” then its inferred expansion should go on forever, but if it is closed, and eventually begins to fold back in on itself, then it could not ever bounce back again. It would end in a “final crunch.”

Which brings our discussion back to the singular beginning postulated by the inflationary model. Where did the initial “point-univers” come from? This amazing infinitesimal particle which contained the entire universe and, in principle, all its future galaxies, planets and people—how do we account for it? If one thinks that the scenario up to this point has been enchantingly preposterous, he will surely think the rest of it is simply a creationist plot to make evolutionists look ridiculous. Readers should certainly check this out for themselves!

How did it all come to pass? Edward Tryon, who started much of these metaphysical exercises in 1973, said:

So I conjectured that our Universe had its physical origin as a quantum fluctuation of some pre-existing true vacuum, or state of nothingness.¹¹

So our vast, complex cosmos began as a point of something or other that evolved as a

fluctuation from a state of nothingness!

In this picture, the universe came into existence as a fluctuation in the quantum-mechanical vacuum. Such a hypothesis leads to a view of creation in which the entire universe is an accident. In Tryon’s words, “Our universe is simply one of those things which happen from time to time.”¹²

Lest any readers begin to wonder, this discussion is not intended as a satire. It is a straightforward recital of what modern astrophysical cosmogonists have proposed as the beginning of our universe. Alan Guth and Paul Steinhardt said:

From a historical point of view probably the most revolutionary aspect of the inflationary model is the notion that all the matter and energy in the observable universe may have emerged from almost nothing. . . . The inflationary model of the universe provides a possible mechanism by which the observed universe could have evolved from an infinitesimal region. It is then tempting to go one step further and speculate that the entire universe evolved from literally nothing.¹³

Regardless of the sophisticated mathematical apparatus leading the inflationary-universe cosmogonists to their remarkable statement of faith in the omnipotence of nothingness, there will continue to be a few realists who prefer the creationist alternative: “In the beginning God created the heaven and the earth.” ●

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Adapted from Dr. Morris’ article “Evolution Ex Nihilo” in the September 1984 edition of *Acts & Facts*.

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



Human-Chimp Genetic Similarity: Do Shared “Mistakes” Prove Common Ancestry?

NATHANIEL T. JEANSON, P.H.D.

The ICR life sciences team continues to tackle the problem of refuting the evolutionary tree of life¹ and, specifically, the frequently cited claim that humans and chimpanzees have an unusually high degree of genetic similarity and that this is due to common ancestry.² This claim of shared DNA spans several levels of DNA comparisons and often receives strength from compelling analogies. In previous columns, we discussed DNA similarity at the level of chromosomal identity and of DNA sequence identity,^{2,4} and of the analogy made by evolutionists to human genetic testing.⁵ In this column, we discuss DNA similarity at the level of shared mutations and the analogy to literary plagiarism.

DNA is a well-designed blueprint containing the instructions for the anatomy and physiology of nearly every species, including humans. Its function and operation are extremely complex and well-regulated; not surprisingly, it is copied and transmitted from cell to cell in a very fastidious manner. However, on occasion, random changes—“mutations”—are introduced, and if mutations happen to land in a part of the DNA that codes for protein (i.e., in a “gene”), the consequences can be striking—for example, sickle cell anemia, which is due to a mutation in the globin gene. Despite these occasional changes, the entirety of the human blueprint (“genome”) has been transmitted largely intact from parent to progeny throughout human history.

If mutations occur in the reproductive cells (“gametes”), these errors can be transmitted through many generations. Because

they are rare, random, and seldom reversible, mutations serve as a useful marker of ancestry. Evolutionists have capitalized on this fact and have used it to claim that shared mutations between humans and chimps prove common ancestry between these two creatures.

This evolutionary claim is strengthened by analogy to literary plagiarism. For example, imagine that a popular author happens upon a near-duplicate of his best-selling work. To prove that the second book is a fraud and not original, the author might point out identical sentences or paragraphs between the two works. To strengthen his case, he might also look for shared *mistakes* between the two volumes, since the chance that both authors would make the same random typo in the same paragraph is very low. By analogy, evolutionists claim that humans and chimpanzees share an unusually high number of shared *mutations* in the same DNA locations and that the only explanation for this similarity is *plagiarism* of these genomes from a common ancestor.

Is there another explanation for this phenomenon?

Just like the appeal to human genetic testing,⁵ the analogy to literary plagiarism relies on a hidden—but critical—assumption: The ability to spot shared *mistakes* assumes knowledge of the language used. Hence, the claim that humans and chimps share DNA mistakes assumes that scientists speak the “language” of DNA well enough to identify errors reliably.

Is this assumption true?

The shared “mistakes” between the two

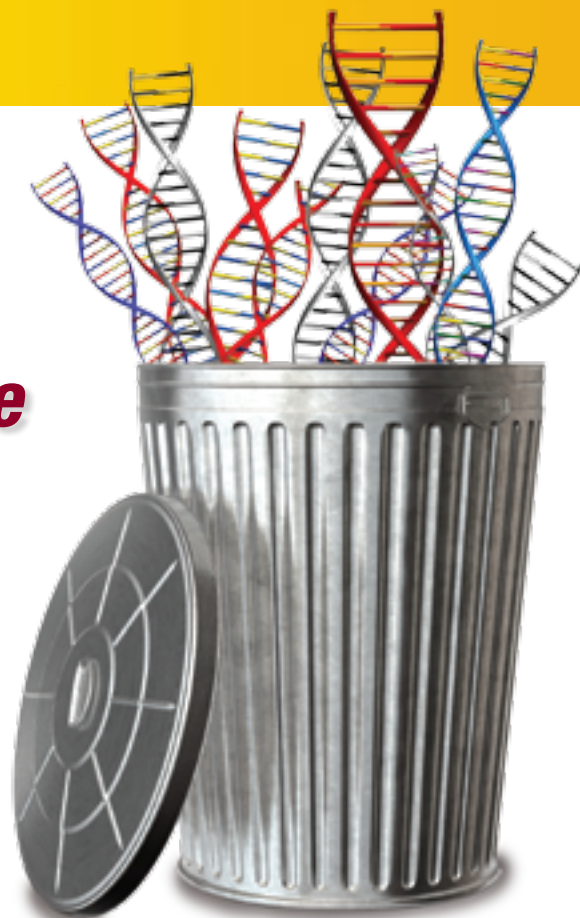
genomes are most often found in the region of the genome previously labeled “junk.” Evidence has been accumulating that “junk” DNA is, in fact, functional.⁶ These data clearly indicate that the assumption behind the evolution claim is false—we do not speak the language of the genome well enough to reliably separate shared “mistakes” from common design features. Hence, the claim that shared “mistakes” prove common ancestry is invalid.

The research team is continuing to investigate the true genetic identity between chimps and humans. Expect to read more about what we discover in upcoming issues!

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— DR. HENRY M. MORRIS

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Biblical Devastation in the Wake of a “Tranquil Flood”

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

“And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.” (Genesis 6:17)

Floods are destructive—just ask the thousands of displaced families who each year are devastated by floodwaters. Genesis 6–8 gives the historical account of a truly global flood unleashed by God in judgment for the sins of mankind. Only eight people were saved, along with representatives of the animal kingdom. The language of the Genesis record is clear—the Flood was the most terrifying and destructive event ever to fall upon the earth since the creation of the world, and no flood since has ever matched its devastating power.

But there are those who suggest, like Charles Lyell and others since, that the Genesis Flood was “tranquil”—a kind of gentle rise of the waters. This erroneous theory was exposed 50 years ago in *The Genesis Flood* by John Whitcomb and Henry Morris, yet decades later scientific error still pervades the teaching of geology and earth history, with the strategy to drive a wedge between biblical and natural revelation, thus pushing the Bible aside as irrelevant.

The Tranquil Flood theory clashes with Scripture.

To imagine our whole planet being gently smothered by a “tranquil” flood is as silly as the idea of serenely dropping a “tranquil atomic bomb” on Hiroshima or Nagasaki. But worse

than that, the Tranquil Flood theory revealed at least two consequences that could be called Trojan Horses: 1) The theory was used as a strategy to deny the authoritative relevance of the Bible, and 2) the theory was used to deny the testimony of Genesis regarding the manner and timing of the Genesis Flood.

The Tranquil Flood theory denies the Bible’s authoritative relevance.

Deists of the 1700s and 1800s who rejected the Bible were faced with a predicament that hindered their efforts to explain earth’s history in ways that directly contradicted the Genesis account.¹ In short, many influential scholars, especially in Great Britain and America, professed serious respect—even reverence—for the Bible. Thus, if a new scientific theory directly clashed with what Scripture taught, it would suffer at least some immediate and principled opposition.

Accordingly, many who proposed new theories that opposed the Bible chose to teach their theories in ways that deceptively paid lip service to the authority and accuracy of the Holy Bible.² Clearly, it was a strategy to avoid public conflict with biblical teaching.

One of the most successful conflict-avoidance strategies was to promote the idea that a particular new theory did not

“disagree” with the Bible because the new theory addressed a scientific topic not governed by biblical revelation. Thus, the theorist could argue, in effect, that his idea didn’t clash with Scripture because it addressed a topic not covered in Scripture.

People knew that if the new theory clashed with the information of Scripture, a conflict of authority would exist. However, skirting the informational conflict offered them escape from biblical accountability. The Bible, it was maintained, was simply not “relevant” on the topic.

In the Tranquil Flood theory, the Bible’s information was not loudly bashed as false; rather, it was casually sidestepped (and then ignored) as scientifically irrelevant.

[While] Lyell’s first blast of the uniformitarian trumpet was sounded as early as 1830...a new theory was rapidly gaining acceptance in Great Britain, which was intended to dislodge completely the Genesis Flood as a factor to be taken into consideration by geologists [for explaining flood deposits]...This was the “tranquil [flood] theory,” which maintained that the universal Flood was far too “tranquil” a phenomenon to leave any deposits whatever. Although first suggested by the Swedish botanist, Carolus Linnaeus (1707-1778), the “tranquil theory” was introduced to the British public in 1826 by a Scottish minister named John Fleming...[who alleged that] “the simple narrative of Moses permits me to believe, that the waters rose upon the earth by degrees...that the [Noachian] flood exhibited no violent impetuosity, displacing neither the soil nor the vegetable tribes which it supported...With this conviction in my mind, I am not prepared to witness in nature any remaining marks [i.e., geologic effects] of the catastrophe, and I find my respect for the authority of [biblical] revelation heightened, when I see, on the present surface, no memorials of the [Flood] event.” Charles Lyell eagerly grasped at this new theory as being in perfect harmony with his uniformitarian philosophy of nature: “I agree with Dr. Fleming that in the narrative of Moses there are no terms employed that indicate the impetuous rushing of the waters, either as they rose, or when they retired upon the restraining of the wind over the earth.”³

So, if the biblical Flood had left no global marks in nature, as Tranquil Flood advocates claimed, scientists could confidently speculate any imaginative idea—keeping their Bibles closed—about what the observable marks were, because any such marks could not be evidence of the global catastrophe that Moses described. Once again, the Bible was seen as irrelevant to geology and earth history.

Today, the so-called Tranquil Flood theory continues to leave its mark.

One day after class I [John Morris] got word that two Christian scholars were coming to ICR a few days later to discuss our view of the young earth. One of them, astronomer and big bang/old earth advocate Dr. Hugh Ross, had announced he was coming to ICR for a “biblical confrontation.”...The other scholar, philosopher/theologian Dr. Norman Geisler, also an advocate of the old earth, was coming in support of Ross....

But then came the question: What do you think about Noah’s Flood? [Ross argued for a local flood.]...At this point, Geisler chimed in to correct Ross. He insisted that the Bible clearly taught a global, worldwide Flood. But, Geisler said, it did not do the geologic work claimed for it by young-earth creationists. He held that it must have destroyed all the pre-Flood human inhabitants, but left little geologic trace on the planet. It rose, covered the world, drowned all of life on land, and then simply drained off. No rocks, no fossils. I asked how he could

hold such a position, since even the minor, local floods of today do tremendous geologic work. How could a flood, which he admitted was much larger and more dynamic than any observed flood, do no geologic work? Thus, he proposed a tranquil Flood.⁴

The “tranquil theory” wedge denies that the Genesis Flood account is true.

Not only did the Tranquil Flood theory deny that the Genesis Flood account was authoritatively relevant for interpreting the rock layers of the world, that theory effectively denies that the Genesis Flood account was historically true. This sleight of hand was accomplished using the following sweeping generalizations:

- a) The Tranquil Flood theory asserts that earth *never* experienced a global catastrophe that violently destroyed the earth’s geomorphology and its natural vegetation, but it does assert that the earth is eons old.
- b) The Bible does not clearly describe a catastrophic global Flood,⁵ and *never* provides chronological data that negate the earth being eons old.⁶
- c) Therefore, the Tranquil Flood theory does *not* suggest that the Bible is *untrue*.

But the second premise in this misleading syllogism is false, so the conclusion is faulty and false. By asserting a supposed earth history that contradicts the one described in Scripture, the Tranquil Flood theory effectively denies that the Genesis Flood account is true.

Adam sinned and the whole planet bears the Curse. The antediluvians were wickedly violent and the whole earth bears their judgment. God punished sin and His judgment was not at all “tranquil.” Only Noah and his family accepted God’s redemption.

Scripture describes the Genesis Flood as a violent judgment of our planet because of the unprecedented and unsurpassed violence on the earth—quite the opposite of “tranquil.”

Many names over the centuries have supported the Tranquil Flood theory: Charles Lyell, Carolus Linnaeus, John Fleming, William Buckland, J. Laurence Kulp, and Norm Geisler. But Moses did not, and it was he whom God chose to prophetically record the account about what happened during the one and only worldwide catastrophic Flood. ●

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Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the School of Biblical Apologetics.



Global Cooling Forecast

Introduction

It was announced at the recent annual meeting of the Solar Physics Division of the American Astronomical Society (AAS/SPD) at New Mexico State University that the next 11-year solar sunspot cycle, Cycle 25, will be greatly reduced or will not occur at all. Magnetic fields erupting from the sun will be so weak that few if any sunspots will form. The current sunspot cycle, Cycle 24, started out late and slow and will likely produce a very weak solar maximum in 2013.

This report from the National Solar Observatory (NSO) and the Air Force Research Laboratory at Kitt Peak in Arizona indicates that the familiar sunspot cycle may be shutting down for a while, causing global cooling.

Migration of Internal Current Flows

Frank Hill, associate director of the NSO's Solar Synoptic Network, was the lead author on one of three papers presented at the conference on sunspot cycles.¹ Using data from six observing stations in the Global

Oscillation Network Group (GONG), his team translated pulsations caused by sound waves reverberating in the sun using models of its internal structure.

They found that east-west zonal currents inside the sun, called the torsional oscillation, migrate toward the equator and match new sunspot formations for each cycle. They successfully predicted the late onset of the current Cycle 24. Hill said in an AAS/SPD press release:

We expected to see the start of the zonal flow for Cycle 25 by now, but we saw no sign of it. This indicates that its start may be delayed to 2021 or 2022, or may not happen at all.²

Weak Sunspots

In a second paper, William Livingston, Matt Penn, and L. Svalgard saw a long-term weakening trend in the strength of sunspots, and predicted that by Cycle 25 magnetic fields erupting on the sun will be so weak that few if any sunspots will be formed.³ Sunspots are formed when in-



L A R R Y V A R D I M A N , P H . D .

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tense magnetic flux tubes erupt from the interior and keep cooled gas from circulating back to the interior. For typical sunspots, this magnetism has a strength of 2,500 to 3,500 gauss (earth's magnetic field is less than 1 gauss at the surface). The field must reach at least 1,500 gauss to form a dark spot.

Using more than 13 years of sunspot data collected from the McMath-Pierce Telescope at Kitt Peak, Livingston et al observed that the average field strength declined about 50 gauss per year during Cycle 23 and now in Cycle 24. They also observed that sunspot temperatures have risen exactly as expected for such changes in the magnetic field. If the trend continues, the field strength will drop below the 1,500-gauss threshold and sunspots will largely disappear as the magnetic field is no longer strong enough to overcome convection forces on the solar surface.

Poleward March of Coronal Magnetic Activity

In a third paper, Richard Altrock, manager of the Air Force's coronal research program, observed a slowing of the "rush to the poles," the rapid poleward march of magnetic activity observed in the sun's corona.⁴ Altrock used four decades of observations from NSO's 40-centimeter (16-inch) coronagraphic telescope at the Sunspot, New Mexico, facilities. Altrock explained:

A key thing to understand is that those wonderful, delicate coronal features are actually powerful, robust magnetic structures rooted in the interior of the Sun. Changes we see in the corona reflect changes deep inside the Sun.²

Altrock used a photometer to map iron heated to 2 million degrees Celsius (3.6 million Fahrenheit). Stripped of half of its electrons, it is easily concentrated by magnesium rising from the sun. In a well-known pattern, new solar activity emerges first at about 70 degrees latitude at the start of a cycle, then towards the equator as the cycle ages. At the same time, the new magnetic fields push remnants of the older cycle as far as 85 degrees poleward.

Altrock said:

In cycles 21 through 23, solar maximum occurred when this rush appeared at an average latitude of 76 degrees. Cycle 24 started out late and slow and may not be strong enough to create a rush to the pole, indicating we'll see a very weak solar maximum in 2013, if at all. If the rush to the poles fails to complete, this creates a tremendous dilemma for the theorists, as it would mean that Cycle 23's magnetic field will not completely disappear from the polar regions (the rush to the poles accomplishes this feat). No one knows what the Sun will do in that case.²

Conclusions and Implications

All three of these lines of research point to the familiar sunspot cycle shutting down for a while. Dr. Hill said of the results:

This is highly unusual and unexpected. But the fact that three

completely different views of the Sun point in the same direction is a powerful indicator that the sunspot cycle may be going into hibernation.²

He concluded:

If we are right, this could be the last solar maximum we'll see for a few decades. That would affect everything from space exploration to Earth's climate.²

An immediate question is whether this slowdown presages a second Maunder Minimum, the 70-year period with virtually no sunspots that occurred about 350 years ago. Edward L. Maunder reported that a period of few or no sunspots occurred in conjunction with the Little Ice Age in the period from 1645 to 1715, the coldest period of average global temperature during the last 1,000 years.⁵ Figure 1 shows the 400-year record of the monthly number of sunspots since 1600.

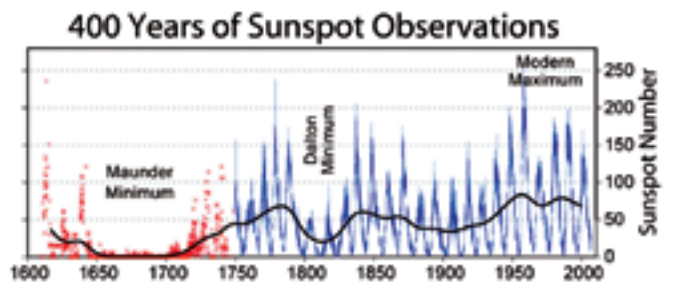


Figure 1. Monthly Solar Sunspot Number.⁶

Although Hill emphatically denied that his team from NSO is predicting a new ice age, it is clear from his research and studies by others that subtle changes in the sun can produce measurable changes in the climate of earth. Even if recent trends in sunspot number don't result in another extended period of low solar activity, complex solar processes now coming to light are probably important in understanding global warming and minor ice ages. This author believes the massive Ice Age that affected the earth several thousand years ago was caused by the Genesis Flood.⁷ ●

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Darwin's Sacred Imposter

Unmasking the Deception of Natural Selection

The Illusion That Natural Selection Operates on Organisms

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

Suppose in July 1969 two men watched the Saturn V rocket launch the Apollo 11 mission to the moon. One marveled at the power of nature's cosmic siphon acting on the rocket to lift it off the pad and accelerate it upward. The other said that liftoff was actually caused by a natural phenomenon called "natural projection" that was inevitable if compressed combustible fuels were released and ignited in a cone, directing violently expanding gases downward with sufficient thrust to lift the rocket. When conditions that permit "natural projection" occur, he said, liftoff "just happens."¹

But a NASA engineer standing behind them explained that there was no measurable cosmic siphoning force "acting on" the rocket. Nor did the launch "just happen." The rocket itself possessed *designed features* facilitating the exact conditions the second man labeled "natural projection." Liftoff was due to the purposeful outworking of those innate features.

The engineer pointed out how neither of their concepts—or descriptive words—truly reflected reality. Why? They mistakenly ascribed the rocket's operative power to entirely *imaginary* and *external* things that, in effect, took credit for the rocket designer's *built-in* functions.

The Crucial Question: Is Adaptive Power External or Internal?

Does functional power reside internally or externally? That is the crucial question in explaining how rockets work or how organisms adapt to environmental conditions. Note that in all cases, function *results* from the operation of information-based systems. Intelligence is the source of that type of power. For organisms, these are DNA-based systems that enable reproduction of variable traits that are heritable.

Accurately distinguishing the power controlling actions is very different from quibbling over how to describe an action. It may be silly to argue whether a certain action is best described as "a woman walked out her front door" or "a woman walked out of her house." But accurately identifying the power behind the action is important when another meaning—like "a woman was pulled out of her house"—could be implied.

In the realm of mainstream science, supporters of "natural selection" routinely confuse these differences. They assert that it is just two sides of the same coin to say either an environment "selected for" a creature or a creature "moved into" an environment. But if two opposite sources of power are in view—external versus internal—then correctly dis-

tinguishing them is very important.

In terms of the creation-evolution controversy, correctly identifying the source of power comes down to this: Are an organism's abilities to adapt due to non-natural internal capacities programmed into them by God to enable them to fill His earth, or are adaptive traits due to exogenous ecological variables that select for or against them and, via these pressures, shape an organism's genetic information as its traits are naturally selected by environments? Is the power truly designed into organisms, or does an external power—natural selection—confer merely the natural *appearance* of design? Without that external force, the evolutionary process is ended.

All supporters of natural selection assign some external "selecting" agent that "selects for or against," "operates on," "pressures," or "favors" as the power behind an organism's traits to solve environmental problems. "Nature selects" bears a presumption of inherent intelligence that assigns an operative agency external to the organism—famously popularized by Darwin, who targeted the word "selection" to introduce into organism-environment interactions an intelligence-based power that could "work on" organisms.² "Natural" indicates that God is not the source of this power.



Shortly after publication of *The Origin of Species* in 1859, Darwin was widely criticized for his “metaphysical jargon” in that he “imagines afterwards that this power of selecting which he gives to Nature is similar to the power of man.”³ Thomas Huxley’s lengthy rebuttal distills a fundamental premise of selection: Traits are owing to the power of inanimate environments to select for or against them just like humans can select.

I have put it in this way, but you see the practical result of the process [struggle for existence] is the same as if some person had nurtured the one and destroyed the other seeds....That is what is meant by NATURAL SELECTION; that is the kind of argument by which it is perfectly demonstrable that the conditions of existence [ecology] may play exactly the same part for natural varieties as man does for domesticated varieties. No one doubts at all that particular circumstances [ecology] may be more favourable for one plant and less so for another, and the moment you admit that, you admit the selective power of nature.⁴

But, as shown below, no one should admit that an environmental problem is really solved due to personified environment-based powers conferring “favor” vis-à-vis “selection.”

Selection always *happens to* organisms from the outside. “Selection” is thus nature’s way to “see,” “select,” “save,” and “build” designed features into organisms without a real designer—the foundation of evolutionary thinking.¹ As legendary evolutionist Leigh Van Valen stated succinctly, “Evolution is the control of development by ecology.”⁵ While a contemporary appraisal still champions external forces, “what then about theories of evolution? Adaptationism, as we read it, is also a one-level theory: it purports to explain the fixation of phenotypic properties [traits] as the effects of selection by ecological variables.”⁶

The disconnect that is almost universally missed is this extraordinarily clever ploy: Use “selection” as an *external* “pressure,” but define it as a “process” whose interrelated elements are, strangely, the actual outworking of the organism’s own *innate* capacities to reproduce variable heritable traits.⁷ In this critical

regard, evolutionist and creationist literature advocating “selection” is identical. So, a non-quantifiable and totally imaginary exogenous “selecting agent” gets credit for the success of endogenous systems that bear hallmarks of being designed into organisms.

Those who understand that organisms are “programmed” by God to “fill” environments accurately identify *internal* forces as the power source. These are the outworking of internal systems that enable reproduction of variable traits that are inheritable—which are always observed to operate in the context of the whole organism. This means that the DNA and operating cellular machinery of an *E. coli* bacterium are indispensable for producing another *E. coli*. “Nature selects for...” is the exact opposite of reality. External versus internal sources of power are clearly *not* two sides of the same coin.



Does functional power reside internally or externally?

Can nature really “select for” traits like human breeders do? Can human breeders eventually demonstrate unlimited variability in organisms by intentionally selecting for traits? Darwin assumed the obvious answer to both questions was “yes.” Many creationists believe that natural selection is obvious, but unlimited variability is not. Scientifically, neither a natural selecting agent nor unlimited variability has ever been documented.

There are several reasons why it is scientifically and theologically inappropriate to apply “selection” in any way to describe what transpires at the organism-environment interface. In a previous article,² the first four were summarized as:

1. Indispensible: “Nature Selects” Is the Heart of Evolution
2. Intelligence: Falsely Credited to “Nature”
3. Illegitimate: “Selection” Literally Applied Apart From a Real “Selector”
4. Imposter: “Selection” Given Credit for Organism’s Capabilities

Another important reason needs to be examined.

Illusion: “Selection” Only Exists as a Mental Construct

Natural selection is used to explain why life looks like it is composed of well-designed parts selected by a designer.¹ It carries evolution’s explanation for “apparent design.” By definition, it “selects” and, therefore, fills the bill of substitute intelligence. Selection is a non-random, deliberative, cognitive action indicative of intelligence. People may wonder how “selection” could ever be legitimately applied to inanimate natural forces, seeing, as evolutionist M. Hodge acknowledged, “that no one would easily or inadvertently slip into talking of nature as a realm where anything like selection was located; and, indeed, we find few authors before Darwin making that transition.”⁸

The answer flows basically from how one explains this scenario: A population of organisms is observed only in environment A. Five years later, some organisms remain in environment A, some offspring and some original organisms are observed in new sub-environment B, and some have died. Ascribing functional power to a real versus imaginary source (i.e., organism vs. environment, or internal vs. external) leads to profoundly different explanations.

Adherents of organism-based programmed filling explain that organisms with innate, developed, or inherited traits suitable to environment B pioneered into it, while organisms with traits still fitting A stayed put, and it is yet uncertain why some died—a fact-restricted explanation. Information-based systems internal to organisms drive the process.

Promoters of environment-centered “selection” claim that any organism’s adaptive traits are *owing to* pressures from environment B that “selected for” its organisms from environment A, and both environments “selected against” the dead organisms—an explanation interwoven with imaginary external forces and selectors. This account permeates scientific literature.

For example, even in the face of their extraordinarily thorough research documenting elaborate innate molecular mechanisms controlling mouse coat color, Harvard researchers paradoxically say:



To unravel evolutionary mechanisms in the wild, we must estimate the fitness advantage of adaptive alleles [alternate forms of a gene] and infer their source, either as new or preexisting variation. In the Sand Hills of Nebraska, deer mice (*Peromyscus maniculatus*) have evolved a dorsal coat that closely matches their local habitat... which is probably due to selection against avian predation.⁹

The Illusion Can Captivate Minds

Those who support selection actually believe they really see *mindless* environments “select for” coat colors that *now exist* because exogenous “selective pressures operate on” mice, building traits and driving “favored” mice toward exquisitely crafted adaptations. “And this is the way, we think, that all organisms acquire that appearance of ‘design’ that, before Darwin, was attributed to God,” says a leading evolutionary authority.¹⁰ How can minds “see” things in direct opposition to reality, but not see that it is the mice’s sophisticated endogenous systems with the power to produce traits that may overcome problems of certain ecological niches?

For Darwin, it was easier to see external environments as the causal force acting on organisms since scientists then were ignorant of DNA and internal operating cellular machinery. Creatures do fit their environments very well, environmental elements can be seen, so it was thought likely that some type of environmental force caused these remarkably suited adaptations. But “nature” is unthinking, while most features in organisms seem so perfectly designed. How can a human brain reconcile those incongruent facts?

Darwin’s analogy between artificial selection—guided by human intelligence—and natural selection made the intelligence connection. He then left the rest to imagination:

I have called this principle, by which each slight variation, if useful, is preserved, by the term of Natural Selection, in order to mark its relation to man’s power of selection. We have seen that man by selection can certainly produce great results... But Natural Selection, as we shall hereafter see, is a power incessantly ready for ac-

tion, and is as immeasurably superior to man’s feeble efforts...¹¹

Cognitive neuroscientist, psychology professor, and evolutionist Michael Shermer elegantly explained how Darwin was able to construct his beliefs and reinforce them as truth. His recent work, summarized in *Nature* by fellow evolutionist A. C. Grayling, highlights the brain’s “readiness to nominate agency—intentional action—as the cause of natural events.” Grayling describes how “animism [belief that living spirits inhabit inanimate objects]... is fully explained by Shermer’s agenticity concept. It is not religion but proto-science—an attempt to explain natural phenomena by analogy with the one causative power our ancestors knew well: their own agency.”¹² This is akin to how “natural selection” attributes power to inanimate environments by analogy to man’s ability to select.



“Nature selects for...” is the exact opposite of reality.

Shermer’s observations of how humans readily project human cognition onto other things—such as why certain dog owners know exactly what their pet is “saying” after a few barks—might explain why Shermer himself believes he really sees nature “select” traits, or that a mouse’s hair color is “due to selection against,” or why some suppose “natural selection works on God’s created gene pool,” and how minds saturated in selection consider factors like competition and predation as true “agents of selection.”¹³ Remarkably, all these beliefs in external causations via selection by inanimate forces are posited *in spite of* over 50 years of scientific discoveries involving DNA and how organisms actually produce variable heritable traits.

The Illusion of a “Blind Watchmaker”

For many people, once the fact that natural selection is shown as simply a mental construct that actually “steals” credit for what organisms are programmed to do, the illusion is obvious. Others zealously defend “selection.” Why? It is

no accident that knowledgeable evolutionists need power centered in the environment—via natural selection—so an exogenous “force” analogous to human intelligence is available to “work on” organisms. “Selection” is the heart of evolutionary theory since it is the only plausible mechanism external to the organism that can and must explain design as if by the “Blind Watchmaker.”¹⁴ However, apply a reality check to their criteria—especially contrasting design mechanisms of a real designer versus natural selection—and the illusion of selection is clear.

In design processes, an engineer’s power flows from his knowledge to see and select specific materials and processes that build a plan suitable to solve a problem. Engineers are active and the problem is passive. If their plan solves a problem, it is a misrepresentation to view the process from the perspective of the problem and claim that the “problem selected” the best plan. Intelligence would be attributed to a non-living thing. No one does this for a human design process. Yet, this is precisely what evolutionists do with natural selection.

Organisms, as evolutionist Jerry Coyne correctly observes, face many environmental problems to solve, “whether that environment be the physical circumstances of life, like temperature and humidity, or the other organisms—competitors, predators, and prey—that every species must deal with.”¹⁵ Environments *are* the problems (or sometimes opportunities) challenging organisms—a challenge magnified by constant change.

Organisms must do what *only* they can do. DNA’s information corresponds to a real engineer’s thinking and selecting. Environments are the problem—not the solution. In regard to *problem solving* at the organism-environment interface, living organisms are active, environments are passive. They must reproduce variable heritable traits that “fit” (meaning suitable to solve vital problems in) their environments—or pioneer into a “new” environment. If no members of a group generate suitable traits, the group goes extinct. If some members generate traits that fit, they fill that niche. The ability to generate beneficial variations *already resides* in living organisms. Dynamic systems



The ability to generate beneficial variations already resides in living organisms.

powerful enough to overcome environmental problems go hand in hand with life itself. This is the source of design that natural selection fails to explain...and it is important to point this out.

When the problem solving that occurs at organism-environment interfaces is properly viewed as organism-based, it isn't surprising that organisms do what their internal capabilities enable them to do—solve environmental problems. Bewildered amazement, however, follows hollow explanations based on “selection's” illusory powers whose advocates see problem solving as something that “is simply a phenomenon...that just happens...simply happens,”¹ or is “just a truism that birds are adapted to their airy ecology.”¹⁶ It's normal to be astounded if one's attention is deflected from where problem-solving capability truly resides by attributing it to the problem itself (i.e., the environment).

Natural selection as a design process is only an illusion—meaning it cannot explain nature's design. It wrongly views problem solving from the perspective of passive environmental factors that are falsely empowered to “select” the best traits. Some hope to salvage the “act of selection” through environments by arguing that the organism's solution to environmental problems is a contingency (meaning it is unknown in advance whether it may or may not work). This is irrelevant. An intelligent engineer's solutions to problems are often contingent as well, which still does not establish that the problem selected its solution.

The Illusion of Selection as a Measurable Force

Some creationists regularly say that organisms “undergo the process of natural selection.” Evolutionist Coyne believes selection “is a powerful molding force.”¹⁷ Both statements attribute, for instance, mouse color changes “to selection against avian predation.” Really? Engineers routinely measure external forces in real processes as they exert their influence. If there was a “selection detection” meter in existence and it was placed on any organism “undergoing the process” to actually sense the “molding force” “operating” on it, what would it register?

The meter would stay at zero.

Why will nothing tangible be detected “selecting” the organism? Is it because, as advocates assert, when the “conditions are right” it “just happens” or “is inevitable”? No, it's actually because “selection” only happens in the mind of beholders who attribute results to external powers that are not rooted in reality. An excellent challenge to expose this illusion is to simply say, “Show me the selector.” Lacking that external mechanism, some may say the “molding force” is just another figure of speech—yet its illusory effect is deflecting attention from where the power truly resides.

But what about the owl feasting on non-camouflaged mice? Isn't the mouse's coat color due to measurable predatory pressures selecting against some mice? *Absent* the owl, the variable trait for coat color (in this case due to mutations) would still have been generated by capabilities within the mice and some could still carry those altered genes—independent of any measurable external force. There might simply be a field filled with variably colored mice. Some light brown mice may pioneer onto sand dunes prowled by owls, but this is owing to *their* ability to reproduce variable heritable traits—a measurable result due to a measurable cause.

Creatures Are Programmed to Fill the Earth

Creatures have intelligence-based systems to reproduce variable heritable traits that comprise their endogenous power to solve environmental problems, enabling them to fill the earth. That the Lord Jesus would design abilities into His creation to do His good pleasure—that is, multiply and fill the earth (Genesis 1:22; 8:17; 9:1) via designed reproductive abilities (Genesis 1:11)—demonstrates His Lordship and creation's dependence. To say that “creatures are programmed to fill the earth” is measurable, scientifically accurate, and biblical—it is no wonder, therefore, that “it happens.”

Proverbs 26:4 says, “Answer not a fool according to his folly, lest thou also be like unto him.”¹⁸ Arguing against selection from within its illusory paradigm ignores this wise instruction. Just as starting with belief in the Big Bang

and an ancient earth derails a person from true explanations, belief in the idea that “nature selects” cannot be used to accurately describe reality. It exists as a mental construct, a way of looking at organism-environment interactions that attributes selection ability to non-tangible selectors, uses two illegitimate and false descriptors, and furthers evolutionary thinking as a deceptive figure of speech.

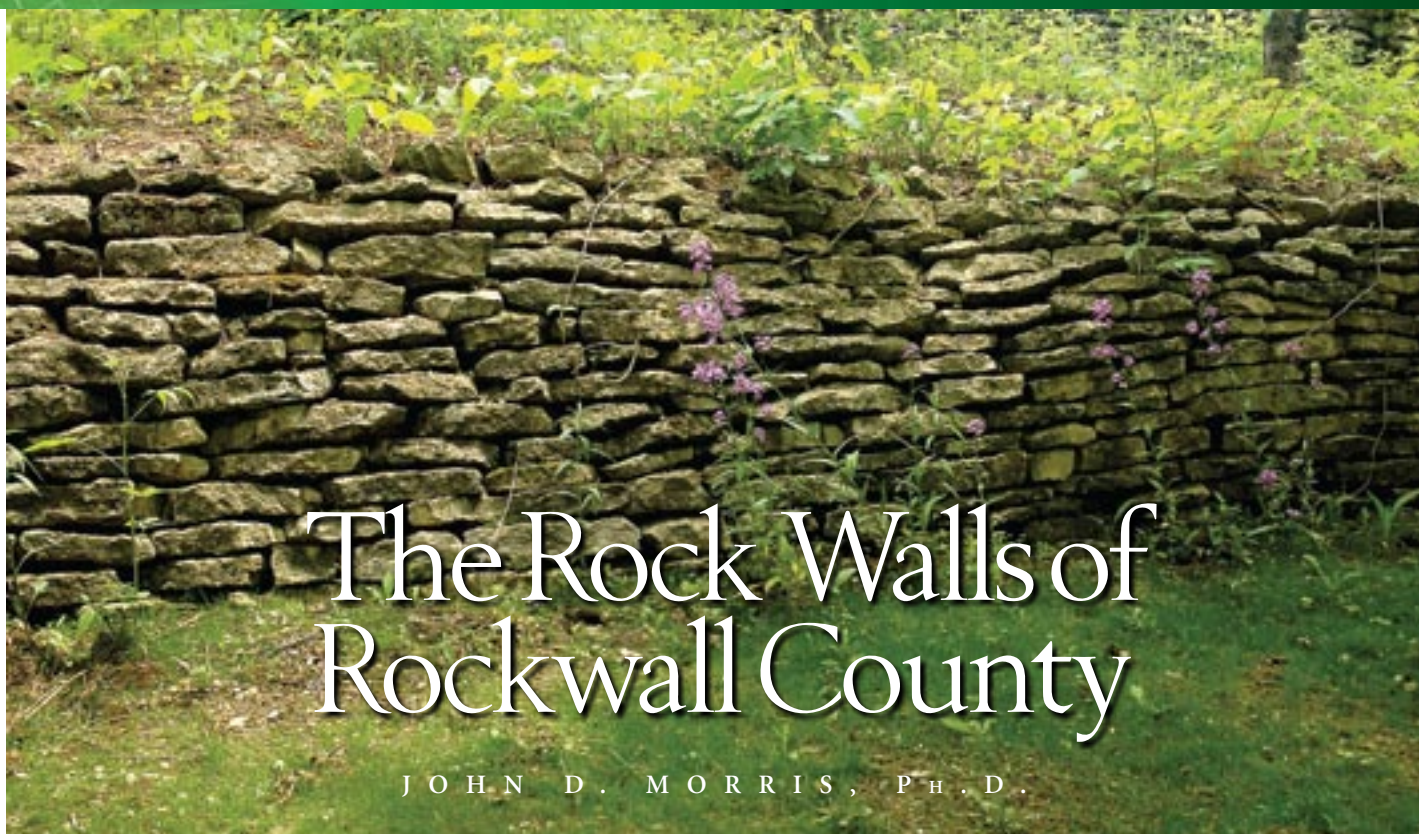
As an *exogenous* power, it is exactly what evolutionary thinking needs to uncouple the Creator-creature connection and, unsurprisingly, is the exact opposite of reality. It, therefore, fails to give the Lord credit by acknowledging the *endogenous* power He has masterfully programmed into His creatures. ●

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The Rock Walls of Rockwall County

JOHN D. MORRIS, PH.D.

Situated just to the northeast of Dallas County is the county of Rockwall, with its capital city Rockwall, both derived from the frequent occurrence of underground rock “walls” that crop up around the area. On occasion, intrepid Texans have dug down beside a wall to see how far it goes, but they’ve never reached the bottom.

Often the walls are thin, just an inch or so thick. Others are several inches thick. When exposed, they really do look something like a manmade brick wall consisting of beveled “bricks” with mortar in between them. In recent decades, the city of Rockwall has witnessed rapid growth and the walls have been destroyed or covered, so that now none can be seen. Local folklore has arisen that a race of prehistoric giants built the walls.

Geologists have occasionally studied the walls and have each concluded that they are a natural phenomenon, much to the dismay of local romantics. In the mid-1970s, several local historians contacted the Institute for Creation Research for a creationist’s opinion. They may have thought that if anyone would acknowledge prehistoric giants, creationists would. I was a member of the geological engineering faculty of Oklahoma University at the time and was asked to investigate.

First, I reviewed all the scant scientific literature on the subject. All the geologists had concluded that the walls were sandstone dikes, cracks filled in with sand squeezed up from below like toothpaste, followed by hardening of the sand into sandstone over millions of years. Next, I collected field observations of the dikes and concluded that they had indeed come up from below and couldn’t have simply been cracks filled in from above.

My uniformitarian colleagues may have correctly identified the dikes and their source, but they completely misunderstood the dikes’ significance. The sand seems to come from a deeply buried sand stratum that was squeezed up at some point after its deposition. Several other layers had been deposited on top of the sand layer. Regional torsion of the area had applied the squeezing pressure, perhaps associated with the uplift of the Rocky Mountains.

At any rate, the timing of the squeezing was, according to uniformitarian thinking, many millions of years after the mother sand bed had been deposited. Yet the sand had not yet hardened into sandstone, for it was still able to flow. But how long does it take for sand to harden? Not long at all, if the conditions are right, and particularly if a cement is present to bind the grains together.

Let’s put this sequence of events together.

Event	Creationist View	Uniformitarian View
Deposition of mother sand bed	Mid-Flood	160 million years ago (my)
Deposition of overlying beds	Mid- to late-Flood	Surface rock < 100 my
Squeezing	Late-Flood	65 my
Hardening	Post-Flood	<65 my

The sandy material had to be soft when emplaced in the dikes, but according to uniformity it was already millions of years old and should have been hard. What’s wrong with this picture? Evidently, it is the millions and millions of years timeline that is wrong.

The evidence supports a shorter chronology. ●

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FROM ROCKS... TO BRAINS

FRANK SHERWIN, M.A.

The secular mantra is ongoing: “Creationism is religion and evolution is science.” When evidence is offered for The Non-Darwinian Alternative, evolutionists seem to respond by becoming even more dogmatic in their commitment to metaphysical naturalism.

For example, Eric Chaisson and Steve McMillan display an “Arrow of Time” in their text *Astronomy Today*. Their description of time’s arrow of “progress” is as amusing as it is unscientific:

The major phases of cosmic evolution [are]: evolution of primal energy into elementary particles; of atoms into galaxies and stars; of stars into heavy elements; of elements into solid, rocky planets; of those same elements into the molecular building blocks of life; of those molecules into life itself; and of advanced life forms into intelligence, culture, and technological civilization.¹

This is an overtly religious description. For instance, just what is “primal energy”? Ironically, the two authors said in their opening chapter:

We describe the slow progress of scientific knowledge, from chariots and gods to today’s well-tested theories and physical laws, and explain why we now rely on science rather than on myth to help us explain the universe.²

Apart from the fact that this is a not-so-subtle dig at those who hold to biblical authority, the reader should understand that intelligence and culture evolving from “solid, rocky planets” is not science—rather, it is a strange philosophical conviction. Indeed, a 1964 Nobel Prize winner in physics stated, “Somehow

intelligence must have been involved in the laws of the universe.”³

Chaisson and McMillan promise to tell how “atoms [became] galaxies and stars.” Really? How, exactly, considering that an evolutionist in *Scientific American* stated:

It might seem that star formation is a problem that has been solved. But nothing could be further from the truth. The birth of stars remains one of the most vibrant topics in astrophysics today.⁴

They also describe “elements [turning] into solid, rocky planets,” but there are serious scientific problems with this idea of planet formation. In 2011, *National Geographic News* reported:

The more new planets we find, the less we seem to know about how planetary systems are born, according to a leading planet hunter.⁵

Our clearly designed solar system further challenges this simplistic Arrow of Time. A *New Scientist* article stated:

You might also think that these disparate bodies are scattered across the solar system without rhyme or reason. But move any piece of the solar system today, or try to add anything more, and the whole construction would be thrown fatally out of kilter.

So how exactly did this delicate architecture come to be?⁶

Well, at least it’s known how earth’s closest celestial neighbor formed, right? No—an evolutionary website reported in 2008:

The finding [of lunar water] calls into question some critical aspects of the “giant impact” theory of the Moon’s formation.⁷

Finally, there have always been serious challenges to the bizarre idea that over time inorganic nonlife became organic life. “The origin of animals is almost as much a mystery as the origin of life itself,” said one evolutionist.⁸

If people really want to know their origin, as well as the origin of the universe, they would do well to consult the written record of the One who was there “in the beginning.” ●

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Is there any evidence that organisms were programmed by God to quickly adapt to the earth's changing environments?

Those who adhere to old-earth theories chide biblical creationists who propose that variations within created kinds expressed themselves in only a few thousand years. However, yeast were recently tested for their potential to “adapt rapidly through evolution” in response to changing environmental challenges, and the yeast indeed adapted.¹ Were yeast varieties picked and pulled by eons of outside forces as traditional perspectives of natural selection suggest, or did yeast themselves generate new traits as they rapidly pioneered a new environment?

Researchers at McGill University in Montreal tracked changes in 2,000 generations of yeast as salt concentration was precisely increased in their growth medium. The experiment was intended to represent large-scale interactions between organism and environment, making this a case study of trait variation potential within living things.

Changing salt concentration in growth medium is, strictly speaking, simply a fluctu-

ating environmental condition, and not necessarily a “selective pressure.” This change was not shown to have any tangible force that either pushed the population of yeast or “selected” for the fittest. Instead, the salty environment was passive, unthinking, and inanimate.

The yeast adapted to live amidst more salt, but how? If by neo-Darwinian evolution, then accidental mutations in some yeast built new molecules that helped the organisms cope with a saltier environment—as long as the environment didn't change too fast for the mutations to keep pace. This change would become genetically fixed into the majority of the yeast population as a result of a supposed external power—the salt environment—“selecting for” salt-tolerant individuals in the yeast population.

Conversely, if yeast have built-in mechanisms—namely, salt-handling biochemicals—that detect salt concentrations and manage salinity inside the cell, and if yeast offspring can generate variations in those biochemical traits, they would demonstrate an ability to actively solve the environmental salt problem. From this perspective, they either adapt to saltier places or die trying. The capacity to

rapidly reproduce variations in heritable traits would be a telltale sign of an *internal*—not external—power to adapt.

A McGill University press release stated that the yeast adaptations “can happen surprisingly fast, within 50-100 generations.” The researchers called their outcome “evolutionary rescue at work,”¹ without having established the source of adaptive power in yeast.

Yeast tolerance for salinity is made possible by ingenious biochemicals that detect internal salt levels and compare them with operational standards. These also accurately communicate with separate salt removal and salt retention mechanisms.

But is there a larger, heritable system that regulates and adjusts that biochemistry in response to specific environmental inputs? Yeast adapted to saltier environments in just several dozen generations, but exactly how is not yet known. However, the yeast adapted too fast to fit the standard hypothesis, since mutations accumulate too slowly. It is for this reason that the researchers expressed surprise. This quickness to adapt strongly suggests that yeast were already equipped with adaptive systems—just the kinds of ingenious systems that an omniscient Creator could have built.

Furthermore, if evolution's mutations and selection caused this efficient yeast adaptation, and if the yeast adjustments happened in as few as 50 to 100 generations, then why have yeast been evolutionarily stagnant for uncounted trillions of generations? Yeast are still yeast after all these centuries because nothing ever evolved into yeast, and yeast themselves have not been evolving into anything else. Rather, they were specially created with a heritable ability to express differences in certain traits—differences that enable them to rapidly fill new environments. ●

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Yeast: Single Cells That Fit and Fill

BRIAN THOMAS, M.S.

User-Friendly Science Education

R H O N D A F O R L O W , E D . D .

Education has always been a critical focus of the mission of the Institute for Creation Research. In fact, ICR was originally established as the research division of Christian Heritage College (now San Diego Christian College) when Drs. Henry Morris and Tim LaHaye co-founded the school in 1970. Through ICR, Dr. Morris sought to educate pastors, lay leaders, teachers, and others on the authority and accuracy of God’s Word, especially as it relates to the science of His world.

Over 40 years later, the mission of ICR has not changed. We still seek to prepare men and women in real-world apologetics through creation science. However, the tools we use now include the development of K-12 resources for Christian school teachers and homeschool parents. In Matthew 19:14, Jesus said, “Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.”

ICR believes that in order to teach children the ways of our Father, we must provide their adult leaders with biblically sound information. This fall ICR will launch the Science Education Essentials blog for Christian school teachers and homeschool families to help reach their students with biblically based science curricula. This new blog will include “Tips of the Week” to provide teachers with subject matter-related links or articles, as well as a section titled “Resources” that includes ideas for games or activities to go along with K-12 creation-based science curriculum, sample lesson plans covering a creation-based product from ICR, and educational insight and bibli-

cally based encouragement for the Christian school teacher.

ICR recognizes the challenge Christian teachers face in today’s growing anti-Christian world. Teaching science to students from a biblical worldview is increasingly more important. Much of what students learn in public—and, more often now, Christian—schools utilizes the teachings of the secular science community through evolutionary science, which continues to attack Genesis and the gospel message. This blog will give valuable scientific insight that shows how the biblical creation message is actually supported by a vast array of scientific disciplines. Our desire is to assist you in preparing students to defend the faith amidst a culture biased by an evolutionary worldview that is hostile to the biblical account.

We are excited about this new opportunity the Lord has placed in our hands and trust this will be another avenue for Christian school teachers to depend on ICR as their primary source for K-12 creation-based science curriculum products, lessons, tips, activities, and resources. Stay tuned!

But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. (1 Corinthians 12:18-20) ●

Dr. Forlow is Education Specialist at the Institute for Creation Research.



LETTERS TO THE EDITOR

“Genesis Is History, Not Poetry” [in the June 2011 issue] is a great article. Thank you for your research and your writing. Today was my third reading of your article and I will be reading it many more times to let the full impact of the message sink in. I love the Hebrew language and the basic message in Genesis. If we don’t get Genesis correct, the other sixty-five books stand on unstable ground. Just as important is the difference between Hebrew poetry and English poetry, as you so carefully point out. Thank you so much for your time and effort at *Acts & Facts*.

— J.F.J.

I am taking this opportunity to thank you for the publication *Days of Praise*. I have been finding it a great help to me in my effort to know and understand the Lord’s Word. I think some of the explanations given in the little booklet are thoughtful, deep, and enlightening. Please continue the fine work being put into the little study booklets.

— G.P.

I want you to know I read every issue of *Acts & Facts* from cover to cover. I read it just before I go to bed, and even though I don’t always understand some of the articles, they cause me to worship the Lord deep in my soul. He is such a God of amazement and wonder! I also believe in these days the key to evangelism is not the 4 Spiritual Laws, but the truths of creation, the effects of the Fall, the evidence of the Flood, and the Lord Jesus’ soon return, as we are seeing God setting the stage for that as I write. We must work the works of God while it is light, for the night is coming when no man can work. I am happy for the blessing of supporting your ministry financially and in fervent prayer.

— D.S.

It was God’s creation that drew me to Him years ago when I was just a child. There are a multitude of “sermons” available to us when we

take the time to observe His creation all around us. When our Father in heaven spoke to His servant job, He pointed to His creation. Our Lord Jesus pointed to His creation when He walked this earth. I love how the Bible is full of His creation. When it comes to reading about God’s creation, other than the Bible, I love to read the things your institute has to share with us. What a blessing! Especially in these “interesting” days we live in. Our God means what He says. God bless you all as you continue to stand upon His Holy Word!

— R.C.

This is a quick note to say a big thank you for your faithful ministry. My family and I receive from you via the monthly e-mail *Acts & Facts* and weekly through the radio broadcasts of Bible Broadcasting Network in Bermuda. Again, many thanks, and God bless you is our prayer.

— R.D.S., Bermuda

I want to let the staff and biblical scientists of ICR [know] that your publication is the most exciting thing I receive in the mail on a monthly basis. I so appreciate your strong biblical perspective and stance on the historical accuracy of God’s book from the first pages of Genesis to the last page in the Revelation of John. My faith is encouraged and sustained by your publication. The Christian community is blessed to have you at the helm of the defense of the gospel and biblical accuracy. Everything depends on correct theology and you, my brothers and sisters, simply “bring it!” Thank you so very much.

— R.A.H.

Correction: On page 6 of the August 2011 issue, in the first sentence under point two in the middle column, the term “tree of life” should have read “tree of the knowledge of good and evil.”

Have a comment? Email us at editor@icr.org.

Or write to Editor

P. O. Box 59029

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'Tis the Fall Season

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

This coming fall season heralds an important time for nonprofit Christian ministries like ICR, marking the start of annual giving opportunities as we proceed toward the end of the tax year. In addition, certain charitable opportunities with significant tax advantages are due to expire at the end of 2011 unless Congress acts to extend them—an unlikely event in light of our nation's current financial situation. For our supporters, now is the time to seriously consider the following ways you can help ICR fulfill its unique mission and advance the cause of the Creator.

The popular IRA Charitable Rollover, belatedly restored late last year, will expire at the end of 2011 unless an extension is passed. This special provision allows owners of traditional or Roth IRAs who are age 70½ or older to make charitable gifts directly to ICR without having to declare it as income. These special IRA gifts also count toward your required minimum distribution, providing a twofold opportunity to support ICR while avoiding taxes on income you would otherwise be required to take. IRA gifts are easy to make through your current administrator, so please contact them today

if this opportunity is right for you.

This month also marks the traditional start of Workplace Giving Campaigns sponsored by government organizations and large corporations, and ICR has worked hard to gain approval in selected giving programs. These special programs provide unique benefits to their employees, offering the convenience of automatic payroll deduction to fund charities of the employee's choosing. Charities must meet high standards to participate, and as a federally recognized 501(c)(3) nonprofit ministry, all donations to ICR through workplace giving campaigns are fully tax-deductible as allowed by law.

For federal government and military personnel, ICR is approved by the Combined Federal Campaign—look for us in the National/International Organization section of your local CFC brochure under the CFC identification number **23095**. ICR is also approved by the two largest State Employee Giving Campaigns—in *California* and *Texas*—offering state employees an opportunity to support our ministry work by designating the *Institute for Creation Research* on the pledge form. Similarly, employees of large corporations that offer workplace giving campaigns can designate gifts to ICR by providing our name and address in the “Write-In Organization” section of the pledge form this fall.

Lastly, the volatility of the stock market in recent years may present a marvelous opportunity to support the work of ICR while

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(Galatians 6:9-10)

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avoiding the significant tax burden on the sale of appreciated stocks, bonds, or mutual funds. Shares that have been held for at least one year can be gifted directly to ICR, providing a tax deduction at their full current value while also completely avoiding capital gains tax. Contact ICR for our brokerage account information and let us help you facilitate your gift.

While we “knowest not what a day may bring forth” (Proverbs 27:1), we can and should use such seasonal or expiring opportunities to the best of our ability to support God's work here on earth. ICR is deeply thankful for all those who co-labor with us in our mission, but are especially pleased when our ministry partners are able to “reap bountifully” with their gifts as well (2 Corinthians 9:6). Please prayerfully consider these special advantages in support of our ministry this fall. ●

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



PREACHING GENESIS

HENRY M. MORRIS III, D.M.I.N.

We are immersed in a secular culture, bombarded with an ever-increasing vitriol and hatred. In bestselling books such as *The God Delusion*, *God Is Not Great*, *Breaking the Spell*, and *The End of Faith*, well-known atheists are advocating an all-out culture war to remove any vestige of Christianity from the public arena. Christians are blatantly branded as the enemy, a scourge to be eliminated.

Evangelicals are slipping more and more deeply into hybrid theologies and doctrines that seek “the praise of men more than the praise of God” (John 12:43).

The “emerging church” movement has “Christianized” the damnable error that absolute truth does not exist, and it is leading hordes of “seekers” into the mouth of hell. Popular Christian author Rob Bell is preaching that *Love Wins* in his book about the ultimate salvation of all humanity. Peter Enns, known for his disbelief in biblical truths such as a literal Adam and Eve, a literal Fall, the historical accuracy of Genesis, etc., has just published a Bible curriculum for homeschool children. Darrel Falk and a growing number of “Fellows” at the BioLogos Foundation are insisting that the idea of an inerrant Bible is foolish and that “creation by evolution” is the best way to understand God’s “message” in Genesis.

How can we break this powerful onslaught against God and His people? May I humbly suggest that we teach our people the historical foundations in Genesis?

The Foundation of History—the “Beginnings” of Everything

Genesis is not just the first book of Scripture, it is the foundation for the rest of Scripture. If you do not understand Genesis, you cannot fully understand the person and attributes of the Creator Himself—Jesus Christ.

Genesis reveals the beginnings and foundations of reality—of our very existence. Without a clear understanding of these basic concepts, we are sorely lost among today’s plethora of conflicting ideas concerning the origins of:

- The universe, solar system, earth
- Life, man, marriage
- Language, government, culture
- Nations



The Foundation of All Biblical Structure and Theology

All of biblical structure and theology is set in the book of Genesis. If Genesis is not accurate history, then the rest of Scripture is little more than “tradition” and “viewpoints” that were written by ignorant sages of times past—and is therefore irrelevant today.

Origin of Evil: If the Fall of man recorded in Genesis 3 is not true, then the gospel is both foolish and unnecessary. In fact, if man did not rebel against his Creator, then the death of Jesus Christ is nothing more than an idealist’s martyrdom—not a total substitutionary atonement and reconciliation of God with man.

Origin of Death: If Adam’s sin is not an actual event, then death is nothing more than a “natural” means to weed out the unfit. Indeed, the evolutionary system insists death is good. In Scripture, death is a judgment and an enemy that will be eliminated.

Origin of Chosen People: The Old Testament is mostly a history of Israel. Why such a selective record if not to inscribe the supernatural protection of the Messianic line and the unique fulfillment of the hundreds of prophecies focused on Jews?

Origin of Many Descriptive Names of God: As the great history of the world unfolded, God revealed His attributes to early patriarchs through the majestic Hebrew terms used to describe God’s dealings with men. He is the *Elohim* of creation; the *El Shaddai* of power and might; the ever-present *El Elyon*, the Most High; the One who sees, the *El Roi*; the Owner and Master, *Adonai*; and the eternal *El Olam*.

Perhaps if pastors and Sunday school teachers spent more time teaching the Lord’s people about the absolute truths of Genesis, we would have less difficulty UN-teaching the errors that abound in our churches. ●

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



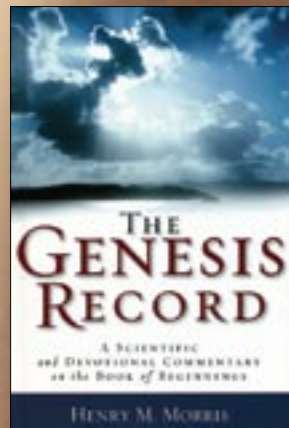
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