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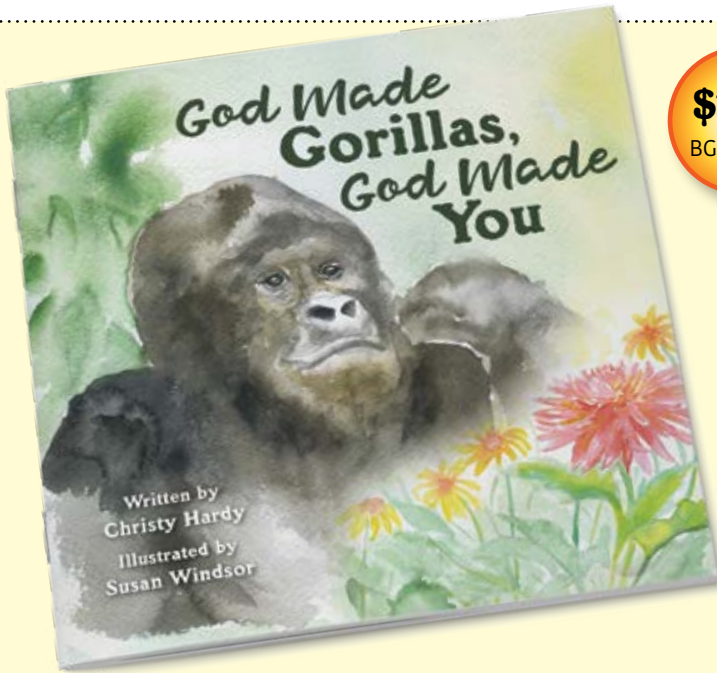
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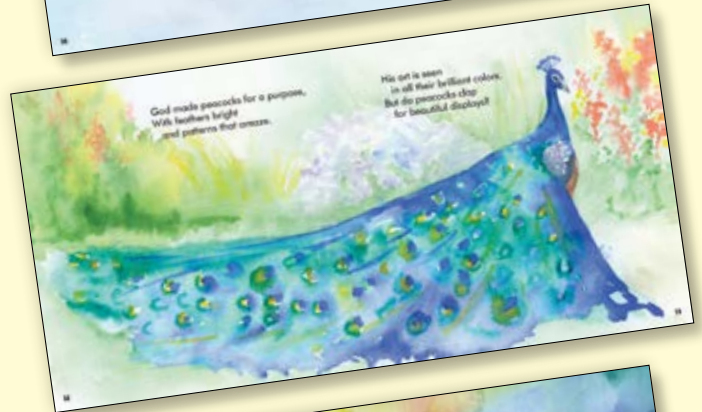
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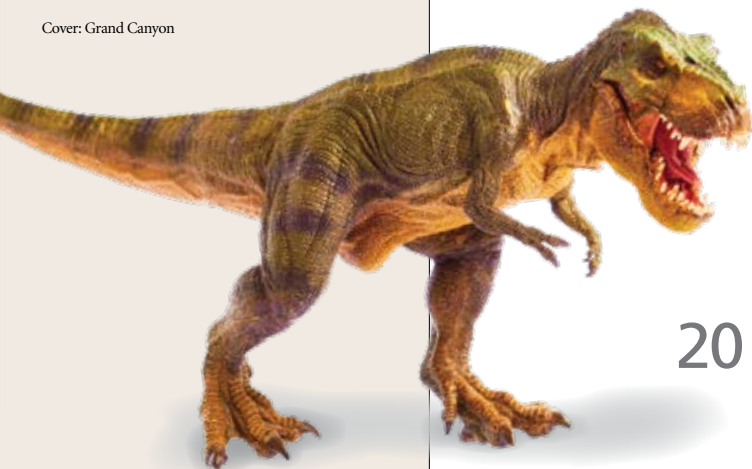
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God with Us

Many of us who've been in church most of our lives and become believers along the way sometimes take for granted that Jesus is our Savior. Have you taken time lately to consider what it means to have Jesus in your life?

As Dr. Henry Morris III points out this month in his article "Creator, Redeemer, King" (pages 5-7), Jesus' name Immanuel is translated "God with us." *God with us*. What does it mean to share life with the Creator of the universe?


If we've accepted Jesus' gift of salvation, we are never alone. We enjoy the presence of almighty God every second of every day. He's always available for conversation—we always have Someone to talk to. He walks through life with us—He is there in our celebration, defeat, fear, uncertainty, strength, weakness, and grief. He provides wisdom and guidance as we make decisions. He assures us that He has a plan for our lives, and He orchestrates circumstances to fit with that plan. He works all things for our good in His time. He comforts and heals, helps us when we struggle, and provides grace to persevere in suffering. Dr. Morris reminds us that He is "full of grace and truth" (page 6). And this ever-present God of grace lives in us.

Dr. Morris says Christ's redemption is sufficient and

satisfactory for "the sins of the whole world" (page 7). When God looks at us, He sees Jesus because Jesus, our Redeemer, paid the price for our sin—past, present, and future. As Brian Thomas notes, "Jesus is the last Adam—the first Adam brought death, but the last Adam brings life for those who trust Him" ("Four Observations Evolution Can't Explain," page 16).

Our identity rests in Jesus. God sees us as clean, complete, and chosen children of God (1 John 1:7; Colossians 2:9-10; 1 Peter 2:9). Henry Morris IV says, "This perfect gift is the reason we celebrate Christ's birth on Christmas Day.... What joy is ours to accept it, knowing we shall spend eternity in heaven with Him!" ("God's Greatest Gift," page 22).

We don't have to die to enjoy the blessings of salvation. Eternity begins the moment we accept Christ. We have new life—He lives in us. God's free gift of salvation takes away all shame and blame, and we have the awesome privilege of walking in newness of life, having "God with us" every day. This new life, walking with our Savior, is something to celebrate at Christmas and all year round!



Jayme Durant

Jayme Durant
EXECUTIVE EDITOR



CREATOR, REDEEMER, KING

HENRY M. MORRIS III, D. MIN.

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6)

article highlights

- Christ's incarnation is the central miracle of the Bible and the turning point of all history.
- Christ Jesus is not only our Redeemer, He is our Creator.
- Christ Jesus is the living Word who spoke all things into existence.

This prophecy given by Isaiah would be familiar to most Christians, especially during this season when all of Christianity celebrates the birth of the Messiah. Although this event is usually observed on December 25, the day many pagan religions celebrate the winter solstice, Jesus' birth most

likely took place sometime during the fall. Luke 2:8 indicates that the shepherds visited by the angels "were living out in the fields, keeping watch over their flock by night," which makes more sense in September than during the cold Judean winter.

But whatever time of year Jesus was

born, the great miracle was actually His conception. That was the moment when the eternal “Word was made flesh, and dwelt among us” (John 1:14). The birth itself was normal in every human way, even though the parents went through a challenging series of events.

We justifiably honor Mary and Joseph’s humility and obedience to the requirements given to them. The teenage Mary, after being told by the angel Gabriel she would bear the Son of God even though she “[did] not know a man,” simply said, “Behold the maid-servant of the Lord! Let it be to me according to your word” (Luke 1:34, 38). An angel told Joseph during a vision that his espoused wife would be the virgin who would fulfill Isaiah’s prophecy to “conceive and bear a Son, and [call] His name Immanuel” (Isaiah 7:14). The kind and gentle Joseph, “being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS” (Matthew 1:24-25).

Although the deity of the Second Person of the Godhead was woven through all of the previous biblical narrative, it was not as pronounced there as it is in the later books of Scripture. The emphasis changed with the angels’ announcements to Mary and Joseph. Those few words encapsulate history’s turning point—from the Old Testament to the New, from the millennia of preparation to the coming of the Messiah, from centuries of a focus on Israel to the last days looking for the return of the Lord in glory.

The Child Is Born

The same prophet who identifies the child specifically insists that “the virgin shall conceive and bear...Immanuel” (Isaiah 7:14). That title is translated “God with us” by the apostle Matthew (Matthew 1:23).

For the LORD has *created a new thing* in the earth—a woman shall encompass a man. (Jeremiah 31:22, emphasis added)

But when the fullness of the time had

come, God sent forth His Son, born of a woman, born under the law. (Galatians 4:4)

If words mean anything, the child would be borne by a virgin—a “new thing in the earth”—and that child would be “God with us.” This term conveys all that could be communicated and understood about the coming Person. The apostle John later spelled it out clearly: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The prophesied child “became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14).



The Son Is Given

When Isaiah utters the prophecy of the child, he identifies Him with a name that can only be understood as completely God. This child is to be called “Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”

“Therefore, also, that Holy One who is to be born will be called the Son of God.” (Luke 1:35)

For in Him dwells all the fullness of the Godhead bodily. (Colossians 2:9)

“And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.” (John 17:3)

The Son is described by the Father as His “beloved Son, in whom I am well pleased” (Matthew 3:17). There can be no

doubt that the inspired words of Scripture identify Him as the only Son begotten of the Father in heaven. Everything recorded about this Son demands we see Him as the only One who can be known, seen, and understood of the triune Godhead of eternity past, present, and future.

The Creator Enters His Creation

As they celebrate Jesus’ coming during the Christmas season, many Christians seem unaware that this child who was born, this Son who was given, has an even wider identity. I recently received a letter from one of our supporters who surprised me by saying “I urge you not to claim that Jesus is the Creator.” That is unusual, to say the least. Most of those who share their resources with the Institute for Creation Research are pretty much in agreement with our basic commitment that the Bible clearly portrays Jesus as the Creator, the Second Person of the Godhead, *and* the Redeemer and King. Let’s look at what Scripture has to say about it.

“In the beginning God created the heavens and the earth” (Genesis 1:1). With these powerful words, the history of the universe begins. God creates space, matter, and time. The shapeless and watery matrix was empty and dark. God’s Spirit “vibrates” over those waters, apparently beginning the processes that would set the universe in motion. The first recorded sound was when God said, “Let there be light” (Genesis 1:3). On this first day, the entire Trinity of God is active. Obviously, God the Spirit is there, and God the Father is certainly implied as the authority and source of the creative power. But Jesus Himself is also there. He is “the Word” who executes the creation activity.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made....He was in the world, and the world was made through Him, and the world did not know Him. (John 1:1-3, 10)

The Word is the One who separates the waters and lifts up land from Earth's primordial oceans. He is the One who makes the moon, sun, stars, and swirling galaxies in distant parts of the universe. The Word is the One who creates all things. The Word is none other than Jesus of Nazareth, the Son of God, the Savior and Redeemer of the world.

Paul wrote a letter to a struggling church in Colosse to help them understand the union of the Lord Jesus whom they had trusted for their redemption and the God of Israel whom they had understood to be “the Father” and the one God of eternity.

[The Father] has delivered us from the power of darkness and conveyed us into the kingdom of the Son...in whom we have redemption....He is the image of the invisible God....For by Him all things were created that are in heaven and that are in earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. (Colossians 1:13-16)

The English phrase “all things” is used throughout these verses to emphasize that everything that exists has been brought into existence by the Son. The list of created things is exhaustive: heaven, Earth, visible and invisible things, and the rulers in and of the uni-

verse—thrones, dominions, principalities, powers. These grand sweeps of eternity are anchors for our faith and encouragement for our witness.

When the Lord told His apostles “I and My Father are one” (John 10:30), He was most certainly speaking of the equality Paul cites in Philippians 2:6: Christ “did not consider it robbery to be equal with God.” The word choice is absolute. Jesus the Creator is *isos*, the primary word for total equality both in the sense of quantity and quality, with no robbery of either amount or value. The Second Person of the Godhead has absolutely no necessity to “grasp” or “steal” or “overcome” any attribute that God possesses.

The Creator's Greatest Gift

Much more could be said of the Bible's open insistence that Jesus is one with the Father and the One by and through whom all things were brought into existence. But perhaps a short passage from Psalm 33 is enough to “seal the deal.”

By the *word* of the LORD the heavens were made, and all the host of them by the breath of His mouth. He gathers the waters of the sea together as a heap; He lays up the deep in storehouses. Let all the earth fear the LORD; let all the inhab-

itants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast. (Psalm 33:6-9, emphasis added)

All of Christianity celebrates the child born and the Son given to us during this season. We should also celebrate the Creator who entered His own creation, laid down His life on the awful Roman cross, and paid our sin penalty as He cried out, “My God, My God, why have You forsaken Me?” (Matthew 27:46). He completed our redemption with the victory cry “It is finished!” (John 19:30) so we may be given eternal life with Him. He was buried in a newly hewn gravesite for three days and three nights as the Scriptures foretold, and then rose from the grave early Sunday morning that we might have assurance that His redemptive work was sufficient and satisfactory for “the sins of the whole world” (Acts 17:31; 1 John 2:2; 2 Corinthians 5:21).

As we give gifts to those we love, we should rejoice in the greatest Gift of all—Jesus Christ. ✨

Dr. Morris is Chief Executive Officer of the Institute for Creation Research. He holds four earned degrees, including a D.Min. from Luther Rice Seminary and an MBA from Pepperdine University.



BOOKS BY HENRY M. MORRIS III

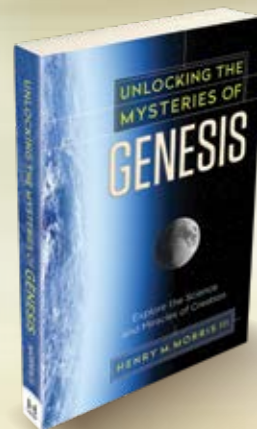


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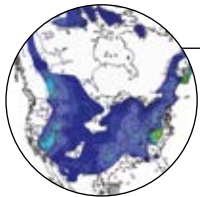
2018 ICR Research at a Glance

The scientists at the Institute for Creation Research made great headway in 2018. Below are some of the projects ICR scientists worked on this past year.



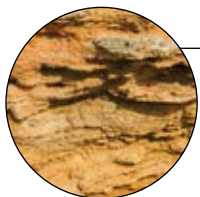
Understanding the Ice Age

ICR physicist Dr. Jake Hebert's research continued to refute the astronomical ice age theory. The supposed correlation supporting it in the well-known 1976 paper "Variations in the Earth's Orbit: Pacemaker of the Ice Ages" depended on an age assignment of 700,000 years for the most recent reversal of Earth's magnetic field. When secular scientists changed that to 780,000 years, they unwittingly melted their own Ice Age story. After toppling this iconic old-earth argument, Dr. Hebert plans to continue his climate studies, including the climate of the pre-Flood world.



Early Flood Sediments

Creation scientists have long speculated on how certain rock layers may correlate with the stages of Noah's Flood. ICR geologist Dr. Tim Clarey compiled stratigraphic columns using oil well and seismic data from three continents in search of global sediment patterns. The first megasequence rock stack, the Sauk, doesn't cover pre-Flood ground at all. Deposited early in the Flood year, the Sauk likely represents the effects of tsunamis that transported and deposited sediment across pre-Flood shallow seas and not across land masses. This helps explain why so few, if any, land creature fossils occur in Sauk Megasequence rocks.



Rapid Limestone Deposits Match the Flood

Dr. Clarey's further research continues to show that contrary to textbook tradition, Earth's limestone rock layers weren't laid down slowly over eons. Instead, virtually all sedimentary layers, including mudstones, were deposited by rapid water movement. Secular scientists should reevaluate their adherence to slow processes so they can see how catastrophic processes better explain Earth's geological history.



Palo Duro Canyon's Flood Rocks

Texas' Palo Duro Canyon is second in size only to Grand Canyon in the U.S. Flat-lying rock layers stack on top of each other for many miles

in all directions. They show no erosion between the layers and thus are missing the time gaps proposed by evolutionary scientists, who want to insert millions of years between each layer. The Ogallala Formation covers about 174,000 square miles across eight states. It's so evenly spread that it would have required fast-moving water over a huge area, likely from the receding stages of the Genesis Flood.



A Biblical Paleo-Biogeography Model

Biogeography is the study of the global distribution of plants and animals. A bird fossil discovered in Wyoming matches a modern bird found only in Africa. This and other evidence reveal evolution's failure to explain the distribution of past and present life forms. Dr. Clarey and ICR geneticist Dr. Jeffrey Tomkins are working on a biogeography model based on paleontological data and post-Flood migrations. A model based on biblical history better explains the present locations of plants, animals, and fossils.



Human-Chimp DNA Dissimilarity

Dr. Tomkins' research reveals how recent advances in genetics further refute human evolution. Both secular and creation genetics research confirm the same amount of human-chimp DNA dissimilarity: about 15%. Because evolutionists need a difference of only 1 to 2% to make their models seem plausible, the huge chasm in actual DNA differences between chimps and humans is far too great to support the evolutionary story.



Dinosaur Proteins

Brian Thomas investigated proteins in fossils. His unpublished research used new techniques to characterize dinosaur and other bone collagen. Initial results show that fossil proteins may be more widespread than commonly believed. This challenges millions-of-years ideas. He also collaborated with the Creation Research Society to evaluate rates of collagen degradation. Look for published information on his results in 2019.

ICR continues to advance research that supports the authority and accuracy of God's Word. Thank you to those whose generous support allows us to challenge the evolutionary misinformation so prevalent in today's world. ✎

Secular science has long struggled to explain the timing and origin of Grand Canyon. The majority of secular scientists assumes it was carved by a large river in less than six million years.¹ Why did it form where it did? In particular, how did the river “hurdle” the massive Kaibab uplift?

One of the issues secular scientists struggle to explain is how the water passing through the canyon could have possibly become connected from one side of the Kaibab uplift to the other. The uplift has warped an arch of rock about 3,000 feet above the surrounding terrain,¹ and Grand Canyon currently cuts right through it.

To explain the dilemma of an incised river² that seemingly had to flow uphill, some secular scientists claim that Grand Canyon was

carved by *stream piracy*, a unique process involving headward erosion.¹ This in itself is very tricky because it requires two streams flowing in opposite directions to meet at the exact same point and then somehow erode away enough for one stream to take over the other—thus the piracy. But this explanation doesn’t solve the problem: There is still a major drainage divide between the two rivers, even if the headwaters did touch at some time in the past. It doesn’t remove the uplift problem. Water would still flow in opposite directions away from the divide as it does all along the Continental Divide today.

Other secular scientists claim there were caves that may have allowed the streams on either side of the uplift to initially connect underground.¹ They suggest these caves later collapsed and the canyon

Grand Canyon Carved by Flood Runoff

article highlights

- Scientists don’t agree on how and when Grand Canyon was carved.
- Some creation scientists think huge post-Flood lakes burst and carved Grand Canyon.
- But the evidence for these massive lakes is weak to nonexistent.
- It appears Grand Canyon was formed during the runoff phase of the Flood as water rapidly drained west off the Colorado Plateau.

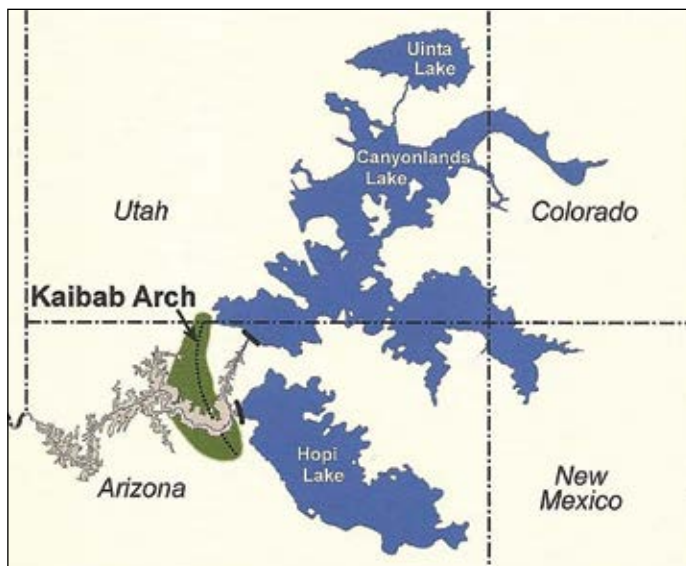
had a ready-made path through the uplift. But this is problematic because the layer of limestone the caves could have formed in was also warped up about 1,500 feet by the Kaibab uplift, causing the water to still have to somehow flow uphill. In addition, the carbonate layer, like the Redwall Limestone that contains caves today, is not thick enough to collapse and remove the total amount of topographic relief. The Redwall is about 600 feet thick, and even if the entire unit had been a cave, it wouldn't remove the remaining 900 feet of relief caused by the Kaibab uplift. The streams on either side would still flow away from each other.

Secular science is left without an adequate explanation for how Grand Canyon developed through a major uplift. The river



should have flowed around it, but it didn't.

Creation scientists have also disagreed on the timing and origin of Grand Canyon, but we generally all agree it happened within the last 4,500 years. One of the most popular ideas is the breached-dam hypothesis advocated by Drs. Walt Brown³ and Steve Austin.⁴ Both support a post-Flood formation of Grand Canyon caused by the sudden breaching of two presumed dammed lakes, Hopi Lake and Grand Lake (alternatively called Canyonlands Lake). Both scientists believe these lakes formed a few hundred years after



Fictional lakes that some creation geologists propose emptied in a catastrophic manner to carve Grand Canyon but are based on little if any geological evidence.

Image credit: Hill, C. et al, eds. 2016. *The Grand Canyon, Monument to an Ancient Earth: Can Noah's Flood Explain the Grand Canyon?* Grand Rapids, MI: Kregel Publications, 163. Used in accordance with federal copyright (fair use doctrine) law. Usage by ICR does not imply endorsement of copyright holder.

the Flood, placing their development during the Ice Age or shortly thereafter. The lakes are claimed to have held over 3,000 cubic miles of water, roughly equivalent to three times the volume in Lake Michigan.¹ The explanation for the breach varies, but advocates for this hypothesis claim a catastrophic release of this dammed water carved Grand Canyon.

The biggest problem with the breached-dam hypothesis is the lack of physical evidence for the existence of these lakes. Secondly, there is no satisfactory reason given for the cause of the breach through the Kaibab uplift.⁵ These were not ice-dammed lakes like other catastrophic breaches. In fact, Mike Oard pointed out that the water should have taken a different direction if, in fact, it did breach, carving a canyon to the north of the uplift instead of through it.⁵

Let's examine the evidence for these massive lakes that presumably built up over a few hundred years after the Flood. Helble and Hill point out that there is virtually no evidence for Grand Lake, supposedly the bigger of the two.¹ And the evidence for the southern and smaller lake, Hopi Lake, is also weak. So right away, the largest body



View of Steep Mountain and the Bonneville bench. Note the beveled lake-cut terrace covered by 150 feet of sand and gravel along the top of light-colored Oquirrh strata.

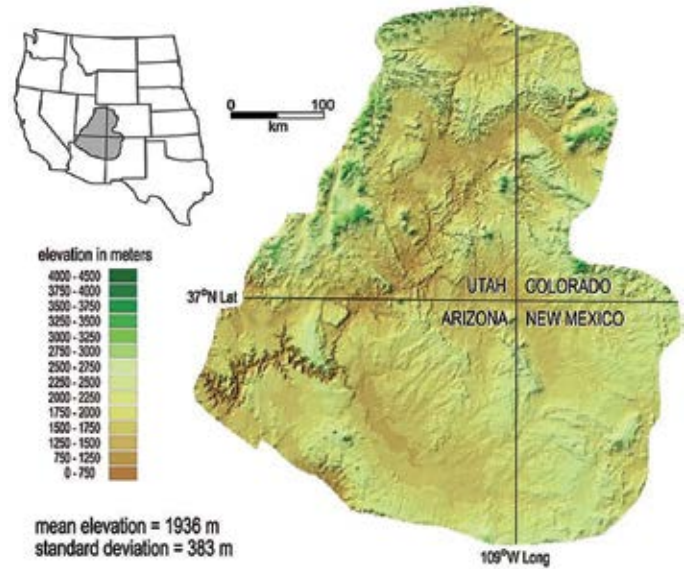
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of water can be eliminated from a scientific point of view. Merely drawing in a vast lake based on today's topography, without strong evidence to back it, is speculation, not science.

Neither of these “lakes” has any mapped lake-cut terraces or strand lines as are common surrounding Lake Bonneville, the Ice Age lake that has since evaporated to form present-day Great Salt Lake. Also, many other Ice Age lakes show evidence of temporal strand lines or wave-cut terraces, including areas along the shores of the northern lower peninsula of Michigan.

Admittedly, the presumed Hopi Lake does contain a sedimentary unit known as the Bidahochi Formation, claimed by secular geologists to represent a lake environment. However, this formation has been dated by secular geologists as between six and 16 million years old, based on igneous intrusions that cut across the unit.¹ Although I disagree with this date and the dating methods used, these dates imply an age older than the Ice Age, which precludes this unit as a post-Flood source of water for the breached-dam hypothesis. Additionally, Helble and Hill point out that recent research shows the Bidahochi Formation is composed of several smaller lakes that likely were not well-connected.¹ So, the evidence for any major lakes that formed after the Flood to carve Grand Canyon is weak at best.

In the mid-1990s, Steve Austin advocated for the breached-dam hypothesis because at the time he accepted a Flood/post-Flood boundary near the top of the Cretaceous System (K-Pg).⁴ His choice of that Flood boundary left few other options. He had to somehow come up with a massive source of water since he believed the Flood runoff phase was over *before* Grand Canyon was carved. Picking the wrong Flood/post-Flood boundary can clearly affect other interpretations even when the data tell us otherwise. This is why it's so important to pick a post-Flood boundary based on as much data as possible.⁶



The Colorado Plateau showing Grand Canyon in the lower left, draining to the southwest.

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If there were no post-Flood lakes, how can we explain Grand Canyon in a Flood model? I think the best solution is the one Mike Oard presented in his book on Grand Canyon.⁵ Oard suggests Grand Canyon formed during the latter part of the runoff phase of the Flood. This would coincide with the latter part of the Tejas Megasequence.

After catastrophic plate motion ceased late in the Flood year, and even before, the thickened areas of continental crust would have begun to rise due to isostatic adjustment. In other words, the land rose to reach a balance due to the thickened crust that formed during subduction. This process caused the Four Corners region and the Colorado Plateau to rise about 5,000 feet late in the Tejas Megasequence (Neogene).⁷ Grand Canyon is on the western edge of that uplift. Oard suggests the floodwaters receding in this area may have initially drained to the east during a sort of sheet-wash phase.⁵ This easterly direction of transport deposited the Whopper Sand in the Gulf of Mexico during the earliest part of the Tejas.⁸ Later, as the Colorado Plateau rose, the water-flow reversed direction, diverting the drainage to the west and carving Grand Canyon toward the end of the Tejas. He called this latter draining the channelization phase of the runoff.⁵

If you uplift packed, wet sand, it will crack. Similarly, if you pack wet sand on your legs at the beach and then move your legs, the sand cracks. Water follows the easiest path. Water would naturally follow the cracks and fractures in the freshly deposited sediments of the uplifted Colorado Plateau. Some of it would have undoubtedly run



Colorado River in Grand Canyon

through the fractures in the Kaibab uplift, creating a possible path through the uplifted and stacked sediment. And since water at the surface flows downhill, the water draining off the Colorado Plateau would flow westerly toward the Pacific Ocean. Rapid uplift, cracking, and surface drainage of receding floodwaters provide both the path and the necessary volume of water to quickly carve out Grand Canyon. This was all accomplished before the Ice Age during the receding phase of the Flood and not during or after the Ice Age.^{3,4}

One of ICR’s volunteers asked why the receding floodwater didn’t form more “Grand Canyons.” Why is there is just one? The answer has to do with the right combination of events that make Grand Canyon unique. First, Grand Canyon needed a major uplift to erode down through. This was provided by the late-Flood isostatic rise of the Colorado Plateau, causing the entire Four Corners region to move upward about 5,000 feet. Second, fractures and fissures were needed to channelize the runoff water along the western edge of the Colorado Plateau, directing the path of the water and rapidly carving

a canyon 5,000 feet deep. Third, there had to be a sufficient volume of water left in the receding phase to carve a major canyon. Fourth, all of these events had to coincide at just the right moment. Without the massive uplift, timed perfectly with the channelization phase of the receding floodwater, there would have been no Grand Canyon.

Other large canyons formed in the United States during the receding phase, such as Texas’ Palo Duro Canyon, but it’s not very deep in comparison to Grand Canyon. Palo Duro Canyon formed from channelized runoff water that flowed eastward away from the uplifted Rocky Mountains late in the Flood. However, the Texas Panhandle region did not experience as much uplift as the Colorado Plateau. Palo Duro Canyon, although the second-largest canyon in the U.S., is only about 700 feet deep at its maximum.⁹

All of these major canyons we see today are reminders of the immense power of the Flood’s waters. Even their recession left the fingerprints of “grand” canyons as a witness to God’s global judgment by water as recorded in the book of Genesis. ✎

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Dr. Clarey is Research Associate at ICR and earned his Ph.D. in geology from Western Michigan University.



ICR Discovery Center Update



Dr. Tim Clarey labels the sedimentary layers in the Grand Canyon exhibit.

Don't let the gray concrete fool you! Our scaled Grand Canyon exhibit will be as colorful as the real thing—just look at the cover of this month's *Acts & Facts*. ICR geologist Dr. Tim Clarey is overseeing the model's construction, marking the rock layers laid down during the Flood year and directing the overall look and feel of the exhibit.

ICR is blessed with many seasoned experts who are helping to ensure that every display reflects scientific integrity as well as biblical truth. If you're interested in knowing more about Grand Canyon, check out Dr. Clarey's article in this issue describing how the canyon was carved during the final stages of the Flood (pages 10-13). And for an even more in-depth look, join him for a Grand Canyon tour in 2019 (page 8).

As for the Tower of Babel exhibit, we're detailing the model's façade with carved images from the ancient Middle East. The tower was likely similar to a giant ziggurat, a stepped pyramid built over 4,000 years ago in the region now known as Iraq. Similar pyramids were built in other regions after the Flood. ICR will show how the events at Babel provide a sensible explanation for the distinctive features and languages we find throughout the world today.



The Tower of Babel takes shape.

The Discovery Center will go even further back in history to the Garden of Eden. What was the world like before the Fall? We have few biblical passages to work from as we choose plants and animals that might have shared the garden with Adam and Eve. Our artist is carving a rocky scape for the waterfall that will flow through this little corner of paradise.

We can't wait to see how displays of these major events in Earth history will draw visitors into the biblical narrative, and ul-

timately to the Creator Himself. The scientific evidence presented in and around them will be faith-building for believers and thought-provoking for those who come with an open mind. We pray God will use the Discovery Center to bring many into His Kingdom.

Help Us Complete the Exhibits

We're developing the most educational and inspirational exhibits possible to point people to the truth of our Creator, the Lord Jesus Christ. Visit ICR.org/DiscoveryCenter to find out how you can join us in this vital project. Partner with us in prayer and help us finish strong!



Sunny day outside the Discovery Center.



These three-foot-tall creatures just arrived at our warehouse. What could they be?



Ammonite fossil wall panel—one of nine that will adorn the north-facing outside wall.



Experts carve stones in the Garden of Eden.



This proud peacock will live in Eden.

Image credit: M. Stamp

High-Tech Plant Communication Glorifies the Creator

Modern societies exchange important information through high-tech communication systems with state-of-the-art wireless and hard-wired networks. While humans have only accomplished this feat in recent history, the seemingly lowly plant kingdom has been doing this since creation. Surprisingly, communities of plants contain both wireless and hard-wired communication systems that rival man-made computer networks. The plants' systems employ incredible ingenuity that only an omnipotent Creator could have engineered.

One recent discovery in a commonly studied weedy plant called *Arabidopsis* may make you think twice the next time you prune your shrubs or mow your lawn.¹ When this plant is wounded, typically by an insect, it sends out an airborne chemical signal to its neighbors to warn them of danger. When the signal is received, it triggers a whole host of incredible responses. Immediately, the forewarned uninjured plants show a marked increase in root growth to obtain more soil nutrients to strengthen their defenses. In addition, the plants produce more of a chemical called *malate* that attracts beneficial soil microbes that bond with the roots, also increasing the plants' defenses.

If this type of wireless communication system used by plants above ground weren't impressive enough, scientists have also discovered a hard-wired network that's even more incredible because it utilizes an underground fungus as a data conduit.^{2,3} This highly efficient system acts as a kind of natural biological internet that allows entire communities of plants to readily and effectively communicate as a group.

Scientists had known for some time that mutually beneficial relationships exist between plants and certain types of fungi that colonize the soil around plants' roots. These beneficial soil microorganisms known as *mycorrhizal fungi* help promote

article highlights

- Plants can communicate in sophisticated ways that rival human communication.
- When injured by insects, some plants send out airborne chemical warnings that trigger defensive responses in neighboring plants.
- Plants can also communicate underground through their root systems.

the plants' overall health and growth. The mycorrhizal fungi also enhance the plants' ability to cope with insect attacks, pathogens, and drought stress.

But these fungi play yet another role. As it turns out, plant-to-plant communication takes place through the release and detection of small molecules that traverse the soil through mycorrhizal networks. These function as information superhighways connecting each of the plants in a community. The plants have built-in code-and-decode programming information to decipher what the different chemical combina-

tions or concentrations mean. This amazing function is enabled by the thread-like fungus that grows underground like the fiber-optic network connecting computers in an office building. When plants detect insects such as aphids piercing them and sucking out their juices, it triggers the release of specialized chemicals that not only help repel the aphids but also attract certain types of wasps that feed on aphids. Remarkably, the damaged plants are able to signal others connected through the fungal network to produce the same defensive response.

Both of these comprehensive communication systems require the same sort of general mechanisms that human-engineered computer systems use. Specialized cellular machinery and logic are employed to not only compose the information-based message but send it through either the air or the fungal network. To transmit the message, highly specialized airborne molecules are used for the wireless communication, while specific types of informational chemicals along with the high-tech fungal conduit are used to convey the hard-wired data delivery underground. On the receiving end, highly specialized sensors, interfaces, control systems, and logic put in motion a whole cascade of specific defensive responses.

These all-or-nothing complex systems are impossible to explain through bit-by-bit random evolutionary processes. Plant communication systems are incredible examples of God's handiwork in His creation. 🌿

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Dr. Tomkins is Director of Life Sciences at the Institute for Creation Research and earned his Ph.D. in genetics from Clemson University.



Four Observations Evolution Can't Explain

Almost everyone knows someone who believes in evolution. This matters because evolution contradicts Genesis, and the gospel rests upon Genesis. For example, Genesis teaches that God made Adam and Eve, but evolution teaches that nature somehow made us from ape-like creatures. The Bible teaches that Jesus is the last Adam—the first Adam brought death, but the last Adam brings life for those who trust Him.¹

How can Christians converse with those who hold evolution's radically different ideas? The following challenges might help remove evolution-based objections to the gospel.²

1. No Evolution Today

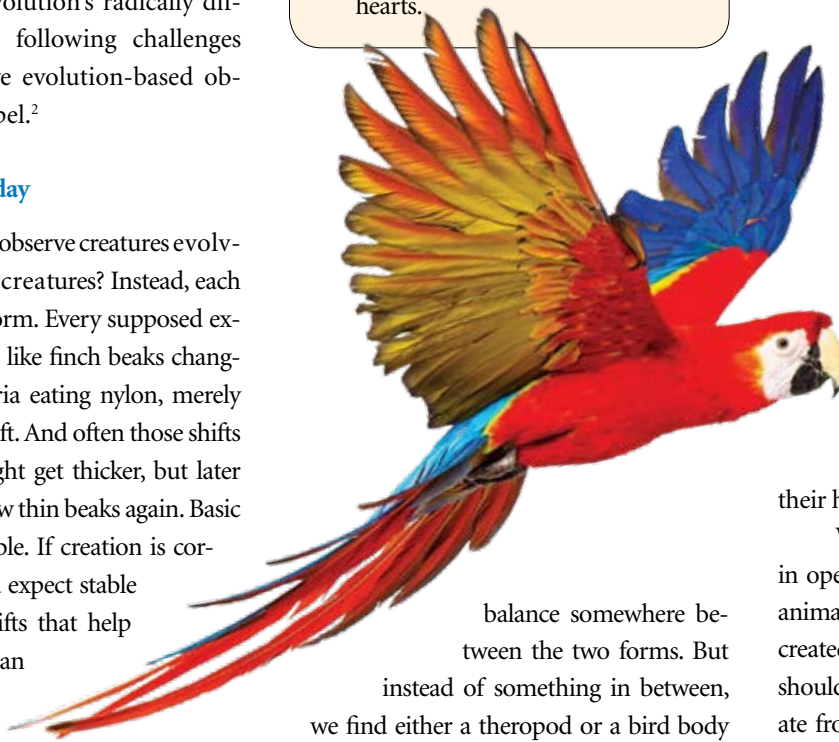
Why don't we observe creatures evolving into different creatures? Instead, each kind stays true to form. Every supposed example of evolution, like finch beaks changing shape or bacteria eating nylon, merely represents a trait shift. And often those shifts reverse. A beak might get thicker, but later generations can grow thin beaks again. Basic body plans stay stable. If creation is correct, then we would expect stable kinds with trait shifts that help creatures adjust to an ever-changing earth.

2. No Evolution Yesterday

Why don't most fossils show transitions between kinds? Fossils instead fit within specific kinds. Some evolutionists consider *Archaeopteryx* a transition between reptiles and birds, but others call it an extinct bird—it had flight feathers and a bird body.³ Transitions between reptile and bird should show a gradual shift of the center of gravity away from the hips (theropods) toward the forward-positioned knees of birds. Evolution is supposed to happen very slowly, so *most* of these fossils should show a body

article highlights

- We don't observe evolution at work today.
- Most fossils should be transitional forms, but even the few disputed "transitions" don't really show evolution.
- The exceptional beauty found in creation makes no sense in a deadly, survival-of-the-fittest world.
- Humanity's moral codes reflect God's law written in human hearts.



balance somewhere between the two forms. But instead of something in between, we find either a theropod or a bird body balance. The same absence of transitions goes for clam and crab, ape and human, etc.

3. Beauty

Why do humans perceive beauty and ugliness? Evolution is supposed to proceed purely by the death of individuals that cannot compete. What role does beauty play in competition? Some birds have bright feathers and others drab ones, but both types survive just fine. For that matter, in what way does our ability to recognize beauty help us survive? It doesn't. Animals from crayfish to cormorants thrive without a sense of beauty.

But people seem obsessed with beauty. We buy lotions, luxury cars, and works of art that don't help with survival. Where did this sense come from if not from God, who "has made everything beautiful in its time"?⁴

4. Morals

How does evolution's struggle for survival explain our sense of right and wrong? Its defenders suggest that ancient, evolving humans invented morals that somehow helped them survive. We supposedly inherited those morals. However, humans do not inherit the mental inventions of their forebears. Also, if unconnected people groups invented right and wrong, then why did they choose essentially the same rules? Husbands in every culture despise other men who harm their wives. Nobody feels happy when punished for helping others. Instead of evolution, these reactions "show the work of the law written on their hearts."⁵

We don't see big-picture evolution in operation today. Both living and extinct animals and plants should show distinct created kinds—and they do.⁶ God's universe should show both beauty we can appreciate from a once "very good" creation⁷ and ugliness from the sin curse⁸—and it does. Human hearts harbor a knowledge of right and wrong since they were made in God's image.⁹ The Bible, not evolution, explains these four observations. ✍

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Nature Walks for Young Scientists

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

Many families have special Christmas traditions. Families with young children often start new ones, so why not try a Christmas nature walk? Without a doubt, the best Christmas gift we can give our children or grandchildren is time with them. Those of us who are grandparents know we can never get that time back, so being together now is also the best gift we can give ourselves.

A nature walk is a wonderful family activity, especially when our young ones are in early to middle childhood. Children in the magical age group from about three-and-a-half to eight years old are curious about everything, ask endless questions, learn by playing, and are natural explorers. We can help unleash their innate inquisitiveness and activate their minds by taking them outside and guiding them to explore for a purpose.

Exploring God's Handiwork Adventures

Romans 1:20 tells us nature is God's handiwork, so these walks could be called

Exploring God’s Handiwork Adventures. Depending on your explorer’s age, a walk down the driveway or around the block could be an exciting exploration. The purpose is not to get somewhere but to see something new. These walks should be intentionally slow, with lots of stops to touch things, draw a picture, or begin learning how to take notes. Teach your explorer that notes can help them remember what they observe and that older scientists call these notes *data*.

Gently guide them to look, smell, and listen carefully. Tell them scientists call these actions *observations*. Young children want to copy adult behavior, so teach them that making good observations will help them learn the most. One way to build better observational skills is to take your adventurer to one of their favorite places. Going back several times will let them get to know the plants, insects, and animals a lot better and see them in different seasons. Children can sharpen their ability to observe and have fun by looking for things that are different from their last visit...and giving them a few clues along the way is definitely within the rules.

Getting Ready for Adventures

Preparing for these adventures can be a way to show your child that scientists do



their work in a series of steps. Exploring God’s Handiwork Adventures have three steps your young explorer can help plan.



Set Your Goal

Goals should be specific so that there’s a target your scientist can think about achieving. A few examples are: find six different types of rocks, listen for four different bird calls, smell eight flowers (watch out for bees!), look for three different types of ants, touch the bark on five different trees. For older researchers, you may want to replace the specific number with “find as many of...” Some of the youngest scientists will naturally experiment by using their taste sensation, so keep an eye out.



Pack Your Explorer Bag

Young children really enjoy packing their own bag. Some of the things they might want to pack would make nice Christmas gifts. Every bag can be personalized, but a few ideas are: their Exploring God’s Handiwork journal (a blank-paged notebook), crayons or col-

ored pencils, regular pencils, a sharpener, a ruler, ziplock bags, a magnifying glass, a hat, kid-sized binoculars, and a book to help them identify what they find. The “Guide to...” books from the Institute for Creation Research are good supplements to guide your young investigator in discovering God’s creation.



Start Your Journey

The adventure is meant to be fun, but marking when the journey begins and ends will set it apart from other types of fun activities. One objective is to augment your explorers’ other educational experiences and help them learn to welcome them all as enjoyable. Help them record what they discover with as many drawings and notes as they like. Older scientists should log their findings by date and with at least one note and drawing.

Finding the Lord’s Wisdom and Genius in Everything

These walks provide a perfect opportunity to see examples of the Lord Jesus’ super-intelligence. If you look carefully at

the many characteristics of creatures you may come across, the walks can also highlight how the Lord wisely arrived at the best solution to many competing needs. For instance, the next time you find a feather on the ground, your young scientists can hold it as you guide them to recognize how lightweight, flexible, and strong it is.

There is no better time to administer some mental preventive medicine to your child against the foolish evolutionary teachings they will inevitably be exposed to. A few things to consider are:

Purpose. Help them to see, for example, that birds' wings don't just "function" but that they were engineered by the Lord to serve useful purposes for birds. Purpose is not an illusion; it can be discerned.

Unity. Evolutionists claim creatures arose part-by-part through random processes. As your adventurer observes and sketches a beetle, explain how the Lord designed all its parts to work together in unison. Show them how *all* the parts are important.

Harmony. Creatures, plants, and environmental conditions all relate to each other in wonderfully compatible ways. Your explorer appreciates this far better when you point it out. Occasionally you might see

some creatures that look like they're playing together...and they are. This is a good time to explain both the silliness and ugliness of all death-driven beliefs to explain how creatures came to be the way they are.

Sensors. Seeing all the different eyes, ears, antennas, and tongues gives an opportunity to explain how these parts enable creatures to connect to their environments. These and other sensor parts are generally underappreciated, but they are essential for any creature to make decisions about its surroundings. They're also the trigger for all its reactions. If you have deer in your area and your scientist observes its hair change color from summer to winter, you can point out that the internal sensors that detect the seasonal changes are essential to make creatures adaptable.

Providence. Discovering nests and burrows shows how the Lord provides the materials and information needed for creatures to build a place to live. In the winter, point out birds on a telephone line with their feathers puffed out or a creature with thick fur. Then your child will see how the Lord provides even a coat when it's cold.



Making Connections and Giving Encouragement

Exploring God's Handiwork Adventures are great opportunities for both learning and building loving connections. Even scientists have feelings, and along these walks you can tell your young scientists just what they want and need to hear. You might kick off your adventure by saying, "Spending time together reminds me of how special you are." Your explorers will internalize important thoughts along the way when they hear, "I love how your mind works. You're such a hard worker and careful observer."

They will eagerly hold up their Exploring God's Handiwork journal to show you their sketch of a squirrel, bird, or flower. Encourage their hearts by saying, "You drew this all by yourself? I'm really proud of you." After they discover that no two snowflakes are identical, what an ideal time to tell them, "God created you for a special purpose. No one is quite like you." You can never remind them enough that "Grandma and Grandpa think you are the best scientist ever!" We all know there could be no more suitable bow to put on your gift of an Exploring God's Handiwork Christmas nature walk than ending it with a tight hug and "I love you!" 🌸

Dr. Guliuzza is ICR's National Representative. He earned his M.D. from the University of Minnesota, his Master of Public Health from Harvard University, and served in the U.S. Air Force as 28th Bomb Wing Flight Surgeon and Chief of Aerospace Medicine. Dr. Guliuzza is also a registered Professional Engineer.



Q: Why Would God Make Monsters?

A After one of my dinosaur presentations in the Dallas area, a mother told me a question her son had asked. She didn't know the answer. If God is good and Genesis creation is true, then why did He create monstrous dinosaurs? After all, look at tyrannosaur teeth. What kind of good God would make monsters like that?

It took me a few seconds to find the flaw in the question. It was worded to sound like only one option exists—that God made monsters. But what if God didn't make monsters? In other words, the question has a logical error. It leaves out an option.

If God didn't make monsters—in this case, monstrous dinosaurs—then where did they come from? Since the first chapter of Genesis says that God created “the beast of the earth...and everything that creeps on the earth according to its kind,” then He certainly created dinosaurs.¹ Surely dinosaurs were among the beasts of the earth. Could

article highlights

- If God is good, why would He create monstrous dinosaurs?
- In the beginning, God made all creation good.
- Humans, dinosaurs, and other creatures became violent only after the Fall. The curse of sin made them act like monsters.
- God forgives our sins when we trust Him for our salvation.

God have made dinosaurs but not have made them monsters?

The same chapter says, “Then God saw everything that He had made, and indeed it was very good.”² Since monsters are bad, He didn't make them! Genesis 1:30 says the original animals ate plant matter, not each other. In the beginning, even *T. rex* used its teeth to tear into fruits and veggies.

So, the option the boy's question leaves out is that God made dinosaurs originally “very good” but that something turned them into monsters after creation. What does it mean to be a monster? Some people think it means body features like large size and large teeth. But without vicious behavior, a big creature could have big teeth and just be a big, friendly giant. Even today, animals use large, sharp teeth to eat plants. Panda bears eat bamboo, but have you seen their teeth? One study found that 13 of the 18 crocodylian species it examined eat fruit from 34 different plant families.³ No physical feature makes a monster. Violent behavior makes a monster. Thus, God created animals to behave well at first, but their habits—not their features—soon soured.

The Bible says that God cursed creation because of Adam and Eve's sin.⁴ By the time God sent the Flood, both animals and humans behaved like monsters. God would no longer endure their extreme violence.

The global Flood buried billions of creatures, including dinosaurs. God did not make monsters. The sin of mankind did.

In a sense, each of us has a monster on the inside. God didn't make that, either. Our inner monster rebels against Him and deserves to die for those crimes. “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”⁵ The same Word of true history that helps answer dinosaur questions also has the Word of true life that leads sinners to salvation. ✂

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Is it fair to refute evolutionists' claims with their own words?^{1,2}

"For by your words you will be justified, and by your words you will be condemned."³

Yes, it's fair to counter and judge someone's argument by their own words. As Christ's admonition quoted above shows, people invite condemnation by their own words. This applies to controversies involving evidentiary apologetics.

Like other creation scientists, ICR founder Dr. Henry Morris routinely quoted evolutionists' statements to 1) contradict evolutionary teachings and/or 2) provide evidence supporting creation science, corroborating what Genesis teaches about God's creation.⁴

However, some evolutionists criticize creationists for using evolutionist quotations to impeach Darwinian teachings. Such critics claim that "hijacking" (i.e., harnessing) such quotations unfairly distorts the initial intention of the quoted evolutionist. But that's like saying that a message's content can never be used to refute its own author. Authors are not immune from accountability. Rather, by teaching others, they incur extra accountability.⁵

Holding speakers and writers accountable for their own words in the context of a courtroom is illustrated by the "statement against interest" rule—an evidentiary exemption to the general rule prohibiting hearsay testimony. This time-honored forensic evidence rule is routinely applied by trial judges so that witnesses can be self-impeached by some of their own words.^{6,7}

Specifically, Federal Evidence Rule 804(b)(3)(A) governs the admissibility of verbal evidence in litigation and administrative law contexts, defining a statement against interest as a *hearsay-exception* if the



Can and Will Be Used Against You

article highlights

- Evolutionists' own words often show the invalidity of their claims.
- Everyone is accountable for what they say or write.
- In a court of law, a "statement against interest" is admissible.
- When modern evolutionists explain genetics, they use words that clearly infer design and programming—evidence that points to a Creator.

quoted statement is one that

...a reasonable person in the declarant's position would have made only if the person believed it to be true because, when made, it was so contrary to the declarant's proprietary or pecuniary interest or had so great a tendency to invalidate the declarant's claim against someone else or to expose the declarant to civil or criminal liability.⁶

In other words, what a declarant says is *credible*, and is rebuttably presumed *reliable*, if a reasonable person would not admit it *unless* it were true. Thus, whenever an evolutionist admits something like Darwinism's "missing links" are *still missing*, that admission is a reliable statement against interest.¹⁶

Evolutionary geneticists often use information communication terminology such as code, transcription, decipher, translation, program, instruction, messen-

ger RNA, edit, alphabet, etc., to describe the bio-informational workings of human genes. Their very words betray that they are clearly observing a form of *programming* much more sophisticated than anything IBM ever invented.^{8,9}

In fact, even the word "selection," as in "natural selection," is an evolutionist's telltale *admission against interest*, because only intelligent beings can "select" whether and how to adjust to the

changing conditions of the outside world.^{2,8,9}

Anything you say can and will be used against you in a court of law.¹⁰

Perhaps Darwinists need a warning from *Dragnet's* Sergeant Joe Friday before they publish their evolutionary imaginations, because phrases like "natural selection" and "hopeful monsters" can and will be used against them by creationists debunking their "science falsely so called."¹¹ 🦋

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GOD'S GREATEST GIFT

We can never fully comprehend what it meant for the transcendent and infinite Creator God to become finite man. Yet Jesus, who was “so much better than the angels” (Hebrews 1:4), willingly set aside certain features of His deity and “made Himself of no reputation, taking the form of a bondservant” to come “in the likeness of men” (Philippians 2:7). Even more, the King of heaven gave up His authority, power, and glory, and took on “the likeness of sinful flesh” (Romans 8:3) and “became obedient to the point of death, even the death of the cross” (Philippians 2:8). In this way, God graciously showed His great love for us by giving “His Son to be the propitiation for our sins” (1 John 4:10).

This perfect gift is the reason we celebrate Christ’s birth on Christmas Day. Its profound significance was best summarized by Jesus Himself: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). This is arguably the best-known, most-loved, and greatest of all Bible verses, and it has drawn countless people to put their trust in Christ for salvation.

Giving is a very prominent theme in the Bible, with such words as “give,” “gift,” “gave,” etc., appearing more than 2,000 times. The first occurrence is in Genesis 1:17, when on the fourth day of creation God created the sun, moon, and stars “to give light on the earth.” The last is Revelation 22:12, when Christ will return with His

article highlights

- Christ Jesus set aside His glory and became a man.
- He did this out of His love for us.
- He died in our place to purify us and give us eternal life.
- God’s greatest gift to us is Himself.



rewards “to give to every one according to his work.” Clearly, though, the greatest of all gifts was when God gave Himself for a lost and undeserving world—because it met the greatest need, revealed the greatest love, and fulfilled the greatest purpose of any gift that could possibly be conceived in the heart of God.

Such a gift from God is abundantly sufficient to provide salvation and eternal life for the whole world. But a gift only becomes a gift when it is accepted. And the

greatest of all tragedies is to see this greatest of all gifts ridiculed and scorned, or simply ignored, by the vast multitudes who need it so desperately. When the world refuses the perfect gift of Christ Jesus, they are turning down the source of all love, life, and truth—and the end result can only be everlasting death. God did all He could do when He gave His Son to suffer and die in our stead. What joy is ours to accept it, knowing we will spend eternity in heaven with Him!

For these reasons, it is fitting that we give gifts at Christmas-time to emulate God’s first and most perfect Christmas Gift to us. ICR is grateful to all those who follow this example, thanking God daily for those who uphold our ministry with their gifts of prayer and finances. As *Acts & Facts* has shown this year, the ICR ministry is moving into new areas with enormous potential to reach many more people, and your generous tax-deductible gift this season will be a great blessing to us as we make plans for the coming year. If you are able, please prayerfully consider how you can help. We promise to apply it carefully to our work to proclaim and glorify our Creator, the Lord Jesus Christ.

From all of us at ICR, may God richly bless you and your family this season as we celebrate the birth of our Savior—God’s greatest gift to us. Merry Christmas! ✨

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



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GALATIANS 6:9-10

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Visit ICR.org/give and explore how you can support the vital work of ICR ministries. Or contact us at stewardship@icr.org or 800.337.0375 for personal assistance.

ICR is a recognized 501(c)(3) nonprofit ministry, and all gifts are tax-deductible to the fullest extent allowed by law.



So proud of you guys at ICR. **I use your materials with my non-Christian friends and they are impressed and intrigued.** ICR opened doors I never thought would open.

— L. F.



I want to thank you for faithfully moving forward with this project [ICR Discovery Center]. My family and I will visit it probably multiple times and encourage our friends to do the same.

— M. V.



I recently watched a documentary on animals produced by BBC and narrated by David Attenborough. **Although evolution was promoted throughout, Mr. Attenborough repeatedly used the word “design” when describing the wonderful animals and their behaviors.** I had to chuckle that he just did not have another word to use.

Sadly, evolutionists cannot see that something without a mind cannot design anything. It's only a living, thinking being that has the capability to design. So he got it half right—if only he would admit it was God who did the designing. I am so grateful for people like you who pull away the veil and reveal the truth about creation!

— J. R.



As a medical doctor, I have trained in the sciences. I have also studied for the last three decades about archaeology and Bible history. The resources at ICR are superb. They rely on facts, not political correctness. I highly recommend them as a

resource for personal Bible study or for home schooling. Better yet, if you are a student in the secular schools, compare the factual nature of ICR materials to the outdated, inaccurate materials in your public school texts!

— A. M.



Doesn't the nature of science demand that studious seekers explore different processes that could explain what is fully not yet explained? Those who debunk this site [ICR.org], please be careful. There is a difference between disagreement and disrespect.

— B. F.



It's funny that a lot of people are giving one-star reviews for worldview reasons. Should that be considered intolerance? I guess the implications of creation are just too extensive.

— B. H.



I find the articles and research refreshing. **It is comforting to know that Scripture can be believed without complicated arguments based on the imaginations of secular scientists.**

— J. S. W.



ICR may be the greatest place on Earth to have a “job.” Every time a conclusion is reached

on a research project, they praise God and get to start another one.

— J. T.



It is sad how so many are misled by evolution and millions of years. **The scientific evidence for a 6,000-year-old earth is overwhelming for those who actually seek this evidence and have an open mind.** The evolutionists have public schools, television and media, national parks, and an almost unlimited source of government money to support their “religion.” Young-earth creationists can only rely on private donations from the church to promote the evidence for the young Earth.

— O. B.



ICR offers empirical science that affirms the accuracy and authority of the Bible. **Each of ICR's research associates has earned a master's or a Ph.D. from a well-known university.** Many have worked in scientific laboratories or have taught at the college level prior to coming to work with ICR. Several of their writers have worked in the secular fields long enough to have their papers published in peer-reviewed journals relevant to their disciplines. All of their credentials are excellent and will stack up against any other studied writer.

—P. B.

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

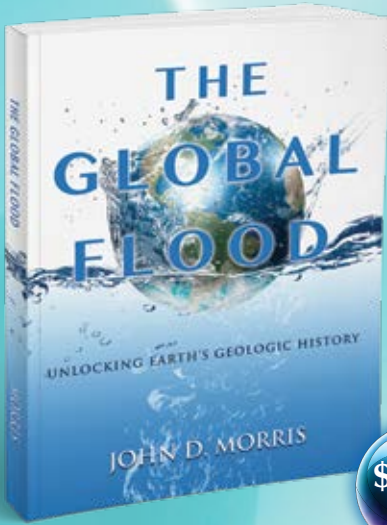
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