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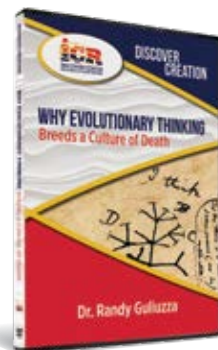
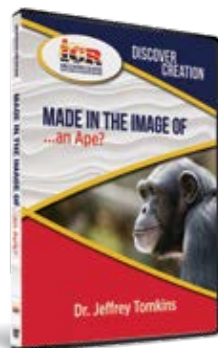
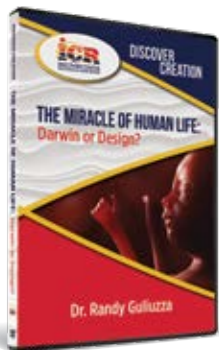
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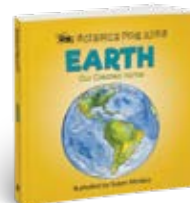
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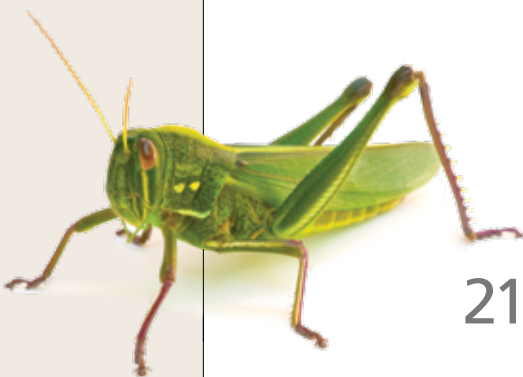
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The Good in a Season of Waiting

We're halfway through the year, and in some ways it feels like we've been stuck for months. We've all spent a lot of time waiting. Waiting for COVID-19 to pass, for isolation to end. Waiting for treatments that work, a vaccine, or even a cure. Waiting for the economy to open back up and for a sense of normalcy to return.

Waiting isn't always a bad thing. Many of us had opportunities to build relationships, fix things around the house, and even catch up on sleep. We revisited old hobbies, learned some new skills (Zoom, anyone?), did some research, and brushed away the cobwebs that had dulled our creativity through years of following predictable routines. Inspired by the unique challenges, we even became more efficient in our daily jobs. Is it possible that a season of waiting can offer a subtle form of progress?

During this time-out from life as we knew it, the ICR staff continued to do our work, many of us doing the writing, research, and interviews while working remotely from home. We were even able to develop innovative ways to continue getting the creation message to you. As this month's article "ICR Events: Same Message, New Methods" (page 8) notes, "When coronavirus shutdowns caused the cancellation of ICR's scheduled events, our ministry had to rapidly change strategies for getting the biblical creation message to people without anyone leaving their homes....Our events, communications, and science teams were able to join forces to meet this challenge, and we're all giving thanks to the Lord for making it a great success." Read the rest of the article to discover how this unique time of waiting surprisingly led to some significant progress in our ministry.

In this issue of *Acts & Facts*, you'll see

that our scientists have continued to make progress as they research the latest developments in science and creation discoveries, and we share their findings with you in these pages. Over the past months we've also provided many of their findings through our news articles posted several times each day on ICR.org.

During the wait, we've also had time to reflect. What lessons did we learn that we can take with us as we move forward? I personally want to avoid jumping right back into the hurried schedule I used to keep. Even when I once again have the freedom to come and go as I please, I want to take time to rest and meditate on the things of the Lord. While we were socially distant from others, we had an invitation to draw close to God. And I want that closeness to remain.

Sometimes the good that can come from a season of waiting is not always so clear. Instead of seeing progress in your home, work, ministry, or relationships in

this difficult time, you may have experienced loss of a business, a job, or a loved one. You are still waiting for the clouds to part and the sun to shine again. It may have stirred an even greater longing in your heart as you wait for the return of the Lord, who will one day make all things new. In your time of waiting, God offers help, hope, and strength (Psalm 33:20; 39:7; 27:14).

Perhaps the greatest lesson to be learned is that waiting doesn't have to mean that nothing is happening. God is always at work, even when it seems our world has come to a standstill. So, the next time we encounter the need to wait (and it's only a matter of time), we can remember that what feels like being stuck can actually position us to move forward with greater purpose and progress.

Jayme Durant
EXECUTIVE EDITOR



PRECIOUS PROMISES AND THE SUFFICIENCY OF GOD'S WORD

His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and **precious promises**, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:3-4)

article highlights

- The Word of God must be the foundation of our faith.
- God's Word must not be subjected to human science, philosophy, or tradition.
- The Scriptures pronounce dire warnings against twisting God's Word to fit human expectation.
- The Lord Jesus will hold His children accountable for their acceptance or rejection of the accuracy, authority, and sufficiency of His Word.

HENRY M. MORRIS III, D. MIN.

It's becoming more difficult to find Christian leaders who base their faith solely on the Word of God. Explicit trust in the clear, simple words of the written text appears to have given way to reading many commentaries that seek to justify or promote a variant interpretation of foundational doctrine. Such "scholarship" holds that evidential proof of the accuracy and authenticity of the Scriptures must be documented before others will accept our faith.

Perhaps we need to be reminded how emphatic Scripture's demand is for total allegiance and submission to the authority of God's Word. More and more pulpits, classrooms, and influential publications fail to mention the intense prohibitions throughout Scripture against altering or rejecting the written Word of God.

Every word of God is pure; He is a shield to those who put their trust in Him. Do not add to His words, lest He rebuke you, and you be found a liar. (Proverbs 30:5-6)

"For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all

is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven.” (Matthew 5:18-19)

For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! Indeed, let God be true but every man a liar. (Romans 3:3-4)

The Scriptures contain multiple warnings about allowing outside influences to turn us from submission to the written Word.

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. (Galatians 1:6-8)

Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. (Colossians 2:8)

These warnings are applicable to all who embrace this error, but the discipline is more severe for erring Christian leaders. Leaders who claim to understand the teachings of Scripture should know better!

My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. (James 3:1)

O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—by professing it some have strayed concerning the faith. (1 Timothy 6:20-21)

You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked. (2 Peter 3:17)

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. (Revelation 22:18-19)

When the Lord God of the universe, the Creator of the ends of the earth, the King of kings—whose very name is held to be the greatest name among all creation (Philippians 2:9), whose name is not to be taken in vain (Exodus 20:7)—when God says that He has

“magnified [His] word above all [His] name” (Psalm 138:2), it does seem wise to respect that Word and honor its message.

Yet today among the core of evangelicals—indeed, among those who claim to hold to the inspiration of the Bible—there are voices of Christian men and women who question the most basic and foundational revealed truth in Scripture: that God created the heavens and the earth (Genesis 1:1). And not merely question the mechanics and events of the creation week, but debate the very words and message of that week. Even more, they question the character and nature of the God of the Bible by attributing to Him the evil, wasteful, chaotic, random, purposeless processes of evolutionary “creation,” making God the author and sustainer of the endless cycles of the death, distortion, and destruction that evolution demands.

Such a hybridization of fact and error cannot be! The Genesis record is incompatible and can’t be harmonized with what’s presented by naturalistic philosophers. These two diametrically opposed systems of thinking and belief can’t be made to blend together. Either one or the other isn’t true.

The most perplexing and distressing phenomenon among the scholars, theologians, scientists, and leading spokespersons on this issue is that Christians are the only ones doing the compromising. Those in the evolutionary camp are

not being converted to the biblical message of an omnipotent Creator. They are anchored to the atheistic system that excludes a Creator. The evolutionary thinkers don’t struggle to find a way to harmonize the events of Genesis 1–11 with the words of Charles Darwin or Stephen Jay Gould.

No, the movement to harmonize is among the saints of God. It’s the Christian scholars and theologians who insist that the words of God be aligned with the words of men. It’s the avowed Bible believers who lead their followers down a broad road of compromise with philosophical amalgams like the day age theory or the progressive creation theory. The common thread among all these efforts, including earlier attempts such as theistic evolution and the gap theory, is the attempt to provide a way for the biblical record to fit the long ages necessary for evolutionary activity.

Over the centuries since the Enlightenment dawned in Europe and darkened the minds of theologians and Christian scholars with the “proof” of intellectual reason and the “supremacy” of science, the mainstreams of Christianity (both Protestant and Catho-

The most perplexing and distressing phenomenon among the scholars, theologians, scientists, and leading spokespersons on this issue is that Christians are the only ones doing the compromising.



There are still many churches that stand firm for the Word of God. There are thousands of Christian leaders, scholars, pastors, theologians, *and* scientists who both love the Lord Jesus Christ and hold to the inerrant Scriptures.

lic) have fought fiercely for the approval of secular minds, trying to bring about a reconciliation between faith and science, morality and philosophy, revelation and reason.

As the “higher critics” attacked the authenticity and accuracy of the Scriptures, theologians bent to accommodate the naturalistic interpretation of God’s Word. When scientists swept the creation account into the dustbin of mythology, the theologians found allegori-

cal meaning in the words. And when philosophers rationalized away the absolutes of righteousness and negated the concept of sin, the theologians embraced situational morality and cultural relevance.

Time after time, issue after issue, decade after decade, the Christian theologians were the ones who changed their positions in order to placate the adherents of naturalistic philosophy. Now, after a few decades of opposition by the fundamentalist versus modernist clash, momentum is building again toward secular triumph among the evangelical churches. Science supersedes Scripture when there is conflict. Reason and human intellect triumph over Scripture where there is question about the text. In many churches, experience substitutes for doctrine, and pragmatic function dominates theology.

Instead of “pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ” (2 Corinthians 10:4-5), many Christians are content to remain “children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting” (Ephesians 4:14).

Dear brother or sister in Christ, this ought not to be! There is more proof of the accuracy and historicity of the text of Scripture now than at any other time in Earth’s existence. More work has been done and published than ever before. There’s absolutely no need to retreat into the shallow grave of ignorance and apathy. We should be on the spiritual battlefield, emboldened by the filling of the Holy Spirit, and rejoicing in the power of the gospel!

There are still many churches that stand firm for the Word of God. There are thousands of Christian leaders, scholars, pastors, theologians, *and* scientists who both love the Lord Jesus Christ and hold to the inerrant Scriptures. There are Christian schools, radio stations, teaching organizations, and mission boards that rejoice in the integrity of the Bible and boldly proclaim their commitment to the absolute authority of God’s revealed Word over life and lifestyle. God is *not* asleep, His reach is *not* shortened, nor is His ear dulled to the cries of His people.

The Institute for Creation Research has been at the forefront of this battle for 50 years. Our Lord Jesus has provided “exceedingly abundantly above all that we ask or think” (Ephesians 3:20). The person whom God selects to accept the responsibility for the next generation of ICR’s ministry will demonstrate absolute integrity and commitment to the authority, accuracy, and sufficiency of the Scriptures. After all, it is God’s Word that provides those “great and precious promises” that are the means for us to “be partakers of the divine nature” (2 Peter 1:4). Please continue to pray with us as we proclaim God’s creation truth and prepare for the new leadership He has for us. ✉

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.



ICR Events: Same Message, New Methods

When coronavirus restrictions shut down ICR’s scheduled events, we had to rapidly change strategies to get the biblical creation message to people sheltering at home. Our events, communications, and science teams joined forces to meet this challenge with Zoom meetings and Facebook Live, and we give thanks to the Lord for making it a great success.

Moving ICR events online has reached many people who weren’t familiar with our ministry. Schools forced to transition to distance learning needed quality resources, so ICR’s new virtual classroom was welcomed by many Christian educators. Over the last few months, ICR scientists have presented creation truth to private schools, homeschool groups, and colleges, as well as churches, ministry groups, and general audiences.

We offered educational sessions on Thursday afternoons in private Zoom meetings, and on Fridays our scientists held interactive Creation Q&A sessions, fielding viewers’ questions on Facebook Live. Dr. Jake Hebert gave a live stream talk on Earth Day about climate change and the Bible, while Frank Sherwin and Dr. Tim Clarey commemorated the 40th anniversary of the 1980 Mount St. Helens eruption by discussing how this catastrophic event provided a living laboratory for creation scientists. Presentations have also included Drs. Brian Thomas, Jeff Tomkins, Vernon Cupps, and Randy Guliuza.

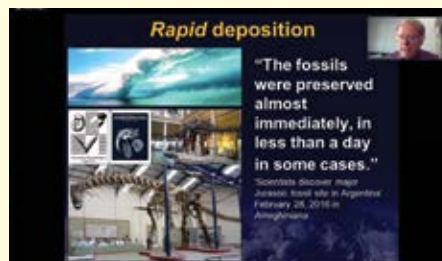
ICR Director of Events Chas Morse said, “The beauty of a virtual classroom is that it’s not limited to a particular geographic location. In fact, one of our first responses [to the offer of free online creation science presentations] was from an educator in the Caribbean island of Trinidad. ICR geologist Dr. Tim Clarey spoke to their students using Zoom technology, bringing creation

truth and the latest science news to a country thousands of miles away.” ICR scientists also spoke with audiences from Colombia, France, and Thailand, as well as American states ranging from Washington to Florida.

Events Coordinator Joel Kautt is thrilled with the way ICR’s science staff quickly pivoted to presenting their messages online. He said, “None of this would have happened without the cheerful willingness of the scientists as they were called upon frequently to lead these presentations. They have all been so great to work with!”

Michael Hansen, who runs ICR’s social media platforms, helped facilitate the Facebook Live presentations. He said, “I have been so encouraged to read all of the positive feedback and messages of thanks regarding our science talks, virtual classrooms, and Creation Q&A LIVE shows.... People need answers, hope, encouragement, and truth. And ICR is prepared to be the resource that meets these vital needs. We hope our virtual events continue to bless Christians and also make an impact for the gospel in the lives of skeptics and unconvinced but curious thinkers.”

You can see our scheduled presentations on Facebook @ICRscience, or visit ICR.org/virtual-classroom to find out how to host private online sessions for educational or ministry groups.



ICR zoologist Frank Sherwin discusses evidence of rapid fossil formation found all over the world

“
 One of the best things about the quarantine is that ICR is now online more!!
 — C. H.

“
 This [online Discovery Center presentation by Dr. Brian Thomas] was a good addition to our homeschooling Bible time. We read the Bible and also introduce a topic that is faith-building and will give my boys tools to counter interpretations of the natural world that are antithetical to God.
 — A. P.

“
 This [Mount St. Helens talk by Dr. Tim Clarey] is the best presentation on the geology and rapid formation of the canyons, rock layers, and petrification all in one video!
 — J. A.

“
 Best ready-made science lessons ever.
 — D. G.

“
 I’m loving these weekly Q&A’s!
 — D. T.

“
 Thank you, ICR, for making your incomparable scientists available in this way....May the Lord continue blessing you and the ministry of ICR!
 — P. R.



ICR geologist Dr. Tim Clarey teaches an online class on why the Hawaiian Islands are young

Salt Deposits Confirm the Pre-Flood Pangaea

Debate exists over the pre-Flood continental configuration, with some creation scientists advocating for an initial supercontinent called Rodinia centered at the South Pole.¹ ICR scientists, however, use a slightly modified Pangaea centered at the equator. It has the most empirical geological evidence supporting it and provides the best-fit reconfiguration of the modern continents.²

ICR researchers recently examined some unusual Late Precambrian salt-rich rocks in Asia and the Middle East. We think these deposits originated from the earliest days of the Flood, forming about 4,400 years ago during the bursting of the fountains of the great deep (Genesis 7:11). The deposits are found across the Middle East, Pakistan, and India, and are often thousands of feet thick. They extend from the Persian Gulf (Hormuz Evaporates) to Pakistan (Salt Range Formation) to western India (Hanseran Evaporates)³⁻⁵ and have been conventionally dated as Late Precambrian, about the same date as Rodinia.⁶

Finding thick salt-rich layers in rocks prior to the Cambrian is unusual. Since secular geologists claim these rocks are the

same age as Rodinia, we can use their extent to test the validity of the Rodinia reconstruction. Figure 1 shows the current extent of the salt-rich layers across the Middle East and southern Asia. Figure 2 shows the reconstructed Precambrian salt-rich formations when placed in a Pangaea configuration. Figure 3 shows the approximate locations of these same salt deposits in a Rodinia reconstruction. After examining these maps, it seems quite clear that the Pangaea reconstruction is the better fit, with the salt-rich rocks spanning the northeastern Saudi Arabian Peninsula and the subcontinent of India.

The Rodinia configuration shows a poor match of the salt deposits across this region. It's possible there may have been multiple random salt deposits in various locations at the time of deposition, but the simplest explanation is that these deposits formed in the same approximate location at the same time.

We conclude that Pangaea was already in existence when these massive salt-rich rocks were deposited, likely early in the Flood. This finding confirms and validates our earlier pre-Flood continental interpretation that

article highlights

- Some creation geologists believe Earth's continents were once part of a pre-Flood supercontinent called Rodinia.
- ICR scientists favor a Pangaea supercontinent instead.
- An alignment of salt-rich deposits in Asia and the Middle East shows the Pangaea model better fits the data.

used a modified Pangaea.² Rodinia is a secular uniformitarian hypothesis that doesn't conform well to the actual rock data. ☞

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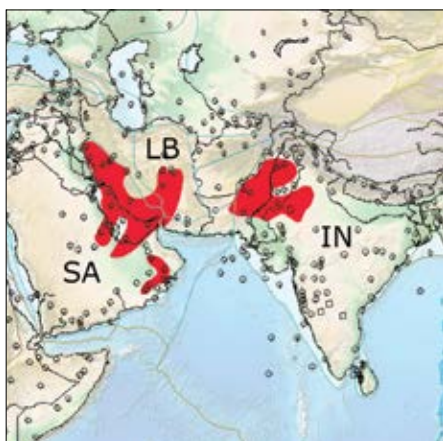


Figure 1. Present configuration of southwest Asia including Saudi Arabia (SA), India (IN), and the Lut Block comprising eastern Iran (LB). The Precambrian salt-rich rocks are in red.

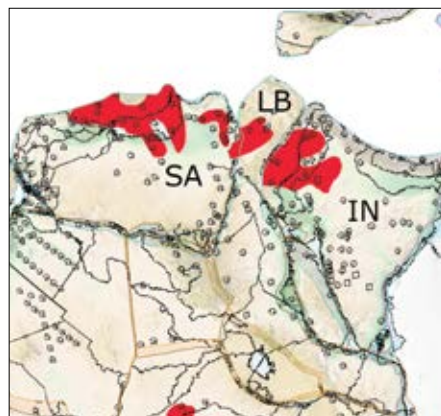


Figure 2. Pangaea-like configuration of southwest Asia including Saudi Arabia (SA), India (IN), and the Lut Block comprising eastern Iran (LB). The Precambrian salt-rich rocks are in red. This appears to show the best fit of the salt beds.

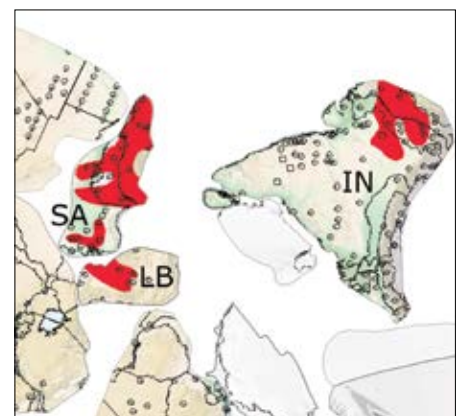
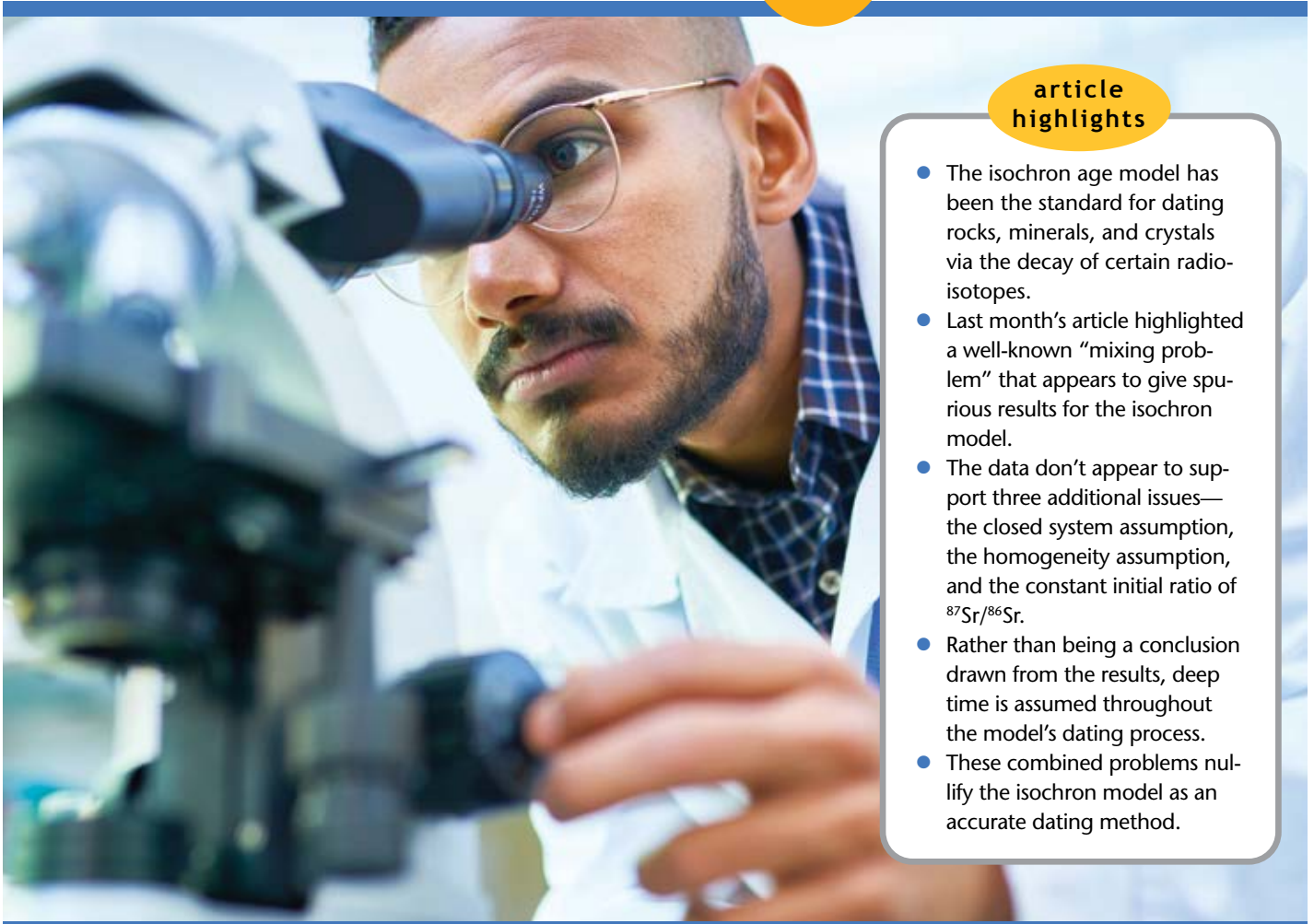


Figure 3. Rodinia configuration of southwest Asia including Saudi Arabia (SA), India (IN), and the Lut Block comprising eastern Iran (LB). The Precambrian salt-rich rocks are in red. This appears to be a poor fit of the salt beds.

Revisiting the Isochron Age Model

PART 2



article highlights

- The isochron age model has been the standard for dating rocks, minerals, and crystals via the decay of certain radioisotopes.
- Last month’s article highlighted a well-known “mixing problem” that appears to give spurious results for the isochron model.
- The data don’t appear to support three additional issues—the closed system assumption, the homogeneity assumption, and the constant initial ratio of $^{87}\text{Sr}/^{86}\text{Sr}$.
- Rather than being a conclusion drawn from the results, deep time is assumed throughout the model’s dating process.
- These combined problems nullify the isochron model as an accurate dating method.

Last month’s article explored initial problems with the isochron age model, which has been the standard radioisotope dating method.¹ We will now dive even deeper into the isochron dating model. In part 1, we examined the linear equation in isotope ratios used as the basis for the model:

$$\frac{D}{D_i} = \xi (e^{\lambda t_a} - 1) \frac{P}{D_i} + \frac{D_0}{D_i} \quad (1)$$

And the resulting age equation derived from it:

$$t_a = \frac{1}{\lambda} \ln \left(\frac{m}{\xi} + 1 \right) \quad (2)$$

The Testable Assumptions

It was noted that time (age) is not directly measured in the isochron dating model but is a derived quantity and is essentially a third variable in the linear equation from which it is derived. The closed system assumption and the assumption that the model allows the accurate determination of the initial number of daughter nuclei when the rock solidified are both characteristic of all isotope pairs used in obtaining isochron model ages and were summarized in equations (2) thru (4) of Part 1. They are:

All daughter isotopes added to any sample result from decay of the parent isotope:

$$D_a = \xi \cdot P_r \quad (3)$$

The number of parent isotopes decayed equals the original number of parent isotopes minus the present number of parent isotopes:

$$P_r = P_0 - P \quad (4)$$

The number of daughter isotopes currently present in the sample is equal to the initial number plus the number added via decay of the parent:

$$D = D_0 + D_a \quad (5)$$

Next is the homogeneous assumption that the initial daughter isotope and the index daughter isotope are uniformly distributed throughout the rock formation when the rock formation solidified. This then replaces the assumption that we can know the initial number of parent or daughter isotopes present in each rock sample:

$$\frac{D_0}{D_i} = \text{Constant} \quad (6)$$

It's also assumed that enough parent isotope has decayed into the daughter isotope that it can actually be measured. After one billion years, this would be just 1.5% of the initial number of ^{87}Rb parent nuclei. On the other hand, after 6,000 years it would only be approximately 0.0000085% of the initial number of ^{87}Rb parent nuclei. This extremely small amount would not be detectable with current technology. So, assuming deep time is a critical assumption in age calculations using the isochron dating model.

The final basic assumption that the decay constant remains constant through all time and under all possible conditions has already been falsified²⁻⁵ due to contrary observable evidence.

What Do the Data Say?

What do the data say about the first three assumptions? Let's look at two sets of data from different rock strata in Grand Canyon. The first data group is from the Bass Rapids diabase sill⁶ and is displayed in Table 1. The second data group is from the Cardenas Basalt⁶ and is displayed in Table 2. Because no graphical data were given for the Cardenas Basalt, I used data from reference 7 for the isochron model predictions concerning the Cardenas Basalt.

Let's start with the Bass Rapids data. For each sample, the measured values for natural Rb and natural Sr are given in columns 2 and 3. D and P are presented as measured values in columns 4 and 5. The current values of ^{86}Sr and ^{87}Rb in each sample are given in columns 6 and 7. These are obtained by multiplying the corresponding values in columns 2 and 3 by the currently known natural abundances of ^{87}Rb and ^{86}Sr . This assumes that the Rb and Sr distribute themselves through every sample according to currently known abundance ratios.

Using the standard radioactive decay equation, we can then back calculate the amount of ^{87}Rb that should decay in 1.082 billion

years; this is shown in column 8. According to the closed system assumption, the concentration of ^{87}Sr should be equal to the concentration of ^{87}Rb that has decayed, as calculated in column 9. Next, we calculate the actual amount of ^{87}Sr present in the sample by multiplying the current ^{86}Sr concentration (column 6) times the present $^{87}\text{Sr}/^{86}\text{Sr}$ ratio (column 4). This yields a value for the actual amount of ^{87}Sr present in the sample. The value of ^{87}Sr present varies from 4 to over 500 times the amount that could have been gained via simple radioactive decay. Finally, we calculate the initial amount of ^{87}Sr , according to the model, when the rock system solidified by subtracting the projected amount of ^{87}Sr added via decay (column 9) from the present amount of ^{87}Sr in the sample (column 10).

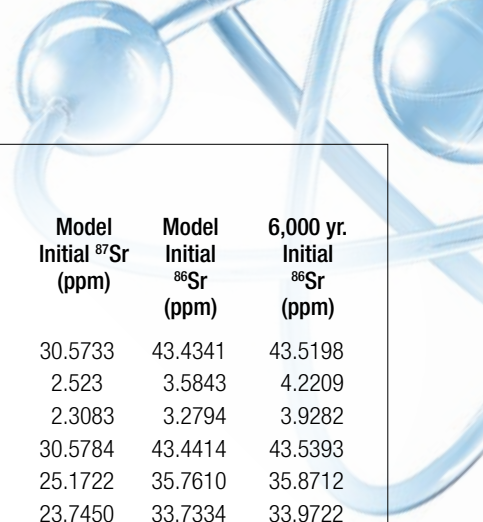
From this initial amount of ^{87}Sr (column 11) we can now estimate the original amount of ^{86}Sr (column 12) in each sample by dividing the initial amount of ^{87}Sr (column 11) by the model-predicted $^{87}\text{Sr}/^{86}\text{Sr}$ ratio at formation of the rock system. If we use a 6,000-year age for the rock formation, then the predicted ^{87}Sr gain (column 9) is unmeasurable and can be set to zero. If we then divide the present amount of ^{87}Sr (column 10) by the model-predicted $^{87}\text{Sr}/^{86}\text{Sr}$ ratio at formation of the rock system, we obtain slightly different predictions for the initial amount of ^{86}Sr (column 13).

Let's now apply the same analysis outlined above to the Cardenas Basalt.^{6,7} This time we find that the value of ^{87}Sr gained by the sample varies from 3 to 78 times the amount that could have been gained via simple radioactive decay, except for sample C-16. Otherwise, the same general trends as observed for the Bass Rapids diabase sill samples are observed for the Cardenas Basalt samples.

Analysis

Within experimental and calculational errors, the final measured and projected initial amounts of ^{86}Sr seem to remain the same within each sample. The Bass Rapids diabase sill samples are approximately equally divided between those that give values for the amount of initial ^{86}Sr that are greater than the present amount of ^{86}Sr and those that give greater amounts for the present ^{86}Sr . Likewise for the Cardenas Basalt samples. Both groups display present ^{87}Sr amounts greater than the initial ^{87}Sr amounts. This is to be expected since this is the way the model was designed. It's also interesting to note that if an age of 6,000 years rather than one billion-plus years is used, the projected initial amount of ^{86}Sr is uniformly greater than the presently measured amount of ^{86}Sr for each sample in both groups, evidence for movement of the ^{86}Sr out of the samples.

The amount of ^{86}Sr varies significantly from sample to sample, negating the assumption that it is uniformly distributed throughout the rock formation when it solidifies. The observed distribution is more likely due to differential isotopic diffusion and/or fractionation. Whatever the case, the original $^{87}\text{Sr}/^{86}\text{Sr}$ ratio has not reached a uniform value throughout the rock system during formation as is assumed in the isochron dating model. While the initial and final measured values of ^{86}Sr and ^{87}Sr are reasonably consistent within each



RATE Data for the Bass Rapids Sill

Sample ID	Rb (ppm)	Sr (ppm)	Present ⁸⁷ Sr/ ⁸⁶ Sr	Present ⁸⁷ Rb/ ⁸⁶ Sr	Current ⁸⁶ Sr (ppm)	Current ⁸⁷ Rb (ppm)	⁸⁷ Rb Decayed (ppm)	Predicted ⁸⁷ Sr Gain (ppm)	Current ⁸⁷ Sr (ppm)	Model Initial ⁸⁷ Sr (ppm)	Model Initial ⁸⁶ Sr (ppm)	6,000 yr. Initial ⁸⁶ Sr (ppm)
DI-7	14	441	0.704502	0.08960	43.4826	3.8962	0.0603	0.0603	30.6336	30.5733	43.4341	43.5198
DI-10	104	36	0.83703	8.15393	3.5496	28.9432	0.4481	0.4481	2.9711	2.523	3.5843	4.2209
DI-11	106	34	0.82481	8.79961	3.3524	29.4998	0.4567	0.4567	2.7651	2.3083	3.2794	3.9282
DI-13	16	441	0.704818	0.10240	43.4826	4.4528	0.0689	0.0689	30.6473	30.5784	43.4414	43.5393
DI-14	18	363	0.705461	0.13996	35.7918	5.0094	0.0776	0.0776	25.2497	25.1722	35.7610	35.8712
DI-15	39	342	0.709139	0.32187	33.7212	10.8537	0.1680	0.1680	23.9130	23.7450	33.7334	33.9722
DI-16	87	113	0.741297	2.17309	11.1418	24.2121	0.3749	0.3749	8.2594	7.8845	11.2012	11.7337
DI-17	23	168	0.713329	0.38642	16.5648	6.4009	0.0991	0.0991	11.8162	11.7170	16.6459	16.7867
DI-18	23	470	0.706359	0.13812	46.3420	6.4009	0.0991	0.0991	32.7341	32.6350	46.3631	46.5039
DI-19	23	379	0.705019	0.17129	37.3694	6.4009	0.0991	0.0991	26.3461	26.2470	37.2880	37.4288
DI-20	49	29	0.776299	4.76908	2.8594	13.6367	0.2111	0.2111	2.2197	2.0086	2.8535	3.1535
DI-21	214	44	0.923537	13.72769	4.3384	59.5562	0.9221	0.9221	4.0067	3.0846	4.3821	5.6921
DI-22	51	395	0.711306	0.36443	38.9470	14.1933	0.2198	0.2198	27.7032	27.4835	39.0446	39.3568

Current abundance ratio for ⁸⁷Sr/⁸⁶Sr = 0.70990
 Model-predicted initial ⁸⁷Sr/⁸⁶Sr = 0.7039 ± 0.0019
 Model-predicted age of rock formation = 1082 ± 33 MA

Table 1. RATE data for the Bass Rapids sill (diabase and granophyre) found on page 445 of reference 6. The current model predictions shown and used in the text are from the isochron dating model curve found on page 450 of reference 6.

RATE Data for the Cardenas Basalt

Sample ID	Rb (ppm)	Sr (ppm)	Present ⁸⁷ Sr/ ⁸⁶ Sr	Present ⁸⁷ Rb/ ⁸⁶ Sr	Present ⁸⁶ Sr (ppm)	Present ⁸⁷ Rb (ppm)	⁸⁷ Rb Decayed (ppm)	Predicted ⁸⁷ Sr Gain (ppm)	Present ⁸⁷ Sr (ppm)	Model Initial ⁸⁷ Sr (ppm)	Model Initial ⁸⁶ Sr (ppm)	6,000 yr. Initial ⁸⁶ Sr (ppm)
C-1	92	126	0.7444	2.0609	12.4236	25.6036	0.3920	0.3920	9.2486	8.8566	12.5359	13.0908
C-2	89	141	0.7352	1.7816	13.9026	24.7687	0.3792	0.3792	10.2211	9.8418	13.9304	14.4672
C-3	95	115	0.7496	2.3316	11.3390	26.4385	0.4048	0.4048	8.4993	8.0945	11.4572	12.0301
C-4	92	116	0.7463	2.2385	11.4376	25.6036	0.392	0.3920	8.5359	8.1439	11.5271	12.0819
C-6	82	168	0.7294	1.3777	16.5648	22.8206	0.3494	0.3494	12.0825	11.7331	16.6074	17.1020
C-7	73	176	0.7274	1.1707	17.3536	20.3159	0.3110	0.3110	12.6223	12.3113	17.4257	17.8660
C-8	91	125	0.7391	2.0548	12.3250	25.3253	0.3877	0.3877	9.1092	8.7214	12.3446	12.8934
C-10	40	189	0.7127	0.5974	18.6354	11.1320	0.1704	0.1704	13.2814	13.1110	18.5577	18.7989
C-13	217	189	0.7491	3.2407	18.6354	60.3911	0.9246	0.9246	13.9596	13.0350	18.4501	19.7588
C-14	74	33	0.7944	6.3293	3.2538	20.5942	0.3153	0.3153	2.5847	2.2694	3.2122	3.6585
C-15	66	18	0.8842	10.3492	1.7748	18.3678	0.2812	0.2812	1.5693	1.2881	1.8232	2.2213
C-16	331	15	1.7210	62.2835	1.4790	92.1173	1.4103	1.4103	2.5454	1.1351	1.6067	3.6029
C-17	71	119	0.7319	1.6840	11.7334	19.7593	0.3025	0.3025	8.5878	8.2853	11.7272	12.1554
C-18	75	9	1.0040	23.5210	0.8874	20.8725	0.3196	0.3196	0.8910	0.5714	0.8088	1.2611
C-19	93	16	0.8610	16.4059	1.5776	25.8819	0.3963	0.3963	1.3583	0.9621	1.3618	1.9226

Current abundance ratio for ⁸⁷Sr/⁸⁶Sr = 0.70990
 Model-predicted initial ⁸⁷Sr/⁸⁶Sr = 0.7065 ± 0.0015*
 Model-predicted age of rock formation = 1070 ± 70 MA*
 * Data are from McKee and Nobel⁷

Table 2. RATE data for the Cardenas Basalt in Basalt Canyon including two samples (C-14 and C-15) from the nearby Lava Chuar Canyon. Data are found on page 447 of reference 6. Model results are from reference 7.

sample, it's clear that there's a significant variation from sample to sample that's inconsistent with the initial $^{87}\text{Sr}/^{86}\text{Sr}$ ratio being constant throughout the rock system. The ^{87}Sr added to each sample cannot be explained by a simple linear replacement hypothesis. The decay of ^{87}Rb adds a significantly smaller amount of ^{87}Sr to each sample than already exists when the rock system was initially formed.

The $^{87}\text{Sr}/^{86}\text{Sr}$ ratio is approximately constant in the diabase from 30 meters to 75 meters (m) in depth measured from the top contact hornfels layer. It then steadily increases from 30 m to the top of the diabase column at around 7 m (Figure 1) where it interfaces with the

Sample I.D.	Rock Type	$^{87}\text{Rb}/^{86}\text{Sr}$	$^{87}\text{Sr}/^{86}\text{Sr}$	Approximate depth from bottom of top Contact Hornfels (m)
DI-10	Granophyre	8.1539	0.8370	2.4
DI-11	Granophyre	8.7996	0.8248	4.2
DI-16	Granophyre	2.1731	0.7413	6.0
DI-17	Diabase	0.3864	0.7133	7.5
DI-15	Diabase	0.3219	0.7091	22.0
DI-18	Diabase	0.1381	0.7064	29.0
DI-14	Diabase	0.1400	0.7055	49.0
DI-13	Diabase	0.1024	0.7048	59.0
DI-19	Diabase	0.1713	0.705	72.0
DI-7	Diabase	0.0896	0.7045	73.0
DI-22	Diabase	0.3644	0.7113	86.0
DI-21	Contact Hornfels	4.7691	0.9235	94.0
DI-20	Contact Hornfels	13.7277	0.7763	96.0

Figure 1. Bass Rapids diabase samples from top (~1 meter) to bottom (95 meters)

capping granophyre. Near the interface with the bottom granophyre at around 85 m, the ratio returns to its value near the top of the diabase column. The Rb concentration also steadily increases from a depth of 60 m in the diabase to depth of 20 m from the top of the diabase where it experiences an ~40% decrease. Its value at the bottom of the diabase column where the diabase is in close contact with the contact hornfels is significantly higher than anywhere else in the diabase column. The $^{87}\text{Sr}/^{86}\text{Sr}$ ratios and Rb concentrations are significantly higher in both the granophyre and contact hornfels than they are in the diabase column, as pointed out by Dr. Andrew Snelling.⁶

It's much more difficult to discern any trends for the Cardenas Basalt. Samples C-6, C-8, C-4, C-3, C-2, and C-1 appear to exhibit some consistency in their Rb content and their $^{87}\text{Sr}/^{86}\text{Sr}$ isotope ratio. C-16 is the only sample where the isochron dating model-predicted ^{87}Sr gain from ^{87}Rb decay equaled or exceeded its predicted initial ^{87}Sr in the sample at the time of formation. This was perhaps due to the proximity of sample C-16 to the lapillite layer. Otherwise, they seem to exhibit the type of extreme variance one would expect from successive layers of basalt sandwiched by water-deposited sandstone. These samples appear consistent with a sequential global flood and substantial movement of isotopes via hydrothermal transport.

Sample I.D.	Rock Type	$^{87}\text{Rb}/^{86}\text{Sr}$	$^{87}\text{Sr}/^{86}\text{Sr}$	Approximate depth from bottom of formation (m)
C-19	Basalt	16.4059	0.8610	290.0
C-18	Basalt	23.5210	1.0040	270.0
	Sandstone			265.0
C-17	Basalt	1.6840	0.7319	255.0
	lapillite			240.0
C-16	Basalt	62.2835	1.7210	230.0
	Sandstone			222.0
C-7	Basalt	1.1707	0.7274	212.0
	Sandstone			210.0
C-6	Basalt	1.3777	0.7294	190.0
C-5	Sandstone	no data	no data	180.0
C-8	Basalt	2.0548	0.7391	160.0
	Sandstone			150.0
C-4	Basalt	2.2385	0.7463	125.0
C-3	Basalt	2.3316	0.7496	118.0
C-2	Basalt	1.7816	0.7352	108.0
C-1	Basalt	2.0609	0.7444	102.0
C-9	Sandstone	no data	no data	95.0
C-10	Basalt	0.5974	0.7127	83.0
	Sandstone			58.0
C-15	Lava Chuar	10.3492	0.8842	42.0
	Sandstone			38.0
C-11	Basalt	no data	no data	35.0
C-14	Lava Chuar	6.3293	0.7944	21.0
C-12	Basalt	no data	no data	18.0
C-13	Basalt	3.2407	0.7491	5.0
none	Dox Formation	no data	no data	0.0

Figure 2. Cardenas Basalt samples for top (300 meters high) to bottom (0 meters or start of Dox Formation)

Conclusions

The observed amounts and ratios of ^{86}Sr , ^{87}Sr , and ^{87}Rb are primarily determined by pre-existing amounts of said isotopes, as would be expected for the mixing of two or more different rock types solidifying as they mix together. This is supported by the data. The ratios obtained seem to have very little relationship with decay time (age) or decay rates. The closed system assumption, the homogeneity assumption, and the constant initial ratio of $^{87}\text{Sr}/^{86}\text{Sr}$ don't appear to be supported by the data. These problematic issues combine to nullify the isochron model as a valid dating method. ☹

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Tully Monster Has the Last Laugh on Evolution

The pre-Flood world was teeming with some pretty amazing animals. Then the Flood came, rapidly burying and entombing trillions of creatures in sediments that lithified into rocks such as shale, limestone, and sandstone.

A fossil of one of the more unusual animals was discovered in Illinois in 1958, a bowling-pin-size creature called *Tullimonstrum gregarium* or the Tully Monster. *Tullimonstrum* has a grasping mouth with tiny, sharp teeth on a long neck, a squid-like tail with ventral and dorsal fin lobes, and eyes at the end of long, narrow stalks, or “bar” organs. Looking like a visitor from an alien world, this was a creature with a strange body plan and bizarre appearance!

In terms of Tully Monster’s unique anatomy, it’s much like the comical platypus, which has the combined traits of a mammal, a bird, and a reptile. Just so, at various times the Tully Monster has been considered an arthropod, a snail without a shell, and a jawless fish.

Evolutionary dating alleges it to be 300 to 307 million years old. The body plan is so strange that zoologists aren’t even sure whether it’s a vertebrate or an invertebrate. Recently, some scientists decided they’d found the answer.

Now, after decades of studies, each with a different take on how to define the weird aquatic creature, the Tully monster has been decoded: It’s a vertebrate, meaning it had a backbone, a new study finds.¹

But after analyzing the creature’s unique eye anatomy using “a type of particle accelerator called a synchrotron radiation



article highlights

- The unique Tully Monster fossil defies evolutionary expectation.
- Scientists struggle to even categorize this creature.
- One could expect creatures like this to exist because our Creator has crafted an incredibly diverse world of distinctive life forms.

lightsource,” other zoologists aren’t convinced of that.

We also found that Tully’s eyes contain [a] different type of copper to that found in vertebrate eyes. But the copper also wasn’t identical to that in the invertebrates we studied. So, while our work adds weight to the idea that Tully is not a vertebrate, it doesn’t clearly identify it as an invertebrate either.²

Another group of scientists conducted an investigation by shooting a laser at the *Tullimonstrum* fossil in a process called *Raman microspectroscopy*, which is used to measure chemical bonds in carbon-based (organic) compounds.

The work showed evidence of the types of proteins and keratins representative of vertebrates. [The researchers] sug-

gest their findings provide strong evidence that the Tully monster was a vertebrate, though they acknowledge that more work is required to make a final confirmation.³

Whether this creature was a vertebrate or an invertebrate, evolutionists are working with organic compounds that, according to long evolutionary ages, should no longer be there to study at all. Actual organic compounds lasting 300 million years? Decay rates tell us this is impossible.⁴ The

soft tissues of animals (including dinosaurs) and organic material found in the fossil record⁵—supposedly millions of years old—is simply not predicted by evolution theory.

Indeed, Tully Monster has no evolutionary explanation. According to the prestigious journal *Nature*, “Its phylogenetic [evolutionary] position has remained uncertain.”⁶ It’s just one more controversial creature unearthed from the pre-Flood world destroyed just thousands of years ago that defies a naturalistic explanation. The infinite ingenuity (and perhaps even sense of humor) of our Creator, however, offers a perfect explanation. ✎

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Evolution's Death Versus Jesus' Death

Cancer took the life of both my dad and a friend in the last several months. Death certainly injects misery into the joys of life. I know we must die, for “the wages of sin is death” (Romans 6:23) and “all have sinned” (Romans 3:23), including me. However, some Christians think God used evolution's eons of animal death and natural processes to generate the first humans. How can sin have caused death if death was happening for millions of years before sin even started?

Naturalistic explanations do a poor job of explaining the impact of death on our lives. Natural factors like droughts and predators offer no explanation for why it hurts so much when loved ones die. Nor do they explain why the Lord Jesus had to die to redeem us. Real sin, not natural processes, must underlie death.

The view that God used eons of death to create us suffers at least three faults. First, it contradicts plain statements in God's Word. Genesis 1:25 says, “And God made the beast of the earth according to its kind.” God made Earth's land creatures through miracles, not nature. Or take Psalm 146:5-6, which refers to “God, who made heaven and earth, the sea, and all that is in them.”

The New Testament introduced God as the only one with the power to create something from nothing, saying, “All things were made through Him, and without Him nothing was made that was made” (John 1:3). However, we *were* made “without Him” if natural processes made us instead of God. Who has ever seen natural processes engineer complicated structures from scratch, anyway?

A second fault of pinning all that supposed death on our Creator is that it diminishes His loving character. Why worship our Savior as a loving Creator if He used such unloving methods as evolution's death of the weak and survival of the fittest for sooooo long? Revelation 21:4 says God will recreate a world where “there shall be no more death.” Our experiences with death in this life propel us to anticipate even more the goodness of that everlasting life.

Finally, the view that animals evolved into humans erases the logical foundation for the gospel. Evolution teaches that animals died for millions of years to finally produce the first people. Placing death before sin makes death seem natural and normal. If so, then why does it hurt so bad when loved ones die? And why does the

gospel teach that the Lord Jesus suffered death to abolish it for us?¹

In short, Jesus solved our death problem by paying our *sin* penalty—not some natural selection penalty. This makes good sense given the true history recorded in Genesis. The apostle Paul referred to that history when he taught, “Through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (Romans 5:12). Death before sin (and thus not because of sin) reduces Christ's work on the cross to foolishness.²

Why not take God's plain statements over human guesses about the distant past? This way we can know God's love. Seeing sin as the cause of death makes perfect sense of the gospel. ✨

References

1. “Now if we died with Christ, we believe that we shall also live with Him....Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God” (Romans 6:8-10).
2. Death before sin makes “the message of the cross...foolishness to those who are perishing.” But when we trust Christ, “to us who are being saved it is the power of God” (1 Corinthians 1:18).

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article highlights

- If evolution were true, Genesis would be wrong in saying that sin brought death into the world only thousands of years ago.
- God created creatures instantly, not as organisms that gradually developed.
- A loving God wouldn't employ death and suffering to “create” life forms.
- Jesus died to conquer the curse of death—which wouldn't have been necessary if death was always around.





Walton's COSMIC TEMPLE Is a HOUSE OF CARDS

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

A series of books and videos by Dr. John Walton, an Old Testament theologian at Wheaton College, has made a huge splash in the evangelical community in recent years, with considerable pushback from biblical creationists.¹⁻⁷ He presents a supposedly new perspective on Genesis that not only accommodates the false claims of evolutionists but also denies the literal Genesis interpretation of early Earth history, including human origins and the global Flood.

Much of Dr. Walton's success is linked to the enthusiastic endorsements of theistic evolutionists since his paradigm promotes molecules-to-man evolution. He even serves on the advisory council of the theistic evolutionary organization BioLogos.⁸

Interpreting Genesis with Ancient Pagan Culture

The foundation of Dr. Walton's argument is a novel scheme to interpret the Genesis account of origins and Noah's Flood within the context of ancient Near

Eastern pagan culture and mythology (Sumerian, Babylonian, Egyptian, etc.). Walton proposes that thanks to Near Eastern archaeology over the years, along with his own interpretation of the ancient writings of these cultures, we can now finally understand what the Bible is really saying. Our literal, straightforward perspective of Genesis has supposedly been flawed the past few thousand years, but because of Walton's insight into ancient pagan beliefs, we finally have a reliable framework for understanding Genesis. And quite fortuitously for Walton and his friends, this paradigm also allows for millions of years of hypothetical evolution.

But the plot thickens. Walton's ideas have implications for the gospel message. According to his origins story, Adam and Eve were not a literal original ancestral human couple but merely selected individual archetypes representing a population of humans who had evolved from apes over millions of years. Apparently, when humans had evolved to the point where God thought they were useful, the Lord commissioned them to bring order from the disordered and anciently evolved creation.

The whole idea of the interplay between chaos (disorder) and order, a popular concept in pagan philosophies, is also a centrally occurring theme in Walton's system of biblical exegesis. Along this line of reasoning, there's no room for the original sin of Adam and Eve as the Bible defines it but merely the entry of disorder into the world—or the entry of more disorder, if you follow Walton's logic. According to Walton, Satan—who deceived Eve in the garden to disobey God—is defined as one of the “chaos creatures” who “have no will of their own...no morality. They're not good or evil.”⁹

God's Cosmic Temple

Based on Walton's premise that we should interpret Genesis through the lens of ancient Near Eastern pagan culture, the creation events would have been interpreted at the time it was written as a “functional” creation, not a material one. Many schol-

ars who have studied ancient Near Eastern literature, however, dispute this idea of ancient people looking at the world through purely “functional” eyes.¹⁰ Nevertheless, Walton views the creation week in Genesis 1 as nothing more than a mystical initiation ritual in which God instantiates functional significance upon His “cosmic temple”—the evolved earth and its biosphere.

In other words, God's process prior to this inauguration ritual involved millions of years of evolution accompanied by death, violence, and suffering. And according to

article highlights

- Theologian John Walton proposed an alternative interpretation of Genesis that blends evolution and Near Eastern mythology.
- He employs mystical rationalizations in an attempt to integrate secular ideas about origins into a nonliteral view of Genesis.
- To build his “cosmic temple,” Dr. Walton accepts evolutionary ideas that are inherently erroneous.
- In trying to please the crowd, John Walton constructs a tortured interpretation of Scripture that no Bible-believing Christian should—or needs to—accept.

Walton, at the end of this cosmic temple ritual, God proclaimed the evolved corrupt, violent world “good.” In fact, in a recent podcast posted on the BioLogos website, Walton stated, “Why is there hunger in the world, why do children suffer, why is there illness, why is there this [COVID-19] pandemic?... God created the world as it is....These are things that God in His wisdom has made the world this way.”⁹

Walton's pagan overlay on the Genesis creation week is best described in the text of the leading book in his Lost World series. In a chapter titled “The Seven Days of Genesis 1 Relate to the Cosmic Temple

Inauguration,” he says:

We have many inauguration texts from the ancient world, the most detailed being the dedication of the temple of Nin-girsu by Gudea about 2100 B.C. One of the first things to note is that at the inauguration the “destiny” and the powers of the temple are assigned....This is the ultimate function-giving act in the ancient world. Likewise the roles of the functionaries are proclaimed and they are installed.¹¹

So much for interpreting Scripture with Scripture and taking Genesis as the literal historical narrative that its Hebrew grammar clearly conveys.¹² In contrast, Walton seems more adept at rehearsing the details of ancient pagan myth and ritual. His idea of a purely “functional” view of how we should interpret Genesis is eerily similar to the views of early Jewish and Christian Gnostics, who believed our physical/material reality is actually evil and only the spiritual world is good. This led to all sorts of early church doctrinal heresies. And like Walton's claims of a new framework to interpret Genesis, the Gnostics believed that only they had a true understanding of the Scriptures that came through a mystical extrabiblical enlightenment and special knowledge. Walton's obvious Gnostic-like themes have been noticed by other conservative creationist critics.⁷

Interestingly, in Walton's “My Advice to Students” YouTube video, he says nothing about seminary or Bible school students studying the biblical languages of Hebrew and Greek but instead encourages them to learn “the research languages,” especially German.¹³ Why German instead of the original languages of the Bible, you may ask? Because German is the language of one of the primary fountainheads of what has been called “higher textual criticism” and “higher rationalism,” whose universities and liberal researchers have published copious amounts of Bible-doubting literature over the past 300 years. In other words, Walton tells students not to focus on studying the Bible itself but rather the opinions of Bible-doubting scholars.

Walton's Flood Was Archetypal and Local

Walton dismisses a literal Genesis global flood in his book *The Lost World of the Flood*, which he co-authored with another liberal Old Testament scholar, Tremper Longman III.¹⁴ They attempt to persuade Christians to abandon the Genesis Flood as an actual global catastrophe in favor of a local, isolated flood. But this is a tough sell on both a biblical and scientific level.

From a biblical perspective, Genesis' description of the Flood clearly indicates that the entire world was flooded. Genesis 7:19 states, "And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered." Jesus taught the global scope of Noah's Flood, saying that the Flood came and "destroyed them all" (Luke 17:26-27, referring to everyone not on the Ark). Without exception, other New Testament writers referred to a historical flood, treating it as a global judgment on all humanity except for those preserved in the Ark (Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5). Amazingly, Walton and Longman themselves recognize that the text of Genesis does indeed describe a global catastrophe, even listing seven reasons given in the text as proof.¹⁵ Yet, they cast the Scriptures aside in the cause of supporting the scientifically flawed hypothesis of evolutionary geology.

Not only does the idea of a local flood have no support from Scripture, but the majority of the earth's surface is covered in catastrophically produced sedimentary (water-deposited) rock layers called *megasequences* in the form of sandstone, limestone, and shale. ICR geologist Dr. Tim Clarey has mapped the megasequences that were progressively laid down over the year-long global Flood across the continents in violent cycles of deposition.¹⁶ These flood-based rock layers cover entire regions of continents and are identical in their composition and sequence deposition globally. Thus, the hard science of structural geology all over the earth literally screams "global flood," and there is no reason whatever for Chris-

tians to entertain an anti-scriptural view of a local flood to appease secular evolutionists.

Walton's Lost World Is a Lost Cause

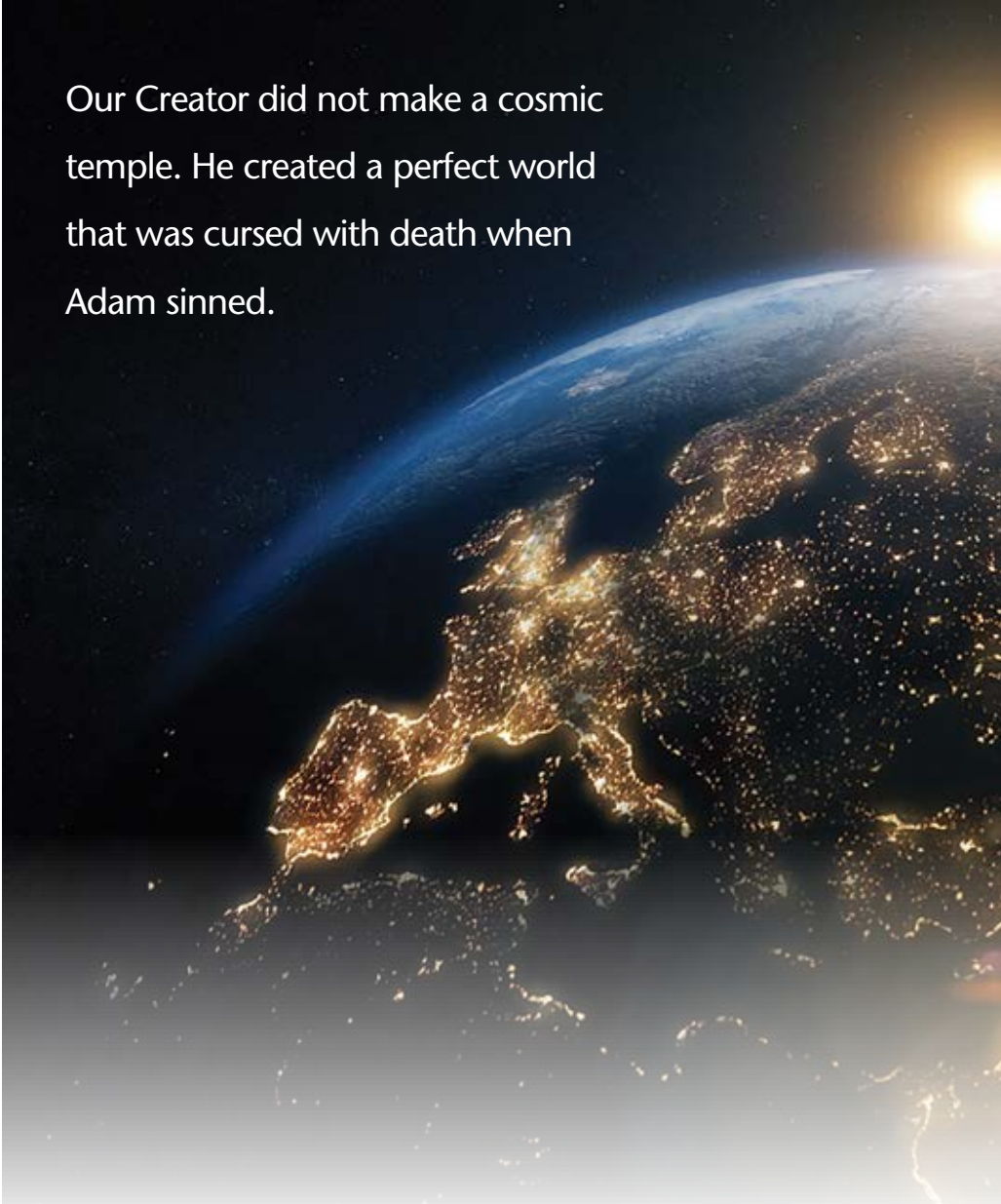
Walton's theological rabbit hole gets deeper and more convoluted as you read his books and watch his videos. I urge readers to follow up with the writings of other creationist critics whose in-depth reviews tackle other angles of Walton's work.¹⁻⁷

Suffice it to say, Walton's views are satisfying to neither atheists nor Bible-believing Christians. Molecules-to-man evolution is not proven science and doesn't need the sort of mystical sophistry put forth

by people like Walton to persuade Christians to compromise with it. We don't observe macroevolution happening today, nor do we find any evidence of it in the fossil record in the form of one creature morphing into a fundamentally different creature. Stephen Jay Gould, one of most notable paleontologists of the modern era, stated:

The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology. The evolutionary trees that adorn our textbooks have data only at the tips and nodes of their branches; the rest is inference, however reasonable, not the evidence of fossils.¹⁷

In this quote, the phrase "extreme rar-



Our Creator did not make a cosmic temple. He created a perfect world that was cursed with death when Adam sinned.

ity” is evolutionary lingo for “absence.” The absence of transitional forms is a huge problem for the evolutionary paradigm.

Nor does genetics offer any proof of evolution, as Walton claims in his books. The centerpiece of theoretical human evolution, the alleged 98 to 99% human-chimp DNA similarity, has been thoroughly debunked in the past few years, as well as the so-called “chromosome 2 fusion.”^{18,19} And empirical molecular genetic “clocks” show that human mitochondrial and Y-chromosome DNA variations fit perfectly with a single ancestral couple, Adam and Eve, and a 6,000-year biblical timeline.²⁰

As to why we have evil and corrup-

tion in the world, it’s not because God created the world this way as part of a “good” creation over millions of years of evolution. The Bible is quite clear on the subject, and we don’t need some convoluted and esoteric theology to explain it. Romans 5:12 plainly tells us, “Through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.”

The curse on creation—the entry of sin, corruption, and evil into the world—is also clearly stated in Genesis 3:17-18: “Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you.” And again in Romans 8:20: “For the

creation was subjected to futility, not willingly, but because of Him who subjected it in hope.” But there is good news, as 1 Corinthians 15:22 tells us: “For as in Adam all die, even so in Christ all shall be made alive.” By turning from our destructive lives and placing our faith in the Lord Jesus Christ who gave Himself as a sacrifice for our sins, we can be restored in our relationship with God the Father and have eternal life.

Our Creator did not make a cosmic temple. He created a perfect world that was cursed with death when Adam sinned. Genesis and the gospel are clear. Like a house of cards, Walton’s “temple” collapses under biblical and scientific pressure. ✉

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A student recently asked what I believe about the age of the earth. I replied that at one time I felt absolutely certain that the world was billions of years old. I even wrote a song that mentioned “the age of dinosaurs.” Now, however, I believe the dinosaurs that got fossilized lived when (but not where) Noah lived. They got locked in rocks through Noah’s Flood only 4,500 or so years ago. Four specific facts helped change my mind.

The change began when a Christian friend challenged me to debunk creation-believing scientists. The information he gave me revealed key facts my college professors and textbooks never noted.

For example, I had never heard that the 1980 eruption of Mount St. Helens deposited debris partly in layers. Or that in two short years those layers hardened enough to form steep-sided canyon walls. I’d always taken for granted what my teachers told me—forming rock layers needs lots of *time*. When I learned that instead sedimentary rocks form from lots of *water*, I started to doubt deep time.

Another fact that raised my eyebrows was the small 1982 eruption that carved a huge gorge through those fresh Mount St. Helens layers and through some lava rock beneath them. I always thought it took millions of years of gradual erosion to excavate canyons one grain at a time. But, just like the new rock layers, this canyon formed in one catastrophic day.

The third fact that shook my faith in Earth’s supposedly great age involved radioisotopes. After Mount St. Helens’ 1980 eruption, smaller lava burps built a dome of rock in the new crater atop the mountain. According to standard thinking, radioisotope “clocks” can reveal the exact time lava hardened. This fresh rock offered a chance to test a common radioisotope dating method.

Scientists who believed in biblical creation—which holds that Earth is only thousands of years old—got permission to collect the

Q:

Why Do I Believe in Recent Creation?

lava rocks for testing. They already doubted the millions of years so often pinned to radioisotope counts, but the lab technicians they sent their rock samples to had no such disbelief. The technicians’ radioisotope-based “age” for the one-decade-old rock was half a million years!¹ Other tests of historical lava flows with known ages haven’t shown accurate ages either.²

Probably the rock’s molten state never wound the isotopic clocks back to zero like the theory suggests. For the first time I began to ask how anybody can know the true isotope ratios of these rocks. And which other published results could be completely wrong like these?

I realized I needed to find a more reliable source of Earth history. That’s where the fourth fact led me. I found in the pages of the Bible a collection of reliable eyewitness accounts that list the number of years since the beginning of the world—about 6,000. In a law court, reliable eyewitness testimony would trump circumstantial evidence such as isotope ratios. The prophets who wrote Scripture lived through the events they described. Secular scientists who taught me about billions of years never saw those supposed years. Science can’t even measure them.

Why do I believe in biblical creation? Layers form fast, canyons form fast, radioisotope results aren’t trustworthy, and the

testimony of reliable prophets who lived in Bible days tells us how and when God made the world—by His power only thousands of years ago. ✍

article highlights

- Like many who now believe in recent creation, ICR’s Brian Thomas used to believe Earth and the universe are billions of years old.
- Four things changed his mind—rock layers harden quickly, water can carve canyons rapidly, radioisotope dating results aren’t trustworthy, and reliable people in the Bible witnessed events that tell us when God made the earth.

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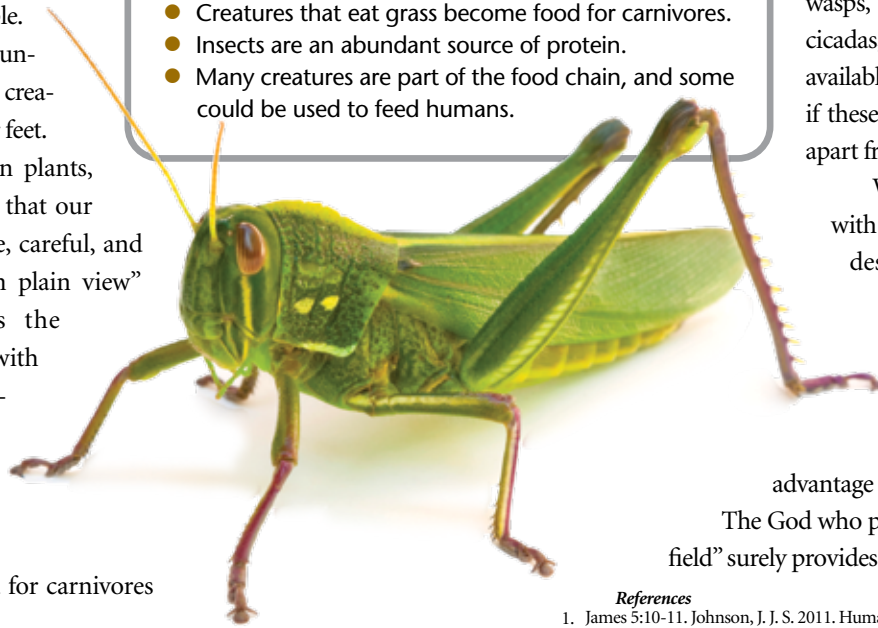
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God's Grassroots Provision

article highlights

- Grasses can survive having their tops eaten because they are uniquely designed to grow from the bottom.
- Creatures that eat grass become food for carnivores.
- Insects are an abundant source of protein.
- Many creatures are part of the food chain, and some could be used to feed humans.



In times of calamity and crisis, it's easy to question whether life makes sense—or, more accurately, how God is making ultimate sense of everything.^{1,2} Unsurprisingly, fallen humans propose answers that miss the mark, failing to understand how a good-yet-groaning world can accomplish the perfect purposes of the Creator.³

The pages of Scripture provide the big-picture answer that this life is the best of all prequels for the best of all possible eternities.¹ Scripture also gives the best of all counsel for life here and now.⁴ Our Creator is faithful to His plans and His people. One evidence of His abundant provision for all His creatures is literally under our feet.

The leaves of green plants, including grasses, testify that our Creator is clever, capable, careful, and caring.⁵ This “hidden in plain view” providence showcases the food chain that begins with photosynthesis, the sunlight-powered, carbohydrate-manufacturing of nutritious food for herbivores, who themselves become food for carnivores and/or insectivores.⁶

Grass is designed to grow after its top portions are eaten by grazers.

The main growing parts [of grasses] are not at the stem tips, but at the base of the leaves. This means that as the leaves are eaten by herbivores, they simply regrow and replace their lost parts... [with] many [grasses having] a specialized form of photosynthesis which is particularly efficient under high light intensity and high temperature conditions. It is also a system which allows more carbon dioxide to be fixed per unit of water than conventional photosynthesis.⁷

Examples of such food chains include large grass-grazing herbivores like bovines, sheep, and pronghorns that are eaten by humans, cougars, or bears. Smaller herbivores such as rabbits are eaten by wolves or foxes. Many herbivores go unnoticed because they are even smaller, like grasshoppers (which include locusts), leafhoppers, and crickets. These tiny herbivores are eaten by insectivores—mammals (aardvark, pangolin), reptiles (gecko, chuckwalla), birds (flycatchers,

bee-eaters), and even some humans, like John the Baptist.⁸

Edible herbivorous insects like grasshoppers (the most popular insect food for humans), termites (the next-most popular), crickets, and ants are recognized as an underdeveloped potential food supply for needy nations that abound with these types of insects.^{8,9} Spraying field crops with pesticides produces toxicity problems if crop-attracted insects are captured and eaten by humans.⁹ But grasshoppers/locusts, termites, and crickets—as well as edible beetles, moths, ants, wasps, leafhoppers, planthoppers, cicadas, and pentatomid bugs—are available to help alleviate famines if these arthropods can be secured apart from pesticides.^{8,9}

When a field crop is covered with a plague of locusts, some despair. Optimists, however, recognize that locusts are providentially edible and seek practical solutions for taking useful advantage of potential food sources.

The God who provides for “the grass of the field” surely provides for us.¹⁰ ✎

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Encouraging Notes During the Storm

article highlights

- During the past months of shelter-in-place restrictions, many ICR supporters have lifted us up in prayer.
- They've also sent in gifts and encouraging letters.
- This pandemic didn't surprise God—He's been in control the whole time and provides for His people.

Without a doubt, the global spread of COVID-19 has forced most of us to make major adjustments to our daily routines. Whether the stay-at-home mandates and the economic collapse that followed were a necessary evil or were overreactive and excessive, they produced an outpouring of encouragement from many ICR supporters. It's been my joy to receive many uplifting notes over the past few months, and I'd like to share a few of my favorites with you.

From a supporter in Georgia:

Back in the '70s, I was privileged to meet Dr. Henry Morris for just a few moments. The following years [have] been a great blessing, knowing that I saw this great man of God...and spoke to him in person. I use his Study Bible and the many devotions he has written along with the rest of the family team. My humble thanks for your continued ministry. And may our Lord continue to bless and provide...til Jesus comes again!

Then there's this letter from a 91-year-old subscriber in Minnesota: "Much of my life I taught 8th-grade science in public school...and I have appreciated your position on the creation-evolution debate.

My heart and personal ministry have been greatly encouraged."

A pastor in the South responded online:

Thank you for recommending ICR's new book *Carved in Stone*. Oh my... FANTASTIC work! It truly is the 21st-century version of your grandfather's classic book *The Genesis Flood*, just like you claimed. I couldn't have prayed for a better way to spend my time during "forced quarantine" (even tho' I'm not sick), and I'm raring to get back into the pulpit armed with this new info. May God bless your marvelous ministry!

A teacher from Washington said this:

Our Lord is faithful to supply, and we are thrilled to be able to support ICR—especially during this difficult time. We have personally received so much from your ministry. As an educator, I am especially grateful for the God-honoring materials that you continue to publish as it provides much-needed biblically based answers that I occasionally have opportunity to share with my secular students. Thank you for all that you do in the Lord's service.

From California came this brief note from a long-time supporter: "This Easter is my 50th birthday in the Lord. To celebrate,

we had a flight and hotel booked to visit the [ICR] Discovery Center [for Science & Earth History]. Now that we had to cancel, I look forward *all the more* to a visit later."

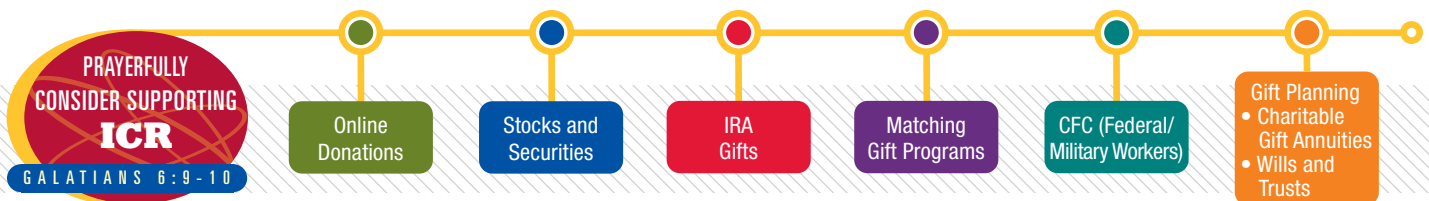
And finally, I was recently forwarded this uplifting email from a donor in Ohio:

I was prompted to give after I read one of the most recent articles from you guys, "The Gospel We Are Called to Preach" [April 2020 *Acts & Facts*] and just really want to support the only... true message that we all need. Praise God for your platform. Your ministry has been most helpful to me. Thank you for all that you do!

All of these marvelous testimonies are a blessing to me personally, and I trust they will be a great blessing to you as well. Even during an epic "forced quarantine" of global proportions, our Creator is still sovereign, and all believers are safe in His capable hands. It's my hope our supporters are encouraged—and new ones will be inspired—to continue lifting up ICR's ministry through their prayers and gifts.



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



Visit [ICR.org/donate](https://www.icr.org/donate) 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.




Excellent article [Dr. Tim Clarey’s “Carved in Stone: A New Flood Model,” May 2020 *Acts & Facts*]. I am a retired geologist having many years of field geology and 20 years in the petroleum business. **I always believed what Tim is saying ever since I graduated and let the rocks speak to me.** So glad he is pursuing this. I can still see in my memories the evidence he speaks of. My hat is off to him. I graduated from the University of Alaska in 1963 and looked at rocks all over there and in the Appalachians, in California, in Wyoming. As a boy growing up, I used to fish in the Mount St. Helens’ area way before the eruption. Thanks for excellent articles.

— F. H.



Editor’s note: We asked people on Facebook how they first learned about ICR. Here’s what they shared.

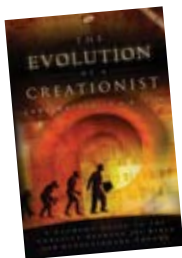


 I had two friends—now both with the Lord—who loved creationism, and I was showing an interest in evolution. I wasn’t saved back then. They continued to give me books to read from ICR like *The Genesis Record* and Bible verses. **They led me to the Lord through creationism.** Because of God and them, I was saved.

— C. S.



After a “reluctant” acceptance of the idea of Christianity being at least a valid religion (former agnostic), I eventually recognized (the Holy Spirit, really) that even according to my standards I am not good. I sat on the fence for some time but couldn’t fully commit because of my 24 years of being taught evolution. **It was by chance (not really) that I happened upon**



***The Evolution of a Creationist* [by Dr. Jobe Martin] and it turned my world upside down.** I was furious that I had been taught religion my whole life by those claiming it was science. Then I actively sought out more information as I was hungry for the truth and happened upon ICR and others. Bless your ministry; evolutionary

teaching is so ingrained in our society it’s taboo to question it. Keep fighting the good fight.

— S. E.



In 1973 I was in a Christian college, and the professor of biology taught a form of theistic evolution. First time I had heard about such a thing. Coming from a Catholic background, I believed the Word of God presented the real facts of creation. So, I went looking for information on the subject. **I found a book by Dr. Henry Morris titled *The Bible and Modern Science*. It solidified my beliefs about creation and science.** Later I discovered the resources of ICR. Thank you for your work and ministry.

— D. B.



My mom received your magazine when I was a child. I loved reading it and learning about science from a Christian perspective. **I am now 46 and still read your magazine and other materials. I also share it with our youth group.**

— M. P. F.

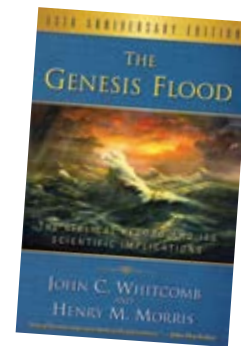


My parents took us to a meeting in the early eighties. I was just old enough to remember. **That early foundation has been built upon quite a bit.** I have never doubted the biblical account of creation because of that.

— M. S.



I was as a thirsty traveler looking for water...evolution was all I was being taught in school. I believed the Bible but had not been exposed to any scientists that were Christians. **One of my earliest recollections was being given the book *The Genesis Flood*; years later I was attending Biola, and Dr. [Henry] Morris was offered as a guest lecturer for a class in geology.**



I had no need for any more science credits, but I was not going to miss that opportunity! What a fantastic time we had! He drove up every Monday and shared with us....Almost every week we would ask about his speaking engagements on college campuses. So, a lot of our class time was spent hearing about the exchanges debating evolutionists. Rich! Shortly before he passed away, I had an opportunity to see him again personally and thank him for his profound impact on my life. I love the men and women of ICR!

— T. E.

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

Note: Unfortunately, ICR is not able to respond to all correspondence.

CARVED IN STONE

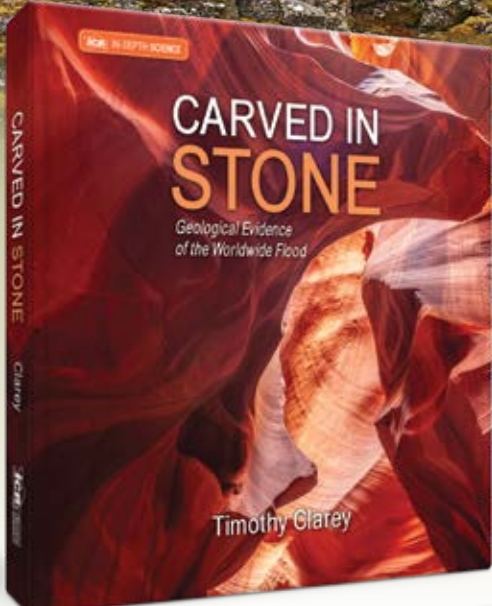
Geological Evidence of the Worldwide Flood

Dr. Timothy Clarey

Genesis records a global flood that reshaped Earth's entire surface. Secular geologists insist the biblical Flood is a myth—but they haven't studied the rock record across multiple continents simultaneously.

ICR geologist Dr. Timothy Clarey does just this in *Carved in Stone: Geological Evidence of the Worldwide Flood*. With an oil industry background, Dr. Clarey utilizes oil well and seismic data to explain what the rocks reveal about Earth's past. Rather than reflecting millions of years, the rock record demonstrates that a global flood occurred thousands of years ago.

Carved in Stone examines the sedimentary rock record layer by layer. The data provide clear evidence of a progressive, year-long flood just as described in the Bible. The rocks do not lie!



“*Carved in Stone* will prove a challenge to those who have adopted the thinking of the mainstream. It will prove an encouragement to those who have known there must be a solution but were unable to find it. It will thrill the many who have by faith accepted Scripture’s teaching but have lacked the opportunity to go deeper.”

— Dr. John Morris, ICR President Emeritus

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