

ACTS & FACTS

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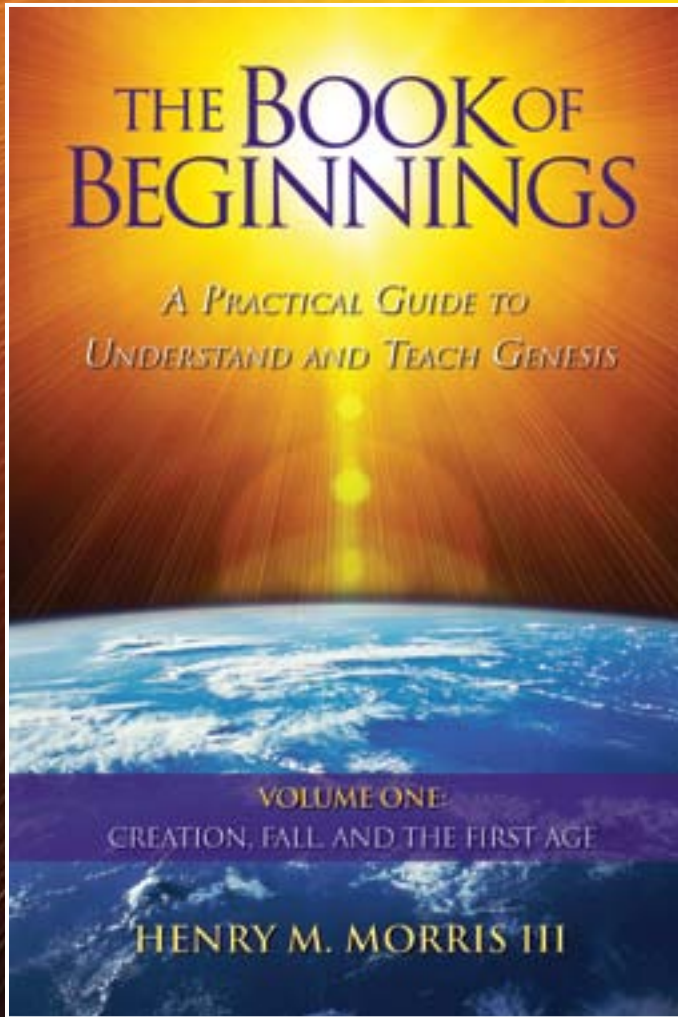
In the beginning God created the
1 heaven and the earth,
2 And the earth was without form,
and void; and darkness was upon
the face of the deep. And the spirit
of God moved upon the face of the
waters.

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

THE GENESIS CONTROVERSY

4 And the evening and the morning
were the first day.
5 And God said, Let there be a firmament
in the midst of the waters, and

**NEW FROM
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THE BOOK OF BEGINNINGS:

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ommentaries on Genesis today range from the fanciful to the technical. The book of beginnings has been debated for centuries by theologians, linguists, and scientists.

Why should you take the trouble to read another book on Genesis?

Perhaps the best reason is *urgency*. Over the past four generations, Christianity has precipitated from a large majority belief system among those who came of age during the first half of the 20th century to something less than 15 percent of young adults entering educational institutions and the workforce today.

If you are considering this book, you are probably bothered by these conditions and are looking for ways to help those in your sphere of influence find their way out of the morass.

In *The Book of Beginnings*, Dr. Henry Morris III addresses the tough issues in the Genesis record in a way that will not only give you confidence in your study of the Scriptures, but also as you communicate the richness of Genesis to those around you.

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The Book of Foundations

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. (Psalm 102:25)

The Bible is filled with descriptions of God's active involvement in the creation of this world. Both the Old and New Testaments attest to His work as Creator. For instance, Hebrews 1:10 echoes this verse from Psalm 102 by stating, "Thou, Lord, in the beginning hast laid the foundation of the earth." God demanded of Job, "Where wast thou when I laid the foundations of the earth?" (Job 38:4). Scripture couldn't be any clearer that the world exists because God specifically and deliberately brought it into being: "All things were created by him, and for him" (Colossians 1:16).

And just as God laid the foundations of the physical world in which we live, He has provided the foundation for our spiritual understanding of who He is, what He has done, and what He expects from us. That understanding starts with the very first words of Scripture: "In the beginning..." The Creator took great care to describe the creation of the heavens and the earth and all its vegetation and creatures from the very moment they were spoken into existence. The rest of the Bible can only be fully understood within the context of the opening chapters of Genesis, for it is they that provide the reasons for all that has happened since Adam and Eve were expelled from the Garden.

Dr. Henry Morris III addresses the importance of the foundational "beginnings" of Genesis in his feature article, "The Genesis Controversy." Many in the Christian world have bought into the notion that evolution played some role, small or great, in the development of life on this

planet, and that therefore the first part of Genesis should be taken as allegory or myth or some kind of "spiritual" truth that doesn't reflect actual historical events. But as Dr. Morris points out, a literal understanding of Genesis is integral not only to our understanding of Scripture, but to our understanding of God Himself. Far from being an irrelevant issue to be debated by theologians and scholars, the historicity of Genesis lies at the very core of our faith.

As Jude wrote in his brief but powerful book, we should "earnestly contend" for that faith (Jude 3). In his ongoing series of apologetics articles, Dr. Jim Johnson provides tools for believers to challenge the misinformation and twisted logic so prevalent in today's world. This month, read how evolutionists routinely "flunk" elementary forensic science in their depictions of how things began.

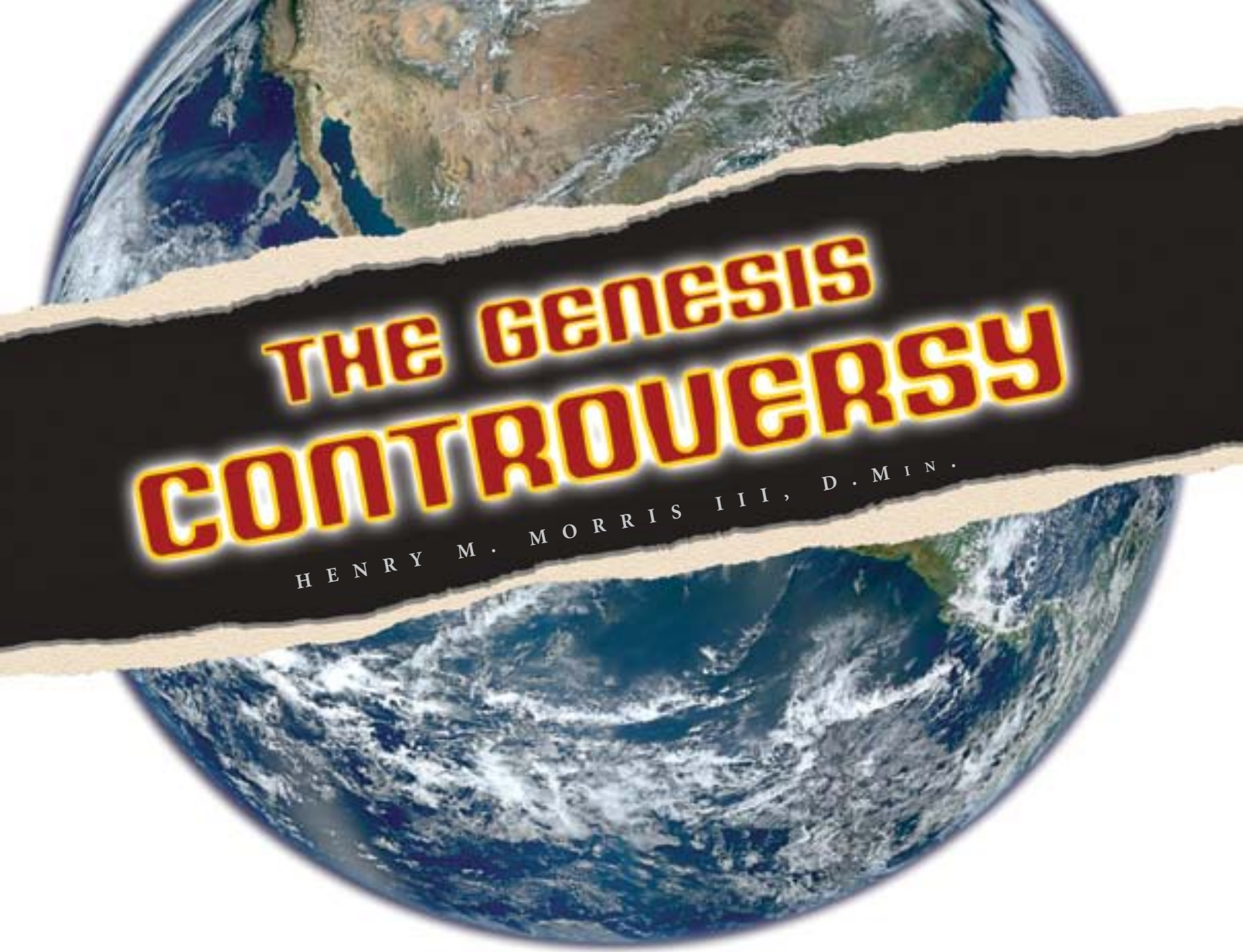
In his Impact article, Dr. Larry Vardiman describes scientists' search for the "God particle" and how that search relates to the foundational history offered in Genesis 1. And in his second article, Dr. Vardiman provides a glimpse into what God is doing through a special science institution in North Korea and ways that He is working in that notoriously closed country.

At ICR, we continue our efforts to spread the message of God's creation truth. We labor to share the Word, for we know that God will use it to accomplish His purpose (Isaiah 55:11). Thank you for your prayers and support. You are a tremendous encouragement to us.

Beth Mull
MANAGING EDITOR

CONTENTS

- 4 The Genesis Controversy
Henry M. Morris III, D. Min.
- 6 The Irreducibly Complex Genome: Designed from the Beginning
Jeffrey Tomkins, Ph.D.
- 8 Genesis Critics Flunk Forensic Science 101
James J. S. Johnson, J.D., Th.D.
- 12 Did the "God Particle" Create Matter?
Larry Vardiman, Ph.D.
- 15 Lateral Layers of Geologic Strata
John D. Morris, Ph.D.
- 16 Hybrid Sharks and Evolutionary Storytelling
Frank Sherwin, M.A., and Brian Thomas, M.S.
- 18 Letters to the Editor
- 19 God's Ultimate Ownership
Henry M. Morris IV
- 21 ICR Research Impacts North Korea
Larry Vardiman, Ph.D.



THE GENESIS CONTROVERSY

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

Genesis is a fascinating book! The timeless narratives it contains have delighted spellbound youngsters since it was written. Scholars have debated the information for centuries—especially the historicity and authenticity of the first 11 chapters. Preachers have wrestled with the implications of the lives of the patriarchs. Countless readers have either gaped in awe at the power of God revealed in its pages or sneered at the idea that any “thinking” person could believe such nonsense.

One fact is clear: Genesis does not leave the reader in neutral.

The historical narratives are, of course, much more than timeless sources of interest, intrigue, and information. These inspired words of Scripture are the foundational “beginnings” of everything that God has undertaken on behalf of humanity. The language is easy to follow, uncomplicated, and rather plain. Compared to other “religious” books, Genesis is an unembellished, chronological record of our world—before there were many histori-

ans to record the events. It is indeed a book of beginnings.

Genesis is the basis for a biblical worldview. God verifies, augments, describes, and cites His creative power without alteration throughout the Bible. Anyone who reads the record of Genesis *understands* what is written. The words and phrases are not at all complex to grasp, but they do require belief—for those words describe and present a Being whose power is limitless and whose knowledge is all-encompassing.

Neither you nor I can experience such a condition, and therefore we must either accept (believe) that there is an all-powerful and all-knowing God, transcendent to the universe, who is the First Cause of all things, or we must reject the existence of such a Being and retreat into our own experience and intelligence. Man, when confronted with that truth, must decide whether he will submit to the Author of that truth or reject both that truth and the Source of that truth—the Creator God. There is no logical middle ground.

There is no “good news” in the evolutionary theory.

There is, however, glorious wonder and life-changing power in the gospel presented in the Bible. That message of salvation describes an eternal conversion from a spiritually dead and physically dying existence to spiritual eternal life now and a totally flawless future new heavens and new earth in which those who are so “saved” will become both immortal and holy.

Such a salvation must have *power* to:

- transform now, in this life (Romans 12:2).
- enrich our current condition (2 Corinthians 9:11).
- bring satisfying peace to all situations (Hebrews 13:20-21).
- change the mortal body into the immortal and everlasting being who will live eternally with the Creator (1 Corinthians 15: 53-54).

This is the good news of the Bible.

While a sizeable portion of Christianity does not endorse any sort of plenary, verbal view of inspiration, we at the Institute for Creation Research insist that the words of Scripture—God’s words—hold sway over the opinions and musings of those who do not believe that God has revealed absolute, unalterable truth.

All conservative evangelical leaders would appear to agree that the biblical context sets the primary stage for meaning and application of the text. All appear to agree that the specific structure of the syntax must be subject to the axiomatic truths of the rest of Scripture. Very few would suggest that God “lies” or “accommodates” His Word in any way to human error, but some would allow for divergent meanings from the apparent rendering of the text (e.g., “day” = “age”). Some would suggest that the words of the text should be interpreted and/or “filtered” by various extra-biblical methods and standards.

Once again, the heart of the issue is *authority*. Is the Bible trustworthy or not? More importantly, is the Author of the Bible—God—trustworthy or not? If so, then God is supremely and exclusively authoritative on all matters about which He writes.

In other words, if God is the Author of all truth and not *un*truth, then the very text of Scripture is purposefully and supernaturally inspired and trustworthy, even on matters of science. Man, when faced with truth, must decide whether he will submit to the Author of truth or reject both the truth and the God who insists that His Word is truth. There is no middle ground or compromise.

More particularly, the Christian must decide what constitutes his authority when reading and communicating the truth of Scripture. The Bible or science? The Author of the Bible or the experts in science? Again, there is no neutral position.

Two belief systems or worldviews now stand at the center of reflective and deductive thought. One seeks to understand and

These inspired words of Scripture are the foundational “beginnings” of everything that God has undertaken on behalf of humanity.

explain all things in terms limited to natural phenomena and human interplay. The other finds naturalistic explanations unsatisfactory and searches for answers outside of nature in the supernatural realm. Every one of us is impacted by these central worldviews.

The main proponents of evolutionary naturalism and the associated sociological exponents of that philosophy are atheistic in thinking, if not in practice. Modernism, postmodernism, and the many variations of scientism are united in their opposition to the concept of a transcendent Creator God. The very idea of an omnipotent, omniscient Supreme Being is anathema to naturalistic concepts of existence.

The myriad pantheistic and polytheistic religious and spiritual “isms” of history, as well as the New Age proponents of today, all embrace some concept of the existence of eternal matter with long ages and gradual development of the universe and life. Interestingly, the academic world has begun to entertain “spiritual” interpretations of naturalistic science as the evidence for com-

plexity and design grows more and more obvious. Yet most academics still cling to evolutionary cosmologies because they cannot accept an omnipotent and omniscient Creator.

Such an evolutionary philosophy is in diametric opposition to the revealed text of Scripture. A “god” who would use the cruel, inefficient, wasteful, and death-filled processes of the random, purposeless mechanisms of naturalistic evolution, contrasts so radically with the God described in the pages of the Bible that one wonders how the two characters could ever be thought to be in harmony. Yet, there are many theologians and evangelical scholars who insist that our understanding of the mechanics of creation must accommodate a hybridization of naturalistic science and biblical revelation.

The common denominator among all of these various hybrid systems of interpretation is the elevation of man’s “discoveries” over and above the words of God. The most elemental example of faith is God’s omnipotent and omniscient authority displayed in His creation (Hebrews 11:3). The matrix in which modern science is enmeshed is atheistic, naturalistic evolution. The Bible puts man’s “natural” mind in direct juxtaposition and diametric opposition to the Spirit’s revelation (1 Corinthians 2:14). To insist that the revelation of a supernatural creation must be wedded with a naturalistic and evolutionary god flies in the face of the whole of Scripture (Romans 1:20).

Genesis—the book of beginnings—is the introduction to the omnipotent, omniscient God. Rejecting any of its record will both undermine the understanding of the rest of God’s revelation, and also slowly dissolve one’s confidence in the biblical message itself and discourage any thought of establishing or maintaining a relationship with the God of the Bible. ●

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



The Irreducibly Complex Genome: Designed from the Beginning

J E F F R E Y T O M K I N S , P H . D .

The concept of what comprises a gene and how it works has changed markedly since the beginning of the modern genomics era about 35 years ago when the first viral gene was sequenced.¹ Since then, entire microbial, plant, and animal genomes have been sequenced.

When research into gene function began, it was widely assumed that a one-to-one relationship existed between genes and their RNA and protein products. However, genome sequencing projects soon revealed that the large number of RNAs and corresponding proteins being discovered were hundreds of times more numerous than the number of genes found in the DNA sequence. We now know that this is due to the many complex mechanisms associated with gene function. In plants and animals, a gene typically produces a messenger RNA (transcript) from multiple segments of DNA in a gene region. These coding segments are called exons, while the non-coding segments (introns) are spliced out in the processing of RNA. A single gene region can produce a variety of transcripts by adding, multiplying, or eliminating exons in a process called alternative splicing (see Figure 1). For example, three neurexin genes in humans can produce over 3,000 different transcripts.²

This author is currently summarizing key points from secular research in the area of gene function to produce a literature review for journal publication that demonstrates the irreducible complexity of gene function. This project will show that concepts of genome evolution are incredibly oversimplified, disregarding the immense levels of functional

complexity unveiled by just a few decades of genomics research.

In brief, it is now known that gene function involves: 1) diverse regulatory DNA sequences functioning as control features located throughout gene regions, 2) complex interconnections between genes and gene networks, 3) dynamic regulation of three-dimensional chromosome architecture, 4) the interplay of DNA chemistries and conformational features, 5) cell tissue type and physiological state, and 6) the effects of DNA sequence variation within gene pools. Even these categories can be further broken down into sub-fields of study.

Scientists have attempted to deduce a predictive splicing code for many genes.^{3,4} This effort has been complicated by the alternative splicing between genes located on completely different chromosomes.⁴ For this to occur, genes in different regions of the genome are dynamically positioned within close physical proximity of each other and transcribed in highly complex gene factory zones.³ All six of the broad mechanism categories described above are involved at this level of gene function, providing a virtual symphony of unfathomable biological complexity.

Our ever-increasing knowledge of the intelligently designed genome is fully discrediting concepts of genome evolution via natural processes. The genome is an irreducibly complex system designed and implemented from the very beginning with specific uniqueness to each and every created kind, as indicated in the book of Genesis. ●

References

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4. Horiuchi, T. and T. Aigaki. 2006. Alternative trans-splicing: a novel mode of pre-mRNA processing. *Biology of the Cell*. 98 (2): 135-140.

Dr. Tomkins is Research Associate at the Institute for Creation Research and received his Ph.D. in Genetics from Clemson University.

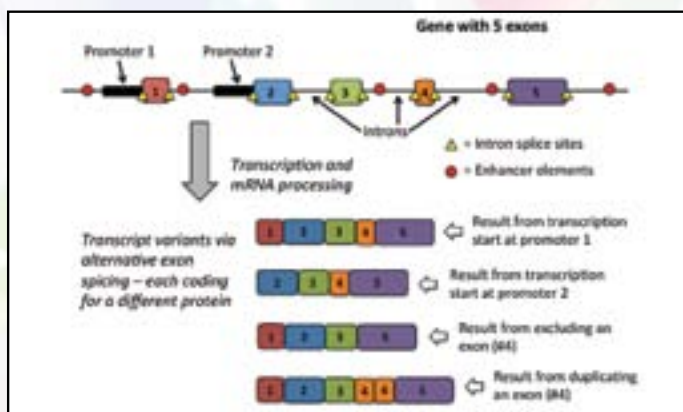


Figure 1. Diagram of a hypothetical eucaryotic gene with 5 exons (protein coding regions). The various non-coding areas upstream, within (intron regions), and downstream of the exons contain key control features that provide the ability to produce multiple variants of messenger RNAs (transcripts). This results in multiple unique proteins being produced from a single gene via the creative usage and placement of a wide variety of non-coding DNA information.

ICR MARCH EVENTS

■ MARCH 7-11

Sun Valley, CA – Shepherds' Conference
818.909.5530

■ MARCH 10-12

Great Bend, KS – Grace Community Church
(J. Morris, N. Jeanson) 620.792.7814

■ MARCH 22-24

Greenville, SC – Great Homeschool Conventions (GHC) Southeast 2012
(B. Thomas) 513.748.6998

■ MARCH 24-25

Waterloo, IA – Grace Baptist Church
(F. Sherwin) 319.233.6196

■ MARCH 28 – APRIL 1

Redding, CA – Shasta Bible College and Graduate School's 2012 Alpha and Omega Conference
(R. Guliuzza, L. Vardiman) 530.221.4275

■ MARCH 30-31

Bemidji, MN – Guthrie Community Bible Church
(J. Morris, N. Jeanson) 218.333.3827

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**.

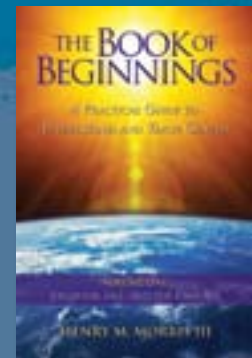
ICR EQUIPS SHEPHERDS FOR MINISTRY

ICR will be giving away 3,500 copies of *The Book of Beginnings* at the 2012 Shepherds' Conference in Sun Valley, California. This new book by Dr. Henry Morris III is geared to help pastors and teachers understand and teach the book of Genesis—with confidence and without compromise.

Held each year at Grace Community Church, pastored by Dr. John MacArthur, the Shepherds' Conference encourages and refreshes pastors with truth that matters.

This year's conference will be held March 7-11, 2012, and features keynote addresses by John MacArthur, Al Mohler, Steve Lawson, Voddie Baucham, Phil Johnson, and Tom Pennington, plus a variety of practical seminar sessions for pastors and their staff.

To register, visit www.shepherdsconference.org



Genesis Critics Flunk Forensic Science 101

JAMES J. S. JOHNSON, J.D., TH.D.

The forensic character of origins science, as opposed to the observational nature of empirical science, is routinely bungled and botched by uniformitarian evolutionists. They strain out gnats, yet they drink down whole camels, illustrating a kind of blindness that the Lord Jesus spoke of during His earthly ministry:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye blind guides, which strain at a gnat, and swallow a camel.* (Matthew 23:23-24, emphasis added)¹

Note that the Pharisees were correct in their careful attention to tithing mint, anise, and cummin. However, they completely missed the boat when they “omitted the weightier matters” (the obligations of justice, compassion, and personal belief in God’s Word).

Straining Out Bugs from Beverages

To appreciate this metaphor, which applies to modern-day evolutionists, consider the following account by Alaskan explorers:

How in the world could there be this many bugs?... We tried once to have hot chocolate and coffee, but heating water without making mosquito tea first was impossible. The mosquitos are attracted to heat, and one could always count on a dozen or so [mosquitos] ending up in the drink before it was boiling.²

In biblical times, before serving or drinking a beverage, it was not unusual to use filters to strain out bugs and other impurities.³ The hygienic practice of straining out gnats would have been quite common and understandable to the Lord’s immediate audience. But the idea of swallowing whole an *entire camel* while drinking would have been a jarring thought to imagine! Christ criticized the cleanliness-obsessed Pharisees for practicing outrageous irrationality that resulted in truly unclean results.⁴

This picturesque metaphor describes the nonsensical illogic of the Pharisees, who filtered out small impurities from their daily living while ignoring gargantuan intrusions. That same failure of logic infects the uniformitarian



approach routinely used by evolutionists to (supposedly) learn about our beginnings.

Beginnings Are the Key to the Present, Not Vice Versa

If humans really want to understand themselves, their world, their destinies, and their Maker, they need to understand their *origins*. Origins are the key to understanding cause and effect relationships. Present effects are often not representative of what their temporal causes physically looked like. It is the past that provides the key to understanding the present, not vice versa—because *past causes* produced *present effects*.⁵

For an extreme example, look at a city devastated by an earthquake or by an atomic bomb. Just by looking at the physical results, how would one guess at the physical causes?

For a less extreme (yet miraculously more complex) example, consider the amazing processes and details that accompany the conception, gestation, and birth of a human baby. The way a baby “breathes” inside the womb has virtually no resemblance to how it acquires oxygen after it is born. Placentas serve as super-organs during gestation, yet after birth they are superfluous. Baby lungs don’t breathe inside the womb, yet afterward they begin to breathe. Life inside the womb is starkly different from life after birth.⁶

Consider also the amazing processes and details that accompany the formation of an acorn—its fall to the ground, its burial and germination, and its early sprouting above its burial site. The beginning of an oak tree’s botanical life as an acorn is not much like its growth and development after it sprouts above the soil level.



This is not surprising because *beginnings* are qualitatively different from what follows a beginning. This is seemingly so basic that any well-educated scientist could not miss it; yet missing the distinctiveness of earth's historic beginning is exactly what uniformitarian evolutionists routinely do. This does not negate the fact that evolutionary scientists sometimes do good *empirical* science work, but it does mean that the *forensic* aspect of origins science is frequently botched by their uniformitarian thinking habits.

Straining Out Cosmological Bugs, Swallowing Cosmogonical Camels

A gigantic stumble in scientific thinking occurs when *cosmology* is confused with *cosmogony*.

Cosmology is the empirical (i.e., present observations-based) study of the cosmos as it exists today. Cosmogony, however, is the non-empirical study of how that cosmos began in the unobservable past.⁷

Cosmology involves using observation tools (such as radio telescopes and spectrophotometry equipment) to learn about presently existing matter in the universe. Cosmogony, however, is an origins science, a type of forensic science that focuses on learning the past, not examining the present.

Some methods that work well for understanding present processes do not work equally well for understanding past events. For example, at what temperature does water boil at sea level today? To learn the answer, use a repeatable experiment: Boil water at sea level and read the thermometer. This is empirical science, analyzing a present process.

But what if the question concerns the causality of a past event? For example, what physical cause produced a patient's fever last Saturday night? A thermometer reading today tells nothing about the cause of a previous thermometer reading. Or, for another example, what physical cause produced a patient's drop in blood pressure yesterday? Measuring blood pressure today tells us nothing, directly, about why a patient's blood pressure was low then.⁸

The prior two questions seek specific information about the *historical past*, not how natural processes generally operate in the *observable present*. Accordingly, doing a repeatable experiment is not a scientific methodology that works well, *directly*, for answering questions about *historically past* cause and effect questions.

Perhaps the best known examples of this kind of inquiry are legal investigations, such as forensic autopsies used to understand murder crimes, or courtroom cross-examinations of eyewitnesses, testing witness reliability, in an effort to determine who proximately caused an accident by committing negligence in a traffic intersection.⁹

Such investigations of the past involve the specialized history analysis that we often call forensic science, because discovery and analysis of

the past is vital to the forensic contexts of criminal and civil evidentiary proceedings. Forensic science methods—which include testing the probative value of eyewitness testimony and trial exhibits with process-of-elimination logic—are used to learn about past *events* that are historically and geographically unique. They can never occur again—they are singular events in history.

The beginnings of our cosmos, the heavens and the earth, and the beginnings of the human race, starting with Adam and Eve, are all unrepeatable and unique historical events. The methods of empirical science are *evidentiarily inadequate* to determine meaningful or accurate truth about what actually happened during those beginnings. Only God was there to witness it. That is why Charles Lyell's uniformitarian assumption—that “the present is the key to the past”^{5,10}—will never be adequate for learning about those eternally important beginnings.

In other words, when evolutionists preach that “the present” (cosmology) is the key to “the past” (cosmogony), they are blindly swallowing a camel of illogic.

But God wanted us to know about our origins—the beginnings of the heavens and the earth, the beginnings of the human race (man and woman), the beginnings of sin and death, the beginnings of God's promised redemption in Christ, and much more. God wanted us to know about these important beginnings, so He took action

to reveal this otherwise unknowable information in an error-free text of understandable words—the Holy Bible.

The book of Genesis tells us what empirical science cannot—the details of our origins. ●

References

1. “Swallowing” refers to *drinking* rather than to *eating*. The word translated “swallow” in Matthew 23:24 is a form of the Greek verb *katapino*, the same verb that appears in Hebrews 11:29 (referring to the Red Sea swallowing up the Egyptian army) and in Revelation 12:16 (referring to a flood being swallowed up). This verb is an accentuated form of a simpler Greek verb, *pinō*, which is translated 75 times as “drink.”
2. Davis, B., M. Liston and J. Whitmore. 1998. *The Great Alaskan Dinosaur Adventure: A Real-Life Journey Through the Frozen Past*. Green Forest, AR: Master Books, 23, 30.
3. According to an ancient Hittite inscription, a water carrier named Zuliyas was executed for his carelessness in allowing a hair to be found in the king's water pitcher. See Prichard, J. B., ed. 1992. *Instructions for Palace Personnel to Insure the King's Purity. Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. A. Goetze, transl. Princeton: Princeton University Press, 207.
4. Both gnats and camels were “unclean” (see Leviticus 11:4, 20-23), i.e., not *kōsher* for Hebrew cuisine purposes.
5. Morris, H. M. 2008. *The Biblical Basis for Modern Science*, rev. ed. Green Forest, AR: Master Books, 65-66, 282-286.
6. Guliuzza, R. J. 2009. *Made in His Image: Examining the Complexities of the Human Body*. Dallas, TX: Institute for Creation Research, 32-33.
7. See the entries for “cosmology” and “cosmogony” in *New American Heritage Dictionary of the English Language*. 1976. Boston: Houghton Mifflin, 301. Unsurprisingly, this secular dictionary presupposes an evolutionary origin for the cosmos.
8. Physicians and surgeons are especially qualified to understand and integrate empirical and forensic sciences because they must use exacting scientific methods to understand a patient's medical history (past condition) and his current symptoms (present condition) in order to promote healing. Dr. Randy J. Guliuzza, who has practiced medical science (and engineering science) in the real world, has used just such a forensic science-oriented analysis to expose and refute the fallacies of so-called “natural selection” theory in his recent series of *Acts & Facts* articles.
9. The slang for a crime mystery novel—“whodunit”—illustrates that the investigation and discovery of truth about the no longer observable past is a matter of forensic science, not a matter of repeated observations and experiments by a scientist with laboratory equipment.
10. The “willful ignorance” that 2 Peter 3:4-6 describes is perfectly illustrated in evolutionary uniformitarian thinking. Because God has revealed our beginnings to us in Genesis, there is no logical reason for the scientific community to endorse the forensically illogical Big Bang theory of Belgium's Monsignor Georges Lemaitre, or to endorse the forensically illogical Natural Selection theory of England's Charles Darwin.

If humans really want to understand themselves, their world, their destinies, and their Maker, they need to understand their origins.



Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the Institute for Creation Research.

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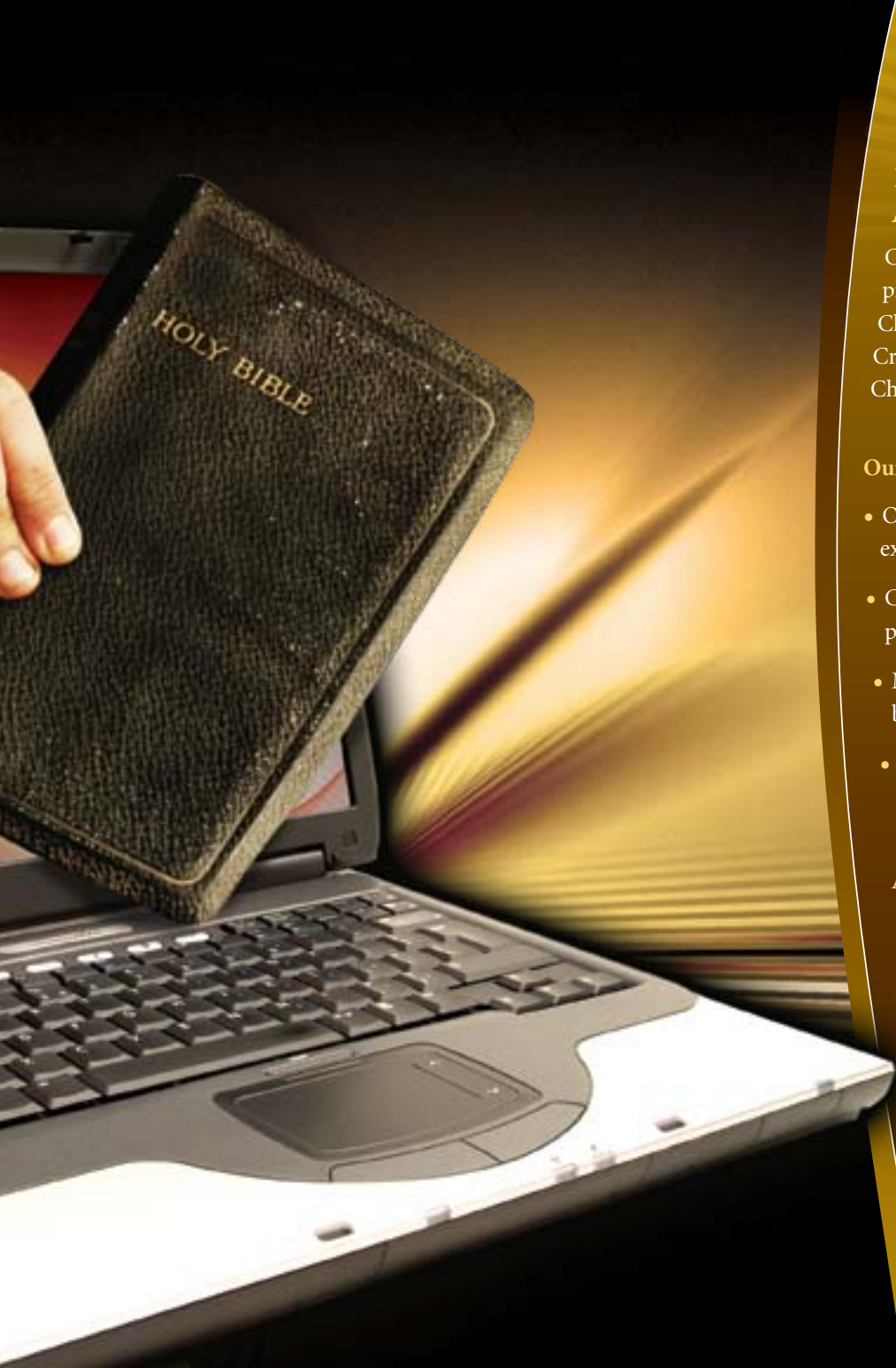
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Did the “God Particle” Create Matter?



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

Introduction

The book of Genesis is probably the most important book ever written. In reality, it's the foundation of all true history and true science. Above all else, it's the foundation of God's revelation, as given in the Bible. If Genesis were somehow removed, the rest of the Bible would be incomprehensible. It would be like building a house without a ground floor or a bridge with no support.¹

Chapter 1 is the foundational chapter of Genesis, since it summarizes the creation of the earth and everything in it. And Genesis 1:1 is the

foundational verse of the foundational chapter, speaking of the primeval creation of the universe itself: "In the beginning God created the heaven and the earth" (Genesis 1:1). It's been pointed out that if a person really believes this passage, he'll not find it difficult to believe anything else recorded in the Bible. If God really created all things, then He controls all things and can do all things. Dr. Henry Morris, ICR's founder, carefully studied this verse and paraphrased it as follows: "The transcendent, omnipotent Godhead called into existence the space-mass-time universe."² Another way to say this is: The all-powerful triune God created mass, space, and time out of nothing. God exists separate from His creation.

Modern Science

The modern scientific method was developed in the 16th and 17th centuries. Many Christians contributed to the procedures for doing science. The use of careful observation, experimentation, the development of laws, hypotheses, and theory, and the use of mathematics were all important parts of its development. Scientists like Isaac Newton, Francis Bacon, Johann Kepler, Blaise Pascal, and many others who were Christians believed Genesis and honored God in their science.³ Yet as science progressed and more was discovered about how our world functions, many scientists became arrogant and began to reject Him. As the Bible says, “When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Romans 1:21).

Today many scientists reject Scripture as a legitimate source of truth and attempt to find entirely “natural” explanations for the origin of the universe. They go so far as to say you can’t be a scientist if your explanations of our origins depend upon actions of a supernatural being. Biologists who are under the sway of evolutionary theory and physicists who believe in billions of years since the origin of the universe generally avoid references to a creator. When they or the media mention God, it’s often only as ridicule. For example, the use of the term “God particle” when referring to the search for the Higgs boson in elementary particle physics is a thinly-veiled attempt to mock the belief in a supernatural creator. Interestingly, most scientists dislike the term “God particle” because they don’t want their research tainted by such an association.

The Higgs Boson, or the “God Particle”

One of the most active large research projects today is the search for an extremely small but energetic particle that is thought to be the key to understanding how mass appeared shortly after the Big Bang. The Higgs boson is a hypothetical elementary particle that has not been observed but, if found, would dramatically advance the 70-year development of a model of elementary particle interaction. Its existence was predicted along with other particles by the so-called Standard Model. The Standard Model describes how leptons, quarks, gauge bosons, and the Higgs particle fit together and explains how the Higgs mechanism takes place, which in turn explains why elementary particles exhibit mass. The discovery of the Higgs boson would finally validate the Standard Model, since it’s the only elementary particle predicted by it that hasn’t yet been observed.⁴

Experiments to find the Higgs boson are currently being performed using the Large Hadron Collider (LHC) at the European Organization for Nuclear Research (CERN) in Switzerland, shown in Figure 1. The LHC is expected to be able to answer the question of whether or not the Higgs



Figure 1. The Large Hadron Collider in Switzerland. (CERN)

boson actually exists. One possible signature from a simulated proton-proton collision that would demonstrate the Higgs boson’s existence is shown in Figure 2. The Higgs boson is believed to decay almost immediately after such a collision into two jets of hadrons (composite particles made of subatomic elementary particles held together by strong nuclear forces) and two electrons, visible in Figure 2 as lines. In December 2011, two experiments at the LHC independently reported that their data hint that the Higgs particle probably exists with a mass of about 133 proton masses. The range of mass for the Higgs particle is now thought to have been narrowed considerably to between approximately 122 and 138 protons. It is expected that the LHC will have a definite answer by the end of 2012.⁵

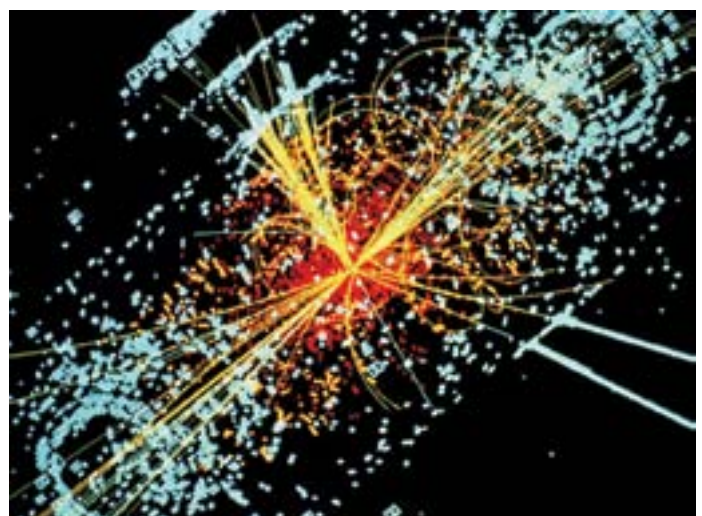


Figure 2. Simulated signature of a Higgs boson decaying into two jets of composite elementary particles and two electrons. (CERN)



Why Scientists Dislike the Term “God Particle”

The Higgs boson doesn’t have any specific religious connotations, but it may help unlock processes that occurred at the time of creation. “Calling it the ‘God particle’ is completely inappropriate,” said Oliver Buchmueller, from the German research team of “Higgs hunters” at CERN. “It’s not doing justice to the Higgs [boson] and what we think its role in the universe is. It has nothing to do with God.”⁶

Scientists hope to discover the invisible Higgs field because the theory of its existence is foundational to the proponents of the Big Bang, the most typically accepted explanation for the origin of mass and space. Those who embrace the idea that the universe came into existence through rapid expansion during conditions of extreme density and heat, that planets and life resulted from the Big Bang, and that matter obtained mass because of a cosmological collision anticipate the discovery of this “God particle.”

In the 1960s, British scientist Peter Higgs first proposed the existence of the new physics field, now known as the Higgs field, as an explanation for differences between strong and weak fields in physics. The proposal developed into the idea that in the Higgs field, interaction between the electromagnetic field and the weak field resulted in matter taking on mass. The nickname “God particle” describes the agent that supposedly gave mass to the most basic building block of the universe.

“Without it, or something like it, particles would just have remained whizzing around the universe at the speed of light...Hearing it called the ‘God particle’ makes me angry. It confuses people about what we are trying to do here at CERN” said Pippa Wells, a researcher with CERN’s Atlas team.⁷ A spokesman for CERN, James Gillies, agrees with Wells: “Of course it has nothing to do with God whatsoever...But I can understand why people go that way because the Higgs [boson] is so important to our understanding of nature.”⁸

According to people who have investigated the subject, the term “God particle” originated with a 1993 book by U.S. Nobel Prize winner Leon Lederman about the history of particle physics, *The God Particle: If the Universe Is the Answer, What Is the Question?*⁹ Yet others who recognize how significant the current research on the Higgs boson is continue to use religious themes for it. Lisa Randall, a theoretical particle physicist and cosmologist at Harvard University, recently entitled her latest book *Knocking on Heaven’s Door*.¹⁰ She wasn’t thinking about the God of the Bible, however, but about natural laws that cause particles to be organized and exhibit mass. She believes, for example, that the Higgs field associated with Higgs particles causes space to function like a fluid causing particles which move through it to exhibit mass.

Sadly, scientists who have the best seat in the house to observe God’s handiwork through a microscope or a telescope often seem to be the first to deny that He is the Creator.

And, yet, neither Randall nor any other scientist can explain where such natural laws originated. Her physics is based upon a pantheistic view of the universe, at best. It’s legitimate to try and understand how mass, space, and time originated, but not if the processes we use to explain their origin don’t involve the Creator. The search for the “God particle” is an attempt to understand the Big Bang theory more fully. The Big Bang says that the universe began as an infinitesimal point and expanded outward, creating space and mass billions of years ago. Although this idea may seem consistent with the description of creation in Genesis 1:1, it is thought to have happened billions of years ago, while the Bible says it happened in one 24-hour day only a few thousand years ago. The theory is also presented as a natural event that didn’t require God’s involvement.

Several years ago, Carl Sagan declared to me through correspondence his full confidence in the Big Bang theory and its billions of years, but he admitted to one major problem. He couldn’t understand where the laws of nature came from. He realized that his view of origins depended upon the laws of nature being present first. Yet he had no explanation for their origin because he didn’t believe in God. Scripture provides the reason why he had this problem: “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

Conclusion

Sadly, scientists who have the best seat in the house to observe God’s handiwork through a microscope or a telescope often seem to be the first to deny that He is the Creator. Because they deny He is Creator, they fail to grasp the ultimate explanation for the world around us. Scripture says it best: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Romans 1: 20). ●

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Lateral Layers of Geologic Strata

JOHN D. MORRIS, P.H.D.



We've all noticed the many layers of rock strata as we drive along a road cut. It seems as though we are driving through a huge "layer cake," cut open to expose the inside. Grand Canyon looks this way. Most of the exposed layered rocks are sedimentary rocks. It appears one layer was deposited directly upon another. The "stack" of layers might have been tilted, folded, or faulted subsequent to deposition, but the layers were flat-lying when first deposited. Thus, the ground surface usually represents the top of the final layer in any particular region.

For decades the discipline of geology was dominated by this "layer cake" thinking, and even today it is a convenient theory for

geologists. But scientists have discovered that geologic layers are not always laid down one after another. Sometimes, a sequence of layers is laid down simultaneously from left to right, not from top to bottom.

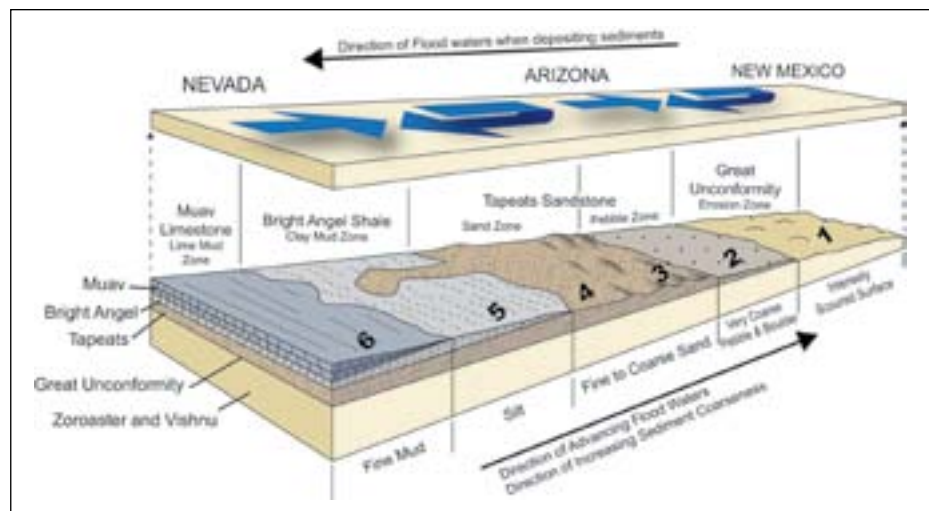
All geologists recognize that major geologic events accomplished much of the deposition of the rocks we see. Tsunamis, underwater mudflows, gravity slides, turbidity currents, etc., are all capable of laying down sediment rapidly. Only energetic flow can carry along and eventually deposit large particles. As such a flow slows, finer grains drop out. These events mirror our understanding of the dynamic Flood of Noah's day.

Consider a continual supply of sediment being propelled underwater. The large

sand grains drop out at the leading edge of the flow as the velocity slows and water curls back, but the finest grains remain mobile. More sediment-laden water follows, with the larger grains resting just beyond the prior deposit, and the finer grains come to rest on top of the coarser grains. This continues and ultimately results in two or more blanket-like layers, all of which were simultaneously deposited laterally, rather than in a consecutive and vertical manner. This concept is clarified in the accompanying diagram,¹ which specifically explains the coarse-to-fine-grained Sauk Megasequence in Grand Canyon. The sequence consists of the coarse-grained Tapeats Sandstone, the fine-grained Bright Angel Shale, and the even finer-grained Muav Limestone, each of which has enormous horizontal extent and a comparatively minor thickness.² The concept applies, in general, to all such megasequences and in many locations. Many of the Flood rocks were deposited this way. ●

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Dr. Morris is President of the Institute for Creation Research.



When biologists found hybrid sharks in Australian waters, lead researcher Jess Morgan told *Discovery News*, “This is evolution in action.”¹

What did he mean by “evolution”? A University of Queensland news release and other articles about the sharks used words such as “adapt” and “hybridization” to describe the changes they saw.² But these refer to mere variations of already existing features and have nothing to do with vertical evolution.

If “shark evolution” actually means “shark variation”—where interbreeding sharks can develop either larger or smaller bodies, for example—then the observations can fit either the creation or the evolution model. But what if it means that sharks evolved from non-sharks? Those who believe that story will have a difficult time believing the Bible, since the Bible does not allow for the millions of years that nature would supposedly need to build a shark from some other fish.

Evolutionists have written just such a story. Their tale begins with a curious group of fish called the Acanthodians, which was supposedly the shark’s evolutionary ancestor. But one fish expert very recently noted:

Acanthodians remain as one of the most enigmatic of all ancient fish groups, about which we have the least amount of anatomical knowledge and few real clues to their affinities with other types of fishes.³

Perhaps there is an advantage in claiming that sharks evolved from fish with such a little-known anatomy, since it would make any evolutionary story more difficult to refute. In other words, because of the lack of informa-

tion about Acanthodians, the claim that these fish gave rise to sharks is an argument from the *absence* of evidence.

And the remaining chapters of the shark evolution story are even murkier. Two evolutionists stated the Selachii (the order containing the modern sharks) “appeared in the Jurassic.”⁴ Appearing in the fossil record as complete and fully formed creatures is the hallmark of creation, not evolution.

Vertebrate fossil expert Edwin Colbert wrote in 2001 that cartilaginous and bony fishes “appeared in the late Silurian period [rock layers with marine fossils deposited early in the Flood year], and it is possible that they may have originated at some earlier time, although there is no fossil evidence to prove this.”⁵

But newer fossil evidence has shown differently. Paleontologists described fully formed bony fish fossils from lower Cambrian rock layers in China, considered by evolutionists to have been deposited 100 million years before Silurian rocks.⁶ A majority of Flood geologists consider Cambrian rocks to have been the very first Flood deposits in most locations.

In their shifting attempts to squeeze sharks into the slippery story of fish evolution, evolutionists now wonder if bony fish may have evolved before cartilaginous fish—those with skeletons made of cartilage, like sharks—instead of the other way around. Evolutionist J. A. Long wrote in 2011:

The origin of sharks is still shrouded in mystery. Some scientists regard sharks as the most primitive of all the jawed fishes, whereas others see them as highly specialized forms that did not require the complex bony ossifications [bone formation] of other fish groups.⁷

Thus, sharks are either highly specialized products of eons of evolution, or they are very primitive forms that gave rise to most other fish *after* eons of evolution. Such is the vague and fluid nature of evolutionary storytelling.⁸

All the Australian sharks were “black tip” sharks and all of them already had fins.⁹ But evolution demands that sharks came from some finless ancestor. Colbert admitted that “the origin of paired appendages such as the fins of modern fishes is an unsolved problem.”¹⁰

And what about shark teeth? They are anchored deep in the skin, not the bone as in other fish. And shark teeth migrate from inside the mouth to the mouth’s edge, like rows of escalators, not erupting from directly below, as other fish’s teeth do.

The past few years have witnessed a remarkable flurry of research on the origin or origins of vertebrate [animals with bone or cartilage skeletons] teeth. While this work is progressing, the details of when, where, why, and how teeth first appeared still elude consensus.¹¹

Evolutionists are mystified as to the origin of sharks (as well as all other animal groups) and their associated structures.¹² The fossils do not clearly tell a single chapter of any version of shark evolution. But what about these Australian hybrid sharks? Do they really show evolution in action?

To begin with, these are not only sharks, but blacktip sharks of the same genus: *Carcharhinus*. They include the Australian blacktip shark (*Carcharhinus tilstoni*) and the common blacktip shark (*Carcharhinus limbatus*).

Hybridization generally refers to inter-

Hybrid Sharks and Evolutionary Storytelling



breeding between genetically dissimilar parents or between members of two differently named organisms. The hybridized sharks represent a blend of pre-existing traits from two 100-percent blacktip sharks. They show no new and useful genetic information that one would expect vertical “shark evolution” to produce—and no new physical structures like fins or eyes. The researchers described the hybrid sharks as having portions of both named species’ DNA, so although some pre-existing information was mixed and matched, new and useful information was not added.¹³

Hybridization is quite consistent with the Creator’s proclamation in Genesis 1:20-22 that sea creatures are to reproduce according to their kinds. Hybridization has always been observed *within* kinds—like between polar and grizzly bears (genus *Ursus*) or between lions and tigers (genus *Panthera*)—but never *between* kinds.

Adaptations are “features and functions that suit an organism for its role in its environment.”¹⁴ Would God have created animals with the potential to adjust certain aspects of their features in between generations? It stands to reason that He would have equipped animals to obey His Genesis command to multiply and fill the earth’s ever-changing environments. The originally created shark kind would have had the potential to produce specific variations in future generations. Those first sharks differentiated into the species seen today.

Hammerhead sharks illustrate the kinds of coordinated adjustments to pre-existing features that a Genesis understanding would expect. If both the “hammer” head and

the front fins grew larger at the same time, then their combined hydrofoil effect would lift the shark’s front end so that it would always swim in backward somersaults! But those sharks with larger “hammers” have smaller pectoral fins, and vice versa. This way, the total lift is always balanced.¹⁵ Thus, designed specific variations on the general hammerhead shark theme have better enabled some to cruise at certain depths and others to more easily scour ocean floors.

Darwinists would agree with creationists that *Carcharhinus* species are all genetically similar and that an ancestral form produced the *C. tilstoni* and *C. limbatus* species, probably through gene segregation. According to traditional Darwinian evolution, species change happens very slowly over long periods of time. But the earth history of just thousands of years provided by sure and unchanging eyewitness accounts in Scripture is far more reliable than ever-changing evolutionary storytelling. In this case, the fact that the Australian sharks were able to produce a hybrid in only one generation easily fits the Bible’s timeframe.

Based on the idea that God created basic but adaptable kinds, Australian researcher John MacKay predicted that “the more scientists study sharks (and fish in general) the more examples of ‘hybridisation’ they will find between fish that have previously been classified as different species, but are really part of the same kind.”¹⁶

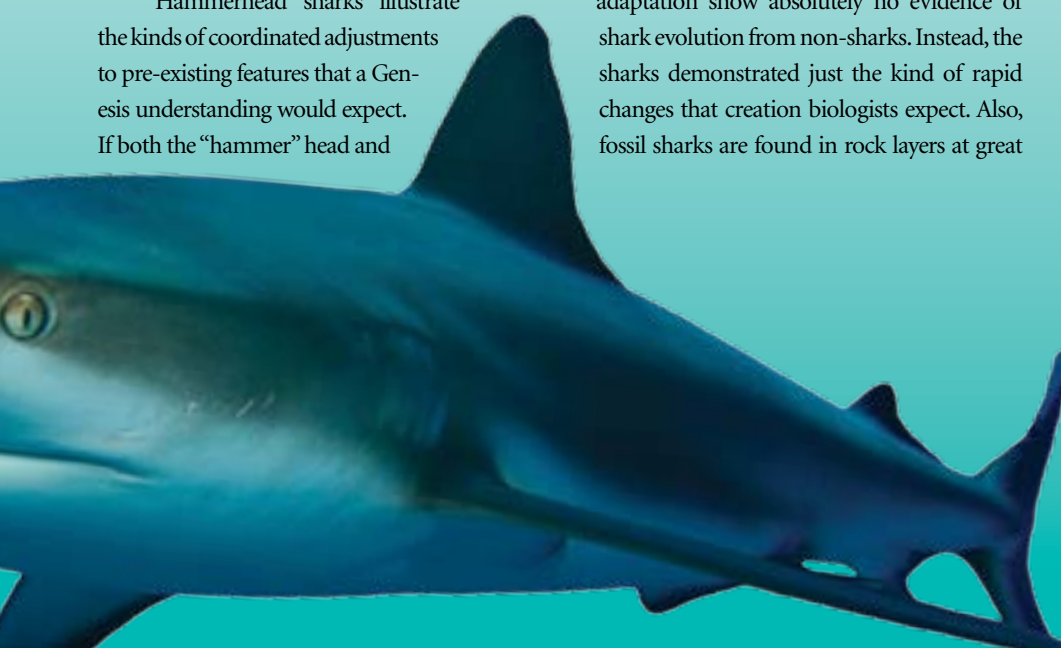
In summary, shark hybridization and adaptation show absolutely no evidence of shark evolution from non-sharks. Instead, the sharks demonstrated just the kind of rapid changes that creation biologists expect. Also, fossil sharks are found in rock layers at great

depth, yet they look virtually the same as living sharks. Shark fossils give no hint of any evolutionary origin, but show just the kind of well-fitted and perfected design that anyone who takes Genesis seriously would expect to find. ●

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LETTERS TO THE EDITOR

I've just gotten my second magazine of *Acts & Facts*. I'm quite confused because of the wording. I am only 11 and my cousin got me started on it. But now I realize this is really for teens. I've been on your website and am stunned by how you did the site. It's amazing! I've got to say, you've got SOME WEBSITE! Another thing is that when I first get my magazine in the mailbox I feel a surge of happiness go right through me. And when I read it (kind of, anyways), I give it to my dad to read the bits of science in it. He loves it and I can see why.

— S.V.

Each month your *Acts & Facts* magazine blesses us. We read it cover to cover. Thanks for its excellent content and spirit. May you continue to encourage and help all of us who love Scripture to grow as we learn the truths you present.

— B.D.

Hi. I just wanted to tell you what a fantastic job your staff at ICR has been doing with the website. The new layout and references are well thought out and are a valuable resource for those of us wanting to keep current on creation science information. I have linked to your site many times over the years in various online blogs. Thanks for your efforts.

— R.S.

Thank you so much for your beautiful article on "Snowflake Bentley" in the December issue. My children and I have read books about him from the library in our homeschool studies of winter, but have never heard of his Christian faith. My eight-year-old especially listened with rapt attention as I read the *Acts & Facts* article to him. He expressed his continued astonishment at the uniqueness of each and every snowflake, and at the end of the article said, "I'll get to meet Snowflake Bentley in heaven!" What a blessing your publications are to us all! Thank you.

— D.E.

Greetings to you from Burma, Myanmar. I read your website of Institute for Creation Research via Internet. I am grateful to you for your rich website, and it's really helpful for my ministry among Buddhist peoples in Myanmar. I will be standing with you through prayer.

— D.B.C.

I just want to say that I appreciate and enjoy reading your articles. They are so intelligently written and it is obvious that you have a team of knowledgeable individuals working for you. I am a high school science teacher at a Christian school, but I graduated from a secular university. I am now getting a master's degree in science education at a secular university. I will be using your website and scientific discoveries throughout this endeavor. Thank you and may God continue to bless your ministry!

— K.W.

Last year I took a part-time science position at a Christian school. Science was never my favorite subject, and I was not a science major in college. The school uses a state-adopted curriculum, so I had serious reservations about the position. Many of the parents have extensive science backgrounds and work in highly technical fields, so I was also quite intimidated to be teaching their children science! I did obtain permission from the administration to add a creation unit to the curriculum. (I figured that if the kids can't learn about creation science at a Christian school, then where can they?) I decided to teach the "book" information first, stressing that we would examine the other side of the argument afterward. I purchased materials from ICR to help me make several activities for the students. One of the DVDs was above the students' level of understanding for the most part, but I used the information to help with my own presentation (*Thousands... Not Billions*). I had a

student in class who is highly gifted, with plans to attend MIT after high school. His family began a discussion about creation science as a result of our classroom instruction, and I thought their family might enjoy the DVD, so I loaned it to them. This week the father (a highly intelligent man) came back to me and said that he really appreciated what I had started in their family. He said that he had never thought much about creation science in the past, but had been challenged to research it for himself. He was amazed at what he found and brought me another book as a reciprocation for the DVD I had loaned them. I would have been completely intimidated to have discussed scientific principles with this parent without the help of ICR's materials. Thank you for all that you continue to do for creation science research!

— C.D.

Have a comment? Email us at editor@icr.org. Or write to Editor, P. O. Box 59029, Dallas, Texas 75229

God's Ultimate Ownership

HENRY M. MORRIS IV

The subject of rightful ownership is a foundational issue in the practice of business and law and a host of other disciplines. The creator of a product or idea is generally the recognized owner, who then reaps the benefit of exclusive privileges not afforded to anyone else. But when murky circumstances throw true ownership into question, tremendous resources are sometimes consumed to establish exactly who is authorized to reap the rewards. And the rewards, or the loss thereof, can be extraordinary—just ask the original participants in the Facebook phenomenon.

It is significant, then, that God's revealed Word opens with a declaration of ownership: "In the beginning God created..." (Genesis 1:1). This remarkably simple yet profound statement is the ultimate ownership clause. Then, lest anyone misunderstand, God later wrote it in stone with His own finger! "For in six days the LORD made heaven and earth, the sea, and all that in them is" (Exodus 20:11). Thus, if God truly did create the world as He claims, He is then the sole and rightful owner of the entire cosmos and everything in it.

God's ownership via fiat creation is reiterated throughout the entire expanse of Scripture. "By the word of the LORD were the heavens made... For he spake, and it was done" (Psalm 33:6, 9). "The earth is the LORD's and the fulness thereof," and the "sea is his, and he made it" (Psalm 24:1; 95:5). The creatures belong to God, for "every beast of the for-

est is mine... and the wild beasts of the field" (Psalm 50:10-11). Everything that exists and everything that we have comes from God, who "giveth to all life, and breath, and all things" (Acts 17:25). Mankind cannot claim true ownership of anything.

But we are stewards! Humans, created in the image of God and given capacity for far greater purposes than any other creature, were established by God as stewards of His creation (Genesis 1:28). They were commissioned with the dual responsibility to study the earth and its creatures and apply that knowledge for the optimum benefit of mankind for God's glory. A fundamental part of this stewardship mandate involves the sound investment and application of God's resources—including those that God has granted to us as individuals. God has temporarily entrusted these into our care to accomplish His work here on earth. And He is just, and right, to expect an accounting one day (1 Corinthians 3:13).

Trustworthy stewardship should be a supreme motivation to all humanity, but especially to Bible-believing Christians who understand its deeper implications in a spiritual sense. When using the "talents" provided by the Lord—whether in skill or intelligence, influence or wealth—believers should seek to sow bountifully with an eternal perspective, knowing that faithfulness will reap spiritual gains for His Kingdom (Matthew 25:14-30).

The ICR ministry takes this mandate very seriously, and using our unique talents of

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scientific research and education to defend the truths of God's perfect Word, we carefully apply all gifts we receive to proclaim Christ's message of salvation as revealed by His magnificent creation. What are you doing with the portion God has entrusted to you? Please prayerfully consider investing in the work of ICR—your prayers and gifts of support will help us further the Kingdom work of the ultimate Owner of all things. ●

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



¹¹ For in six days the LORD made heaven and earth, the sea, and all that in them is.



ICR Research **IMPACTS** North Korea

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

North Korea is a secretive country that threatens to attack its neighbors with missiles if provoked. It spends most of its limited resources on weapons and military personnel, which results in starvation for many of its citizens. Kim Jong-un, the 29-year-old son of Kim Jong-il and grandson of Kim Il-sung, the original leader of North Korea, inherited the mantle of leadership and title as Supreme Commander of the military in December 2011 after the death of his father. He reaffirmed the intention of his country to continue its prime mission of military development. North Korea has rejected all attempts to reconcile with South Korea or to end its nuclear ambitions.

Yet, God moves in mysterious ways. James Kim (Kim Chin-kyung), a Christian citizen of South Korea and the United States and honorary citizen of China and North Korea, founded the Yanbian University of Science and Technology (YUST) in the Yanbian Korean Autonomous Prefecture of northeastern China in 1992. Kim crossed the border between China and North Korea for several years ferrying donations of food and clothing to North Korean orphanages. During one such trip in 1998, he was arrested as an American spy and imprisoned. He was convicted and sentenced to death. But leaders in North Korea were so impressed by his last will and testament in which he donated his organs for medical research in Pyongyang, North Korea, that six weeks later he was released and given permission to freely enter and leave the country as he wished.



Figure 1. James Kim, founder and president of YUST and PUST universities. Copyright © 2012 AAAS. Adapted for use in accordance with federal copyright (fair use doctrine) law. Usage by ICR does not imply endorsement of copyright holders.

And then an incredible event occurred in 2001, when North Korea gave approval for Kim to build a technical university in North Korea similar to YUST. The new university, Pyongyang University of Science and Technology (PUST), was dedicated on September 16, 2009, and began offering classes in October 2010. Kim was appointed president of the new university.¹ The first group of 160 undergraduate and master's students was chosen by the North Korean government, selected from the top North Korean colleges, and chosen from political and military sponsors. The university currently has about 275 students and eventually plans to have a student body of about 2,500 and a faculty of 250, with classes in public health, architecture, agriculture and life sciences, electrical and computer engineering, and construction engineering.



Figure 2. James Kim being appointed as PUST president by North Korean education official Keuk-Mahn Chon. Copyright © 2008. Pyongyang University of Science & Technology. Used by permission.

The \$35 million, 240-acre campus includes a faculty guesthouse, world-class dormitories, a cafeteria, and classrooms. Laboratory equipment and computers are still limited in the school. But students and faculty rely heavily on computers to scan the Internet to do their research in place of laboratories. Classes are taught in English, and Internet access is available to all students, although it is censored. The school has its own backup generators, but fuel has to be trucked in from neighboring China because so little diesel and gasoline is available in the North.^{2,3}

All students take English before enter-



Figure 3. Pyongyang University of Science and Technology. Copyright © 2008. Pyongyang University of Science & Technology. Used by permission.

ing the school, but they are required to study an additional year to sharpen their language skills before starting one of the three programs currently available—Agriculture and Life Sciences, Electrical and Computer Engineering, and International Finance and Management. The master's program takes two and a half years, plus English.^{4,5}

Almost the entire faculty of 25 are Christian. However, no Christian proselyting or even explicit religious discussions are permitted at the school. There is no campus chapel at the university, and there are no plans for one in the future. But neither are there any official portraits of the North Korean leaders, Kim Il-sung, Kim Jong-il, or Kim Jong-un, which hang in every other school and public building in North Korea. The primary influence on the students comes through personal relationships developed with the faculty. Exposure to Western technology and thought will affect the entire country in the future because the students will eventually become the top economic, political, and military leaders of North Korea.



Figure 4. Chancellor Chan-mo Park talks with students in the cafeteria.

Image credit: Chan-mo Park, used in the Washington Post. Adapted for use in accordance with federal copyright (fair use doctrine) law. Usage by ICR does not imply endorsement of copyright holders.

Dr. Wesley Brewer, head of the Electrical and Computer Engineering Department at PUST, is a part-time associate and contributor to the MENDEL and CLIMATE projects at the Institute for Creation Research. During the fall of 2011, he taught courses in Parallel Computing, Web Programming, and Data Structures. Homework assignments are completed on personal computers functioning alone or networked together. Dr. Brewer is looking for additional faculty to assist in teaching and directing thesis projects. He hopes to have his students conduct research using Mendel's Accountant applied to medical research. Mendel's Accountant is a computer package originally developed at ICR that tracks genetic mutations in organisms.⁶ Previous studies with Mendel's Accountant have shown major problems with conven-



Figure 5. Dr. Wesley Brewer (fourth from left in front row) with his students in the Electrical and Computer Engineering Department at PUST.

Image credit: Wesley Brewer

tional evolutionary theory and support a recent creation model. It would be incredible if students in North Korea were to develop new theories and applications that are consistent with Scripture.

One of the school's founders, Park Chan-mo, described the development and opening of the school as "amazing and kind of a miracle." The *New York Times* noted that "[PUST] was largely financed by contributions from evangelical Christian groups in the United States and South Korea." Dr. Park commented, "Many people were skeptical, but we're all Christians. We had faith."⁷

Dr. Park, the former president of the prestigious Pohang University of Science and Technology in South Korea, said the university project could not have been completed without the approval of the United States government. Officials of the school, eager not to run afoul of international sanctions in place against the North, have even sent its curriculum to the U.S. State Department for review.

One request from Washington was that the name of the biotechnology course be changed for fear that it might be seen as useful in developing biological weapons, Dr. Park said. So the course title was changed to "Agriculture and Life Sciences." The United States government was also very sensitive

about young North Korean scientists learning skills that could be used by the military or in developing nuclear weapons, but Dr. Park said, "We can't be fooled into teaching them those kinds of things."⁸

North Korea, while reluctant to expose its citizens to the outside world, has been seeking foreign investment for its decrepit educational system. For their part, evangelicals, who have antagonized the North by encouraging defections and assisting refugees after they cross over, are seeking a foothold inside the churchless state. It is exciting to watch God at work in North Korea. ●

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