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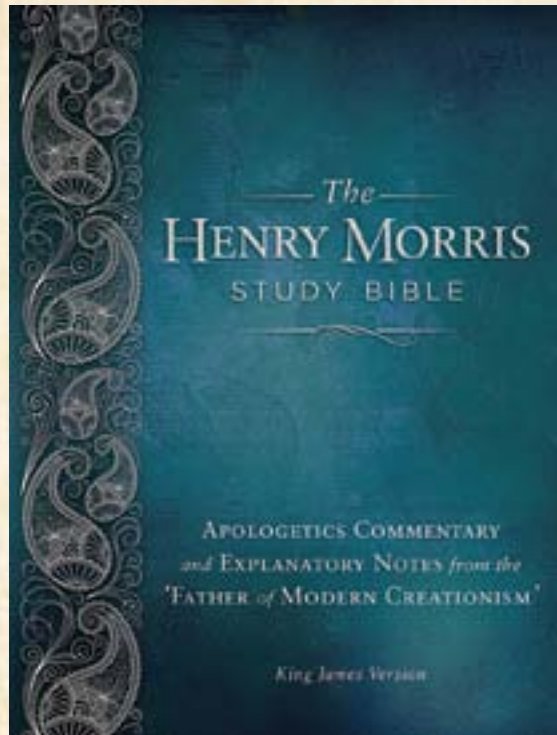
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MAY 2012

Genesis and the Character of God



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When God Says “Good”

When I was in elementary school, my teachers regularly put smiley faces or gold stars on homework papers and finished them off with bright red stamps saying “Good Job!” Restaurant-goers say the food is good if it pleases their palate. Reviewers claim a book is good when it keeps readers turning pages. My teenager frequently says “it’s all good” when no feelings are hurt and no one is mad. Trainers assert that a horse is good if it doesn’t buck, bite, or dart under low tree limbs. A good dog sits at your feet when you feel blue.

When we affirm something to be “good,” the judgment is somewhat skewed and often based on personal preferences and experiences. But while book reviewers might rave about a newly released psychothriller, maybe I don’t want to be haunted by nightmares. My oldest daughter doesn’t like dogs, and my youngest daughter would tell you that a horse that doesn’t buck is boring. We all use the word “good” in subjective ways, demonstrating that “good” is defined by the individual speaker.

That’s why we can be sure that if God declares something to be good, as He did at creation, then it is completely, flawlessly, and perfectly good. We can be sure because of *who* is making the statement. God is holy and can never lie—God’s character assures us that we can trust His declaration.

God defines “good.”

God is the speaker in Genesis 1, surveying His creation and declaring His own handiwork to be good. The Bible tells us that God Himself is good (Mark 10:18). God also has good plans for us, evidenced from the beginning of creation (Ephesians 1:3-6). The gospel—the “good news” of Christ—demonstrates God’s perfect plan for sinful man to be reconciled to our holy God (Ephesians 1:7-14).

God reminds us that His plan includes His working through even the difficult circumstances in life to bring about good results (Romans 8:28). We may not be able to grasp how God can use our circumstances for good, but we can be certain that He will do just that—we know because *He* is good.

As Dr. Henry Morris III points out in our feature article this month, “Genesis and the Character of God,” God’s original good plan for us is evident even in an evil world. We also see God’s display of His good design in creation, discussed in Dr. Jeff Tomkins’ research article about genetic diversity and Frank Sherwin’s article “An Amazing Tract Record.” Dr. John Morris’ article “Flat Gaps Between Strata” and Dr. Larry Vardiman’s “Tracking Those Incredible Hypercanes” validate the evidence of God’s complex design in our physical environment.

When God says “good,” we can trust that *good* means completely flawless in function and design—it is exactly what God intended.

Jayme Durant
ASSOCIATE EDITOR

CONTENTS

- 4 Genesis and the Character of God
Henry M. Morris III, D.Min.
- 8 Mechanisms of Adaptation in Biology: Genetic Diversity
Jeffrey Tomkins, Ph.D.
- 9 Staying on Track Despite Deceptive Distractions
James J. S. Johnson, J.D., Th.D.
- 12 Tracking Those Incredible Hypercanes
Larry Vardiman, Ph.D.
- 15 Flat Gaps Between Strata
John D. Morris, Ph.D.
- 16 An Amazing Tract Record
Frank Sherwin, M.A.
- 17 Four Scientific Reasons That Refute Evolution
Brian Thomas, M.S.
- 18 The Speed of Light Revisited
Larry Vardiman, Ph.D.
- 20 Letters to the Editor
- 21 Honor and Remembrance
Henry M. Morris IV
- 22 SOBA Student Profile: Lucien Tuinstra
Mary Ruth Smith, M.C.Ed.

Genesis and the Character of God

HENRY M. MORRIS III, D.MIN.

***And God saw every thing that
he had made, and, behold, it
was very good.***

Genesis 1:31

The message of Genesis is not confusing. The repetitive information throughout the rest of Scripture is consistent. The universe was created by an omnipotent, omniscient, and transcendent Being. The words of Scripture insist that God's work was recent, complete, and "good." Our struggle with that message is that everything we observe is tainted by evil and death.

Secular history presupposes that the "normal" of today has been the dominant operational force behind everything that exists. Geological processes, fossil evidence, sociological development, all are interpreted with no God in the story. Some theologians attempt to explain the differences between the biblical message and secular naturalism by suggesting that dying processes were a normal part of God's creation. Some religions embrace the idea that "good" and "evil" are nothing more than two sides of the same reality—that our perception of such contrasts are merely a product of our experience and culture.

How can we resolve the conflicting message of a good creation with the evil that surrounds us? For those of us who believe that an omnipotent and omniscient God has existed from eternity past, we must correlate what *that* God has revealed to us and our growing understanding of science with God's divine nature as the controlling factor. What does the revealed nature of God demand of the original creation? How does natural revelation (what we can observe in today's universe) shape the written words of Scripture?

Some have suggested that the processes of nature in that original creation could not have included a deathless universe since all natural processes function around deterioration and death. Living things would have worn out and died—even if the environment was much better than the environment we know today. Animals would have died normally, and Adam and Eve would have died eventually unless they ate of the Tree of Life that God planted in the garden "eastward in Eden."

But the Bible tells us that death is the result of Adam's sin, and as a result of God's judgment "death passed upon all men" (Romans 5:12). When God tells us death is the "last enemy" to be conquered by the Lord Jesus (1 Corinthians 15:26) and death will not exist in the new heavens and the new earth (Revelation 21:4), are we to expect the new bodies promised upon our resurrection to be still mortal in eternity?

Before we approach these issues, it is absolutely necessary to acknowledge what has been recorded about the origin of the universe.

God's Own Commentary

“Every thing . . . was very good.” The repetition of God’s comment is worth noting. Five of the six working days of the creation week are pronounced “good” by the Creator. It is the same Hebrew word each time and means just what would be expected: good, pleasant, agreeable, excellent, of benefit, etc. That word is used well over 500 times in Scripture. There is nothing very unusual about God’s use of the word, except that it is repeated often and that it is God who uses the term.

Given that the Creator is using the term, we should consider the character of the Evaluator. We should gain some understanding of His attributes before we render an opinion of the meaning of the term “good”—especially as it applies to the original creation.

God Is Holy

Holiness is the preeminent attribute of God. Everything God does is subject to the unchangeable rock of God’s holy nature. Even the love that drove Him to become man and die a substitutionary death for our sins is driven by the holiness that demands justice for the horrible rebellion against that very holiness.

Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? (Exodus 15:11)

There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. (1 Samuel 2:2)

I will publish the name of the LORD . . . He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. (Deuteronomy 32:3-4)

Because God is holy, He must reveal truth in the created things of the universe. He cannot lie (Titus 1:2). God’s words and deeds are “true and righteous altogether” (Psalm 19:9).

God Is Omniscient

Everywhere we look—into the deepest recesses of space or the minutia of the microscope—the intricacy, precision, and complexity of all things stagger us with the enormity of details and vastness of information.

O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. (Psalm 104:24)

I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand,

and I will do all my pleasure. (Isaiah 46:9-10)

Known unto God are all his works from the beginning of the world. (Acts 15:18)

This is the consistent message of Scripture. God cannot be progressively aware. God’s knowledge is immediate. God is free from imperfection. God knows all there is to know. God’s purpose and order flow from His omniscience. His decisions are unchangeable and without confusion. God’s specific will and pleasure are always implemented.

God's Flawless Good

Whatever God said was “good” would have to be in harmony with His divine nature. Since God is holy, He could not deceive us about the order of the creation week. Since God is omniscient, He could not guess or use trial and error methodology. God would not experiment. God would not produce inferior things. He can do only holy acts. He cannot create, make, or shape non-functional processes. All of this clear evidence requires that we who read Genesis 1 understand “good” to mean “flawless function.”

• God’s “good” functions properly.

God’s own account of His work specifies His organization and purpose. Because God is omniscient, everything in the universe works as designed. Because God is omnipotent, everything has all it needs to operate, live, reproduce, and populate under the orders of and in agreement with the Creator’s design. Each component was designed to function without flaw. Every part works as ordered, and all living things function under the limits and in the places for their lives. Nothing was misplaced. Nothing was left to chance.

• God’s “good” could not include sin.

For the holy, omniscient, omnipotent, loving Creator to conclude that everything that He had created was “very good,” there could be nothing in that completed creation that did not function as designed. Nothing existed in conscious rebellion against the immutable nature of the Creator—there was no sin.

Sin became a part of human nature through Adam. Death was introduced into the creation because of the Creator’s sentence upon Adam.

• God’s “good” could not include death.

God is life. Everything that is revealed about God centers on His eternal Being. The most personal name that God reveals is “I AM”—the One who exists by the right and nature of who He is. Jesus insists that He is “the way, the truth, and the life” (John 14:6). The awesome *Apocalypse* of Jesus Christ opens with the loud voice “as of a

How can we resolve the conflicting message of a good creation with the evil that surrounds us?



Nothing in the Bible suggests that death was a part of the good that God designed into His creation.

trumpet, saying, I am Alpha and Omega, the first and the last” (Revelation 1:10-11).

There is absolutely no indication anywhere in the Scriptures that the living God—the God of life—created death. Nothing in the Bible suggests that death was a part of the good that God designed into His creation. Death in Scripture is separation from God. Death stops life. Death intrudes into and destroys everything. Death is *not* normal.

When God completed His work, *He* pronounced “it was very good” (Genesis 1:31). If words mean anything at all, “good” must include the flawless functioning of every molecule and all systems and all life. “Good” demands that nothing be out of order or in rebellion to His nature. No sin or death existed in all of creation—until the third chapter of Genesis.

Rebellion in the Garden

Most of us have wondered how much time elapsed between the end of Day Seven and the world-changing events that took place at the Tree of the Knowledge of Good and Evil. No specific time period is stated, but it does not appear that it was very long. Eve did not conceive the first human child until after the pronouncement of the judgments and after they were cast out of the garden (Genesis 4:1). Given the basic command to “be fruitful and multiply,” it is unlikely that either Adam or Eve delayed attempting to fulfill this mandate.

However one interprets the information, it could *not* have been “ages.” More than likely it was less than a year—and probably only a few days after they both were created.

A Mixed Message

If physical death is part of the design of God in the original creation, that makes God the Author of death. Since the creation is part of the revelation of the nature of God (according to Romans 1:20), such a design would require that death is part of the holiness of God. How could this be? The Bible calls death the “last enemy” and insists that the Lord Jesus will destroy it. If God Himself created death, then why would He destroy it later? Did God deliberately confuse us?

If death is *not* the judgment for sin as the Bible insists, then the whole of the gospel message is foolishness. What would salvation rescue us from? If death is not the judgment for sin, then the death of the Lord Jesus on the cross at Calvary is nothing more than a foolish end to an idealist—a martyrdom for an illusionary cause.

The Bible demands that an innocent sacrifice be substituted for the awful sin of humanity. Christ’s death is required for salvation. We are sanctified through the offering of the

body of Jesus Christ on Calvary (Hebrews 10:10), done once, with, and for eternal consequences (Hebrews 10:12-14).

Twisting the words of Scripture so that Christ’s physical death had no meaning is a terrible heresy. If eons of pain, suffering, and death existed before Adam’s awful rebellion, then a whole sweep of biblical teaching is thrown into the black hole of allegory.

The Demands of God’s Nature

God is omnipresent Spirit (John 4:24). God is not nature. God is not the universe. God is not a cosmic consciousness or a force of mystery. God is *not* man—He is greater than man (Job 33:12) and does not change His mind (Numbers 23:19).

Since God is holy, God does *not* author confusion. He is Light (1 John 1:5). He is the truth (John 3:33; 14:6); therefore, God cannot deceive us.

Because of who God is, we can be assured of an original creation that functioned as it was designed—a creation that fits the Creator. The “groaning” of the creation now (Romans 8:22) is a constant reminder that rebellion against the holiness of the Creator required His judgment. God Himself reconciles His creation to Himself through the death of His sinless Son in substitution for our well-deserved guilt.

The “Good” News

The gospel message insists on the “birth from above” (John 3:3) that brings about a transfer from death to life (John 5:24). It involves a “new creation” (2 Corinthians 5:17) made possible by the death of the Creator Himself (Hebrews 2:9).

The earthy condition of flesh and blood cannot inherit the kingdom of God. Physical changes are required. Resurrection is the absolute opposite of physical death. Corruption must become incorruption. Dishonor must become glory. Weakness must become power. The natural must become spiritual (1 Corinthians 15:50-54). Physical death is an intrusion into the eternal order of things, and it takes a resurrection to correct it.

The “new man” must be created in God’s righteousness and true holiness (Ephesians 4:24). We await the fulfillment of that promise when the Creator “shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Philippians 3:21). ●

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



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Mechanisms of Adaptation in Biology:



GENETIC DIVERSITY

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

God gifted His living creatures with the ability to adapt to new or changing environments. Genetic diversity in adaptation refers to variation within created kinds of organisms. For example, consider the wide variety of dogs—they come in all shapes, colors, and sizes. Humans also exhibit a large amount of variation. Observable variation in the appearance of different kinds of creatures is referred to as *phenotype*. Phenotypic diversity is largely based on an organism's genetic makeup (*genome*). The genome exhibits variation in DNA sequence called *genetic diversity*.

Genetic diversity is an important feature of adaptation, as evidenced by the fact that animals experience the accumulation and expression of harmful mutations during inbreeding (mating of close relatives). Inbreeding lowers the genetic diversity in a population and makes the creatures less robust and adaptable. Even among some types of plants that have self-fertilizing flowers, significant levels of out-crossing—where pollen is transferred via wind, insects, etc.—still occur and contribute to the enhancement of genetic diversity.

Genetic diversity is related to different parts of an organism's genome. When genomes are compared within created kinds, certain portions are very stable and remain very similar among individuals, while other parts of the genome are extremely variable. Clearly, genetic variability is part of God's design for plants and animals, but it is employed as an engineered system with limitations. These systems of genetic variability are just beginning to be understood; they involve not only diversity in actual DNA sequence, but also diversity in heritable chemical modifications to the DNA (methylation) and in the proteins that package the DNA (acetylation). This type of heritable variation is called *epigenetic modification*. It does not actually change the base sequence of DNA, but influences its function and adds another important aspect to genetic variation.

The difference between simple traits and multigenic inheritance associated with complex traits has caused some confusion among creationists. Simple inheritance generally refers to traits largely controlled by

one or just a few regions in the genome. Examples of this type of inheritance include things like eye color, hair color, etc. A recent creationist article on coat color in deer shows how this type of variability functions in nature.¹

However, as discussed in the previous article in this series,² most expressed traits are related to adaptations associated with biologically complex responses. These adaptations involve networks of many genes, referred to as *quantitative traits*, and are studied by complex DNA mapping experiments across multiple environments. For this type of data, complicated statistical models are employed; they enable the identification of multiple genomic regions and the percentage of variability that mapped points along chromosomes contribute to a certain trait.

Another question surrounding genetic variability is the type of genomic DNA sequence features underlying its function. A variety of creation scientists, including Jean Lightner, Todd Wood, Peter Berger, and others, have presented data and models involving the genetic diversification of created kinds via transposable elements and other types of non-protein-coding DNA. These sequences appear to offer the most opportunities for models of genetic diversity and the diversification of created kinds. Scientists have characterized these portions of the genome as containing an extremely rich storehouse of functional features that regulate many aspects of gene expression.³

Biology researchers at ICR are currently reviewing creationist and secular literature on non-coding DNA to determine new venues of research into the field of genetic diversity and the role it plays in adaptation. ●

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Staying on Track Despite Deceptive Distractions

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

“Don’t get sidetracked. Stay on track. Don’t get derailed.”

These advisory metaphors are colorful reminders of years when railroads and trains were common experiences in long distance travel. In apologetics contexts, this counsel applies to refuting sophistic distractions like “red herrings” and “straw men.”

If a Christian is accused of being narrow-minded about a specific truth, he or she can reply, “I’m like a passenger on a train—to arrive safely, I need to stay on the right track.” It is one thing to be open-minded, but it is quite another to be so uncommitted that you are “tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Ephesians 4:14).

Real World Apologetics Requires Avoiding Distractions

Avoiding distractions applies to the arena of real world apologetics, where truth advocates must “earnestly contend for the faith” (Jude 1:3) with the “sleight of men” who use “cunning craftiness,” in order to avoid being distracted from our commitment to Christ and His gospel (Hebrews 12:1-2; 1 Corinthians 2:2).

For advocates of biblical truth, this requires some pro-

active practices: 1) recognizing what “track” needs to be followed to best communicate God’s truth; 2) recognizing where a sidetrack (derailment risk) is located that would deflect God’s message (or God’s messenger) away from audiences who need that message; and 3) providing practical helps, including priorities and caveats, for those who might otherwise stumble at distractions.

Consider a few lessons from World War II camouflage tactics, a fishy escape strategy, an old earth “straw man” tactic, and a reminder from Christ’s own example about speaking the truth in biblical love.

Distraction Tactics: Camouflage in World War II

Before it ended, World War II touched all of the inhabited continents of the world. The military use of camouflage tactics could fill a series of books. For example, Norwegian resistance fighters equipped fishing boats for clandestine espionage and sabotage against the occupying Germans. Objects as innocent-looking as oil barrels were “drafted” into military service, being outfitted with anti-aircraft guns.¹

Also, a hard-drinking British stage actor named Clifton James was recruited to impersonate Great Britain’s celebrated General Bernard “Monty” Montgomery because they looked amazingly alike. The real Montgomery was England’s counter-



part to America's five-star General Dwight "Ike" Eisenhower. Monty and Ike were jointly planning the upcoming D-Day invasion of Normandy that began June 6, 1944.

A plan was hatched to distract German spies who reported the movements of Allied generals: Fool the spies into thinking that General Montgomery was flying to Africa to head up a huge operation. Some of Monty's trusted colleagues played supporting roles, such as conspicuously greeting the actor in public, as if he were the real Monty.

James almost ruined the ploy, however, just 12 days before D-Day, when he got drunk from gin that he smuggled onto the plane taking him to Gibraltar. It was well-known that the real Monty was a teetotaler! Afterward, two "aides" stuck close to the camouflage Monty (especially at parties) for the rest of the decoy trip to prevent any further slip-ups. At Gibraltar, the fake Monty acted his part and eventually spoke a bit about "Plan 303" with two Spanish bankers who were known German spies. The actor repeated this ruse in Algiers for several days. Meanwhile, the real General Montgomery was in England with Eisenhower, plotting the last critical details of the Normandy invasion.²

Another World War II camouflage victory occurred three years earlier. Throughout 1941, British Prime Minister Winston Churchill hoped that America would enter the war soon enough to help defeat a German invasion of England. But in May 1941, when the war was heating up in northern Africa, it still was half a year before Japanese pilot Mitsuo Fuchida would cry "Tora! Tora! Tora!" leading the infamously destructive sneak attack on Pearl Harbor—and also leading America to enter World War II.

Churchill knew that Germany's famous *Afrika Korps* commander, General Erwin Rommel, was preparing to attack Cairo, Egypt. Churchill needed to oppose Rommel's Panzer tanks in Africa, so he sent a huge convoy to the British naval base at Alexandria, Egypt. The 238 British tanks arrived, along with these words: "Behold, now is the day of salvation!" (quoting out of context from 2 Corinthians 6:2). Churchill's re-tasked use of the Bible's phrase meant "use these tanks to save Cairo, pronto, by defeating Rommel's tanks!"

Churchill assigned this mission to General Archibald Wavell. Wavell encountered an immediate handicap: The tanks were painted forest-green, clashing conspicuously (and vulnerably) with the Egyptian desert! Now Wavell was forced to practice what he himself had "preached" earlier in 1940, in a military memo:

Practically all the ruses and stratagems of war are variations or developments of a few simple tricks....The elementary principle of all deception...is to attract the enemy's attention to what you wish him to see and to distract his attention from what you do not wish him to see. It is by these methods that the skillful conjuror [i.e., illusionist] obtains his results.

Now, after inspecting the green-colored—and, therefore, useless—tanks, General Wavell hurried back to Cairo, bent on putting his deception and camouflage principles to work. He instructed an officer to immediately contact a small group of prewar magicians,

artists, professors, and craftsmen who had only recently arrived in the Middle East.

Wavell explained the need—to invent and produce 10,000 gallons of desert-hued paint for the 238 tanks, ASAP! Lance Corporal Philip Townsend, a painter before the war, experimented with whatever materials were available. The winning formula? A mixture of Worcestershire sauce, cement powder, spoiled flour, and camel dung!

Now the "Dung Patrol" was born....Each dawn, the streets of Cairo were swept for night leftovers....Watching the Dung Patrol in action, large numbers of Arabs were angry. For hundreds of years, camel droppings had fueled the local bread ovens[!], so the Britons had to hustle to beat angry Arab men and women to the suddenly prized camel pats....Soon some two thousand gallons per week were being produced.³

Why "Red Herring" Distractions Often Work

Consider again General Wavell's description of how deceptions operate in worldly warfare, and then apply that logic to distractions used by uniformitarian deists such as James Hutton, Charles Lyell, or their modern-day disciples. These vain philosophers were "willingly ignorant" (2 Peter 3:5) of Genesis history when they discussed origins:

The elementary principle of all deception...is to attract the enemy's attention to what you wish him to see and to distract his attention from what you do not wish him to see.

The ability of theistic evolutionists to deceive, by *distracting* people from noticing biblical truth, often involves a "red herring."

The ability of theistic evolutionists to deceive, by *distracting* people from noticing biblical truth, often involves a "red herring." Carefully communicating truth includes transmitting intelligible information from a sender to a receiver in a medium that faithfully carries the information. However, this process can be disrupted—and distractions often do just that.

At a recent scholars' conference in Fort Worth, this writer challenged a theistic evolutionist to stop using red herring arguments when the evolutionist disagreed with the Genesis record. The evolutionist claimed to be a Bible-believing Christian, yet he was "willingly ignorant" of the Noahic Flood and of the Bible's chronology data. Instead, he substituted a uniformitarian tale of eons of "deep time" (relying on radiometric dating), ultimately relying on unbiblical methods and concepts promoted by two deists of prior centuries, James Hutton and Charles Lyell.

But what is a "red herring"?

In piscatorial cuisine, a red herring is defined as "a whole, uncut herring with a strong, distinctive flavor...[that was] salted for a month and then smoked for a week, the smoking process turning it a bright red."⁴ Accordingly, in forensic logic, generally (and in apologetics, particularly), the metaphoric phrase "red herring" means an attention-disrupting distraction.

As a world-changing and literal example of a red herring distraction, consider how a piscatorial camouflage was successfully used in

Germany during the early stages of the Protestant Reformation.

Dr. Martin Luther taught that pastors and other church leaders (the clergy) should *not* consider celibacy (i.e., abstaining from matrimony) as a biblical mandate. Luther taught that the opposite was true (1 Timothy 4:3). Biblically, a man's faithfulness in marriage should be evaluated as a church leadership qualification, e.g., for bishops (1 Timothy 3:2) and deacons (1 Timothy 3:12). It was one thing for Dr. Luther (a professor, yet also a pastor-priest) to preach this biblical standard, but was he willing to practice it himself?

In a letter dated November 30, 1524, he said *no*.

However, this reply changed to *yes* on June 13, 1525, when he married Katharine "Katy" von Bora, a former nun who had abandoned her Cistercian convent in Saxony two years earlier, along with eight other Reformation-sympathetic nuns led by Magdalene von Staupitz. How did Katharine and her sisters escape? Camouflaged and hiding—"crouched behind barrels of herrings"! Although the getaway car (a covered wagon) that was arranged with Dr. Luther's help could be searched, few would think (or desire) to thoroughly inspect odorous herring barrels looking for escapees!⁵

How to Counter a Straw Man Argument

A "straw man" argument is a common ploy used by evolutionists. The real controversy is evaded—dodged—by substituting a caricature that evolutionist polemics can easily knock down.⁶ In origins controversies, straw men arguments produce more heat than light.

For example, consider how some Big Bang proponents argue against the Genesis record's young-earth data by dodging behind the assumption that the Genesis genealogies are "open," not "closed."

The open genealogy theory claims that the genealogies in Genesis 1-11 contain gaps, stretchable into huge numbers of years, enough to accommodate human evolution (and "geologic time" theory) timescales. But this is a straw man argument.

A common argument against young-earth creationism is that gaps exist in the genealogies listed in the fifth and tenth chapters of Genesis. The old-earth proponent assumes that if gaps exist, then one cannot claim to know an approximate age of the earth based on biblical data. As a result, they say we must rely on extra-biblical sources to discover the age of the earth.⁷

As Dr. Jonathan Sarfati has shown, there is no good reason to impute any gaps to the Genesis genealogies.⁸ However, the open-versus-closed controversy is itself a red herring distraction, because it employs a straw man counterfeit, in lieu of the Genesis record's actual data—as ICR has demonstrated previously.⁹ Bottom line: the Genesis record (from Adam to Abraham) provides *event-to-event* timeframes, each measured in *literal years*, and those timeframes connect sequentially together like adjoining links in a gapless chain.

God provided inerrant biblical chronology information in our Scriptures (i.e., in Genesis, one of the Mosaic books that Christ Him-

self regarded as perfect), so whether the genealogies are open or closed is *irrelevant* to the question of the age of the earth (as applied to the Adam-to-Abraham years). Accordingly, the open-or-closed genealogy question is a needless distraction.

So how do you counter a straw man argument? Clarify the difference between the real truth and the straw man imposter, then emphasize that the real truth still stands—regardless of the knocked-down straw man.

Facing a Red Herring, the Lord Jesus Refused to Be Distracted

The perfect example of real world apologetics, of course, is the Lord Jesus Christ Himself. He encountered a red herring distraction when conversing with the Samaritan woman at the well (John 4). The woman tried to divert the conversation into a quarrel about which mountain was the holy mountain where God should be worshipped.

Replying that Jerusalem was the biblical city of God, Christ role-modeled how to politely tell someone he or she is theologically wrong. Christ then demonstrated how to keep an evangelistic conversation on track by returning to the woman's real need—a solution to her sin problem. The solution was Christ Himself, the promised Messiah.¹⁰

Jesus loves people like us—sinners needing forgiveness. And He forgives, if we have "ears to hear" (truly believe) His message of redemption.

But would Christ forgive someone "really bad" like Mitsuo Fuchida, who led the Pearl Harbor sneak attack in 1941? Yes!

After Japan lost the war, Mitsuo Fuchida read a gospel tract authored by Jake DeShazer, an American bombardier who was captured after a Tokyo bombing raid and tortured by the Japanese as a P.O.W. Amazed at DeShazer's Christian testimony, Fuchida bought and read the Bible. On April 14, 1950—even more amazed at Jesus Christ—Fuchida decided to believe in Christ as his own Savior.¹¹ Later, Fuchida and DeShazer became friends and traveled together as Christian brothers, demonstrating the importance of staying on track and proclaiming the truth—yet always "speaking the truth in love" (Ephesians 4:15). ●

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In origins controversies, straw men arguments produce more heat than light.



HYPERCANES

TRACKING THOSE INCREDIBLE

LARRY VARDIMAN, P.H.D.

The world immediately after the Genesis Flood was considerably different than it is today. The crust of the earth ripped apart, continents moved around, hot magma spewed into the ocean, water inundated the entire globe, sediment was deposited over most of the land, volcanoes threw ash into the air, mountains rose to the sky, land animals died, forests were destroyed, much of ocean life was killed, and heat and salt were added to the ocean.

The Flood was so catastrophic that it took hundreds of years for geologic, climatic, and biological conditions to develop a new equilibrium. Geologic activity was extremely violent at first, but decreased with time. Trees, shrubs, and grasses sprouted from the roots and seeds buried in the sediments left behind. Animal populations grew from the brood stock that left the Ark and spread over the earth. Snow formed glaciers and ice sheets from evaporated moisture of the warm oceans.

As the oceans cooled, most of the ice melted, and glaciers and ice sheets remained only in polar regions and on mountain tops. The geologic, climatic, and biologic activity eventually established a new equilibrium within a couple thousand years after the Flood.

During the period when the oceans were still hot, hurricanes formed and likely grew into massive storms called hypercanes. They caused devastation on the continents as they moved from the oceans to the land. Heavy rainfall from the hypercanes over large areas of unconsolidated sediments with little vegetation produced incredible amounts of erosion, particularly along the eastern coasts of the continents. The eastern parts of North America, Asia, South America, Australia, and Africa, along with Indonesia and the islands of the Pacific, were probably the most heavily affected.

For over ten years, ICR conducted numerical simulations of hur-

ricanes and their development into hypercanes in an attempt to understand what the world was like when Noah stepped off the Ark. Reports have been published on Hypercane Florence,¹ Hypercyclone Gonu,² and Hypercanes Charley and Fay.³ These simulations showed how hypercanes grew and moved in response to a warm ocean.

Hurricane Charley

Charley, a category 4 hurricane, crossed the coast of Florida near Port Charlotte, traveled diagonally northeastward across the state, and exited the peninsula near Daytona Beach in August 2004 (see Figure 1). At its peak intensity of 150 mph, Hurricane Charley first struck Sanibel and Captiva Islands, causing severe damage in both areas. Charley, the strongest hurricane to hit southwest Florida since Hurricane Donna in 1960, then continued to produce additional damage as it made landfall near Port Charlotte. The hurricane devastated the small cities of Punta Gorda, Port Charlotte, Arcadia, and Sebring. (It also damaged the home and museum of ICR writer and speaker Dr. Gary Parker.)



Figure 1. Hurricane Charley nearing the coast of Florida in August 2004. (Image credit: NASA)

Ultimately, the storm passed through the central and eastern parts of the Orlando metropolitan area, still carrying winds gusting up to 106 mph. Damage in the state totaled over \$13 billion. Charley, initially expected to make landfall farther north in Tampa, caught many Floridians off-guard due to a sudden change in the storm's track as it approached the state. In total, Charley caused 10 deaths and \$15.4 billion in damage, making Charley the second costliest hurricane in United States history at the time (it has since dropped to fifth). Damage would have been much more severe had Charley not been a very small, fast-moving storm.

Hurricane Charley was one of two hurricanes recently selected by ICR for simulation of hurricane development and movement under warmer-than-normal sea-surface temperatures near Florida. Tropical storm Fay was also selected for study; it crossed Florida along a similar path as Charley but was much weaker. The sea-surface temperature was

artificially warmed to 104°F from the actual observed temperature of 86°F. An earlier finding that the world's oceans were heated by the release of hot magma at the mid-ocean ridges during the Genesis Flood⁴ motivated researchers at ICR to study how hurricanes develop into hypercanes and how they move. Warm oceans cause hurricanes to intensify by adding moisture and heat to the storm. Hurricanes and tropical cyclones develop in tropical latitudes over the ocean during the late summer and fall in the Northern Hemisphere when the sea-surface temperature is the warmest. After the Genesis Flood, the oceans were much hotter globally and hurricanes would have been more frequent and intense all year round.

Hypercanes Florence and Charley

This researcher previously simulated the development of Hurricane Florence (1988) in the Gulf of Mexico and found that warm sea-surface temperatures caused the storm to grow from a weak hurricane into a hypercane.¹ Figure 2 shows the simulated hypercane that developed one day after the sea-surface temperature was increased to 104°F. Hypercane Florence formed deep convection, dramatically increased its rate of rotation, quadrupled its vertical and horizontal winds, and increased its precipitation rate to ten times that of the actual hurricane. Hypercane Florence followed the same track as the actual Hurricane Florence northward across the Gulf of Mexico from the Yucatan Peninsula to New Orleans. However, the simulation of Charley under similar conditions demonstrated that its track was completely different from the original hurricane. Figure 3 shows a comparison of the observed, simulated, and hypercane tracks for Charley.

The pattern of heating used in the simulation was probably the reason for the different track of Hypercane Charley. A rectangular heat-

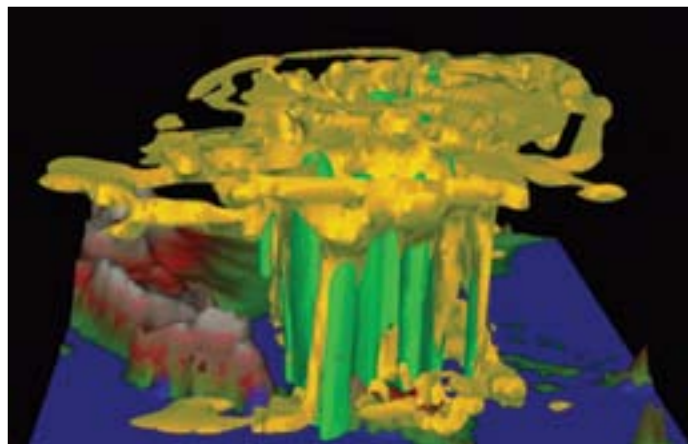


Figure 2. Simulated Hypercane Florence 24 hours after the sea-surface temperature was increased to 104°F. Yellow regions are cloud boundaries, green is precipitation.¹

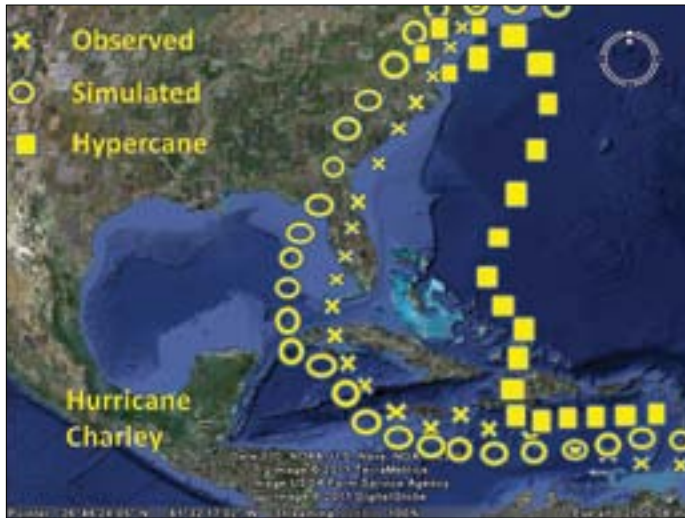


Figure 3. Comparison of the tracks of observed, simulated, and hypercane cases for Hurricane Charley.

ing pattern was specified for Hypercane Florence between the Yucatan Peninsula and New Orleans that constrained the wind field over the Gulf of Mexico and permitted Hypercane Florence to move gently northward. However, the entire Gulf of Mexico and the Atlantic Ocean were heated in the simulation for Hypercane Charley, which is more similar to likely conditions after the Genesis Flood. Under this condition, the large temperature contrast between the land and ocean along the entire East Coast formed the large counterclockwise wind circulation shown in Figure 4 that steered Hypercane Charley away from Florida. This wind pattern also reduced the size and intensity of the hypercane because of strong vertical wind shear. Similar effects were found for Hypercane Fay and Hypercyclone Gonu in separate simulations.

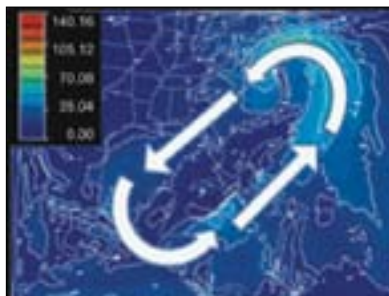


Figure 4. Horizontal wind speed in m/sec (~2 knots) at about 16,000 feet above sea level a week after the sea-surface temperature was warmed to 104°F. Arrows show wind direction. Hypercane Charley was swept by the circulation northeastward along the East Coast almost to New York City.

Conclusions

Hypercane are not mentioned in the Bible, and no statement can be found anywhere in Scripture that says the oceans were hotter immediately after the Flood. But if the events of the Flood were as catastrophic as described in Genesis, then it is almost certain that major earth-shaking events like those described here occurred. If so, then it is also highly likely

that a massive amount of heat was transferred to the ocean and that hypercane were present for hundreds of years after the Flood. For those who have difficulty distinguishing clear statements of Scripture from scientific models built on a literal interpretation of Scripture, the concept of hypercane is a good example. That does not mean such models are wrong, it just means they do not have the definitive authority of a statement from God about what occurred historically. They are derivative from such statements using logic and the scientific method.

God cared for Noah and his family by placing them on the Ark to escape the devastation of the Flood. They survived because the Ark floated on the surface of the ocean safely away from dangerous activity near the edges of the continents. But even after Noah and his family disembarked onto the mountains of Ararat, they remained safe from continued devastation. The Ice Age to the north and hypercane near the coastlines to the east, west, and south after the Flood were far enough away that Noah and his family only had to deal with local and regional geological and meteorological readjustments. God selected the specific spot on the earth where He wanted Noah to land.

As Noah moved down the mountains of Ararat after leaving the Ark, he migrated toward the Tigris-Euphrates Valley, known as the Fertile Crescent. In this location, his descendants were able to grow plentiful food supplies for years to come and avoid continued catastrophes. If the Ark had landed near a coastline, it is likely Noah would have experienced frequent heavy rain, mudslides, extreme winds, and flooding. The Tigris-Euphrates Valley— present-day Iraq—looked considerably different than it does today. Unlike the dry, dusty desert present now, it was a rich, fertile, well-watered valley. God protected Noah and his family before, during, and after the Flood.

A statement in Scripture gently reminds us of His care when the world around us seems to be falling apart. After the Flood had “pre-vailed” for 150 days, utterly destroying “the world that then was” (2 Peter 3:6), He “remembered” Noah (Genesis 8:1). Not that God had ever forgotten Noah—“the term is a Hebraism for ‘began again to act on their behalf.’”⁵ God is always working for our good, even guiding us away from harm, as we follow His leading. ●

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Flat Gaps Between Strata

JOHN D. MORRIS, P.H.D.

When geologists make field observations, they typically focus on the rock before them and its color, density, mineral makeup, fossil content, and other features. But they often would be well-served by looking at the strata's context as well.

Numerous examinations of local outcrops can result in large-scale maps and cross-sections. Both small-scale and large-scale studies are necessary, but big-picture consideration of the strata and timing of deposition produces some interesting observations that help to explain both the rock and the conditions under which it was formed.

Geologists have found that the layers come in “packages” of strata called megasequences that are bounded on top and bottom by evidence of erosion. The depositional package of sediments overlies a recognizable unconformity or erosional plane and is truncated at the top by another unconformity. Geologists identify at least six megasequences that together comprise essentially *all* sedimentation. The packages persist across the

continents, often ignoring the standard geologic column, yet fitting in with the megasequences. Nearly all sediments were either water-deposited or water-eroded. Could this be the signature of the global Flood?

The accompanying chart illustrates the various layers (brown), the erosional unconformities (wavy lines), and the strata that are assumed to be missing either through erosion or non-deposition (cross-hatched).¹ Such charts could be drawn anywhere, but the well-studied and well-represented layers in southern and eastern Utah serve as an illustrative model. Shown are the many pancake-like sedimentary layers in sequence and the erosional gaps between them. The strata are plotted according to the dates (as assigned by standard thinking) of their upper and lower surfaces. The layers actually lie directly on top of each other, but they are drawn separated in time. More of the total geologic column (as proposed by uniformitarianism) is missing than is present.

For evolutionary geologists, the fact that layers are missing *is* the evidence for erosion. But obvious evidence for erosion is missing as well. Evolutionists assign the “time” between two layers as tens of millions of years, but the contacts are typically flat and featureless. Millions of years of erosion would produce irregular terrain, but there is none—no stream beds, valleys, or canyons.

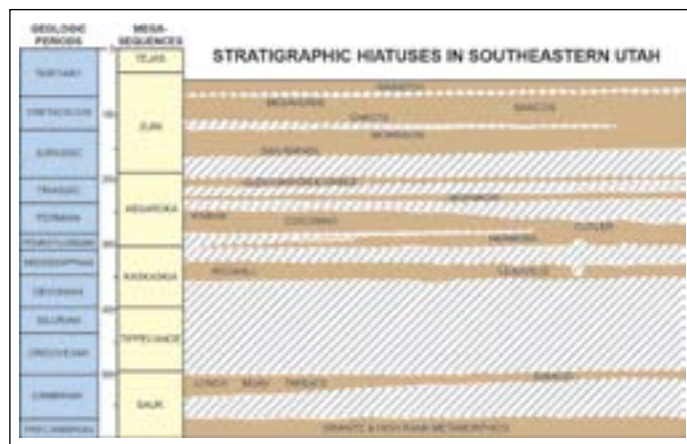
Road cuts often reveal flat and featureless contacts between strata. Some extend for many miles. The big-picture stratigraphic sections, however, reveal flat time gaps that span the continent, creating doubt about the passage of a long time period and implying dynamic floodwaters.

These types of discussions were never held a generation ago, but expanding geologic knowledge has made regional maps and other data available. No longer should geologists restrict their focus to a single outcrop or hand specimen while ignoring larger implications. No longer should creation/catastrophic thinking be excluded. ●

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1. Diagram modified from A. Roth, 1988. Those Gaps in the Sedimentary Layers. *Origins*, 15 (2): 75-92.

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The sedimentary layers in southeastern Utah shown in proper time relationship (listed in millions of years per uniformitarian thinking). The brown areas represent strata, while the cross-hatched areas are assumed time gaps. The standard geologic column is given on the left. The horizontal distance represents about 200 km, while the total thickness of the actual strata is about 3½ km. Actually, the strata are resting on top of each other with no gaps between. The time gaps are required by standard thinking regarding the geologic “ages.”

AN AMAZING TRACT RECORD

Most people have a passing knowledge of the food they eat, and perhaps how it gets digested. As with all human body systems, however, details of the digestive or gastrointestinal (GI) tract—including the incredibly rich microbial flora found at the last portion of the small intestine and the entire large intestine—are an amazing testimony to creation.

Indeed, on a given day the bacterial population within the human colon usually doubles at least once. This means the common *Escherichia coli* (*E. coli*) must replicate (duplicate) its circular chromosome in just 20 short minutes.

The replication of millions of base pairs of DNA is a daunting task in such a small area. The *E. coli* chromosome must spin at the equivalent of 300 revolutions per second as it makes a second chromosome for upcoming cell division.

A host of unique and diverse bacteria inhabit the large intestine—over 400 bacterial species—and most of them are anaerobic (living in the absence of free oxygen) and are concerned with the production of vitamins K (a fat-soluble vitamin critical in blood clotting) and B.¹ It is therefore important to maintain this microbial flora. As long as these bacteria stay put within the GI tract, they do not cause problems; but when they are released into the body cavity or bloodstream (bacteremia), they can cause severe or fatal conditions such as septicemia. This may occur through accidents (or other types of trauma) or disease.

Microorganisms found in the GI tract compete with disease-causing (pathogenic) microorganisms. In biology this is called the principle of competitive exclusion. Normal microbes inhabiting the colon (e.g., the phyla Firmicutes, Bacteroidetes, and Verrucomicrobia) take up the area or ecological niche that disease-causing organisms might otherwise inhabit. For example, a fascinating species of bacteria called *Bacteroides*

thetaiotaomicron is designed to survive in the human GI tract in a specific microenvironment (the lumen or cavity) where it breaks down complex carbohydrates with the aid of methanogenic archaea.²

A fairly new field of nutrition involves taking in bacteria called probiotics (*pro* is Greek for the word “for,” and *bios* means “life”). Probiotics support digestion and the immune system via the GI tract. Eating foods that naturally contain probiotics has been of increasing interest to the medical field and commercial industry because of their contribution to colonic and overall health. If a person is taking large doses of antibiotics, much of the colonic bacteria would be destroyed. To repopulate the large intestine, a person could eat probiotic foods containing live cultures of bacteria.

As with all areas of biology, secular scientists give an evolutionary explanation to these incredible design features, including the complex interactions of these anaerobic bacteria with the host and with each other. Two evolutionists recently wrote an article regarding “recent evolutionary changes” of these fascinating gut microbes.³ They state—with words like “most likely,” “would have,” “might have,” “may have,” “may explain,” etc.—that there have been changes to the micro-

biome over human evolution.⁴ Creationists maintain not only that man has always been man,⁵ but people have been designed by the Creator to host important intestinal microbes. ●

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F R A N K S H E R W I N , M . A .





Four Scientific Reasons That Refute Evolution

BRIAN THOMAS, M.S.

Some claim that evolution is unbiblical and unscientific. Others claim that science proves evolution. Which view is right? Four clear observations show why evolution—which asserts that fish became fishermen by nature’s provision of new biological information—is utterly unscientific.

1. Fossils do not show evolution.

Many undisputed fossil lineups should show transitions between the unrelated creatures that evolutionists insist share common ancestry. But the few fossil forms claimed by some evolutionists to represent transitions between basic kinds are disputed by other evolutionists on scientific grounds.¹

2. Living creatures do not evolve between kinds.

Experiments designed to detect evolution should have caught a glimpse by now, but they have not. When researchers simulated fruit fly evolution by systematically altering each portion of fruit fly DNA, they found only three resulting fruit fly categories, published in 1980: normal, mutant, or dead.² A 2010 study found no net fruit fly evolution after 600 generations.³ Similarly, microbiologists watched 40,000 generations of *E. coli* bacteria become normal, mutant, or dead.⁴ None truly evolved.⁵

Big-picture evolution did not happen in the past, and it is not happening now. Other evidence excludes evolution from real science.

3. Genetic entropy rules out evolution.

Population geneticists count and describe genetic mutations over many generations in creatures like plants and people. Mutations are copying errors in the coded information carried by cells. The overwhelming majority of mutations have almost no effect on the body. Also, far more of these nearly neutral mutations slightly garble genetic information than any others that might construct new and useful information.⁶ Therefore, many more slightly harmful mutations accumulate than any other kind of mutation—a process called “genetic entropy.” Each individual carries his own mutations, plus those inherited from all prior generations.

Cells are left to interpret the damaged information like scholars who try to reconstruct text from tattered ancient scrolls. Ultimately, too little information remains, resulting in cell death and eventually extinction. Genetic entropy refutes evolution by ensuring that information is constantly garbled and by limiting the total generations to far fewer than evolutionary history requires.

4. All-or-nothing vital features refute evolution.

Finally, transitioning between basic kinds is not possible because it would disable vital creature features. For example, the reptile two-way lung could not morph into a bird’s unique one-way lung. The reptile lung would have to stop breathing while it waited for evolution to either construct or transfer function to the new bones, air sacs, and parabronchi required by the new bird system.⁷ Such a creature would suffocate in minutes, ending its evolution.

Similarly, to transition from an amphibian’s three-chambered heart to a mammal’s four-chambered heart would require either a new internal heart wall that would block vital blood flow, or new heart vessels that would fatally disrupt the amphibian’s vital blood flow.

These four observations show why the unbiblical evolutionary idea that creatures change without limits is unscientific. If creatures evolved through nature—and not God—then Scripture is not trustworthy, since from beginning to end it credits God as Creator.⁸ But science clearly confirms the Genesis creation account. ●

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In the December 2011 issue of *Acts & Facts*, I reported that recent experiments in Europe showed that neutrinos can travel faster than the speed of light.¹ The OPERA (Oscillation Project with Emulsion Tracking Apparatus) researchers at CERN (European Centre for Nuclear Research) laboratory reported that Einstein's limit on the speed of light had been broken.² Although many in the group were skeptical of the results, they decided to report them after unsuccessful efforts to find any errors in their experiment.

However, in March 2012 the ICARUS experiment (Imaging Cosmic and Rare Underground Signals) refuted the OPERA results that neutrinos travel faster than the speed of light. ICARUS is a second international team of scientists who operate at CERN. They used the same neutrino beam and found that the neutrino energy distribution for the ICARUS events agreed with the expectations of an unperturbed spectrum and corresponded with particles traveling at the speed of light and no more.³ They also argued that the neutrinos would have lost most of their energy if they had travelled at even a tiny fraction faster than the speed of light.

The OPERA team now reports that a faulty connector and an oscillator in a global positioning system used to provide time stamps could

have led scientists to incorrectly estimate the neutrinos' times of flight. Many scientists were skeptical about the original measurements that contradicted Albert Einstein's 1905 Special Theory of Relativity. The theory states that nothing in the universe can travel faster than the speed of light, an assertion that underpins much of modern physics and cosmology. Additional experiments are likely to be conducted to check and double-check the results.

Scientists were also critical of the OPERA project for releasing their results prematurely. "Edward Blucher, chairman of the Department of Physics at the University of Chicago, said the original finding would have been breathtaking if it had been true. . . . 'Maybe they should have waited a few more months [to release them],' he added."⁴ ●

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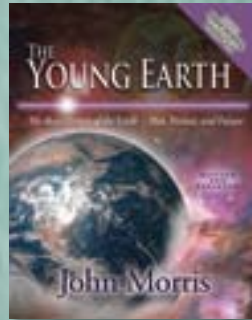
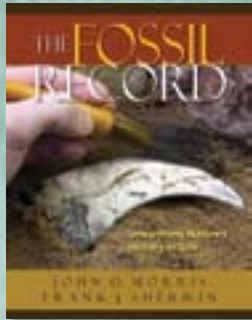
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The Speed of Light Revisited

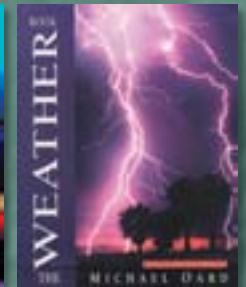
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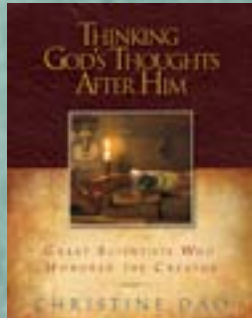
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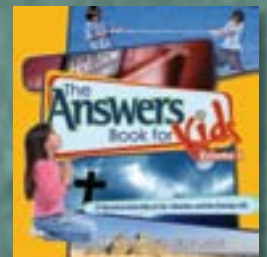
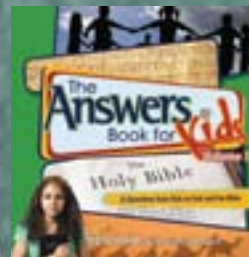
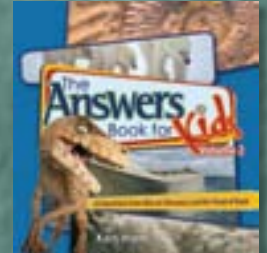
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LETTERS TO THE EDITOR

I just wanted to thank you for *The Book of Beginnings* that I recently received. It was a very thoughtful gift, and I look forward to reading it. I enjoy your materials very much, especially your *Acts & Facts* and *Days of Praise* publications. Your firm stance on the Word of God and your solid writing are a great encouragement and help. Thank you so much for all you do, and I pray God continues to guide and bless your ministry.

— J.A.

Thank you for the February 11 “Fear of the Lord” *Days of Praise*. It contains the best definition of the fear of the Lord I have ever read.

— B.G.

I've been teaching biology, chemistry, and anatomy and physiology in a Christian high school for 40 years now, and I've rarely found articles that sum up what I've tried to convey to my students as much as the article in the February *Acts & Facts* by Dr. Randy Guliuzza on the fallacy of natural selection. Please tell Dr. Guliuzza thank you for that article. May our Lord continue to richly bless your ministry. I certainly have benefited from it over the years.

— M.B.

I much appreciate the *Acts & Facts* magazine and often refer readers at my website to ICR. I, as well as the Lord, am pleased with your evangelical approach to the scientific matters. They are not mutually exclusive, and God allows man to know many things about the creation and this earth—though man often perverts those things. Enclosed is my check to be of some help at the Institute. Look up always, and God bless you all in your labors.

— R.D.

We watched *That's a Fact* today and forwarded the video to our kids. Thank you for one more way to present God to others. Your ministry is powerful.

— J.&F.E.

How I always look forward to *Acts & Facts*! I use the articles often when I teach Bible classes. I am so pleased with *Five Evidences for a Global Flood*—well-documented and concise. I gave 12 of them as gifts to folks who aren't “real sure.” What a blessing ICR has been in the lives of many. I pray our heavenly Father will hold you close in His love and in every blessing. Keep up the commitment to His Word! Our country needs you.

— E.M.

Thank you so much for your wonderful ministry! It is so encouraging to see you uphold a plenary, verbal view of biblical inspiration and to proclaim the truth of the Bible without apology. Thank you also for your solid scientific viewpoint where you proclaim that true science and true interpretation of Scripture are in harmony. May God continue to bless you as you fight the good fight.

— J.H.

We shared our copies of *Acts & Facts* with our friends. I related how grateful we are for your long-time commitment to creationism and speculated that we would possibly be evolutionists without your faithful ministry. Thanks so much for all you do to inform us of the faithfulness of science and creation in Scripture.

— A.&B.I.

My wife and I have learned so much from *Acts & Facts*! The article about North Korea in the March issue is astonishing and extremely inspiring. Recently you sent me some copies of *Acts & Facts* to use at a Christian veterinary conference. Each person was asked to send his name to receive regular mailings. One DVM sent me a note indicating his appreciation and I wanted to share it with you:

Just a note to tell you how much I enjoyed your presentation, and I read *Acts & Facts* and thoroughly enjoyed it. The issue you gave us has an article about “natural selection” that was especially great and should be read by every veterinarian. I am also reading [*Days of Praise*]. It has been awhile since I read one of these, and I forgot how rich this little booklet is—I will order it for myself. Thanks again, for ministering to the students and me.

— M.H.

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

In Remembrance

HENRY M. MORRIS IV

Near the end of a long work day, a former boss would often tell me, “No more today, Henry. My brain is full.” A young man at the time and unfettered by maturity’s burdens, I found this rather amusing. But the older I get, the more truthful his words become. Memories do seem to slowly fade as our minds become saturated by the pace and pressures of these present times. It is easy to forget.

This is one reason I enjoy the month of May—it ushers in a special season of honor and remembrance. We honor our mothers on Mother’s Day, remember our fallen heroes on Memorial Day, and then honor our fathers on Father’s Day in June. It is surely a good thing to remember and thank God for our parents and those who fought to defend our nation’s freedoms. Without them we would not be here today, so it is important to honor their influence and sacrifice in a truly meaningful way.

In similar respects, ICR has been greatly blessed by gifts made in honor or in memory of loved ones. Moving testimonies of the person and their love for ICR’s ministry often accompany such gifts, demonstrating the thought and care taken by the donor in his decision to make them. ICR is deeply humbled by such gifts—they are perhaps the

most personal expressions we ever receive.

Memorial gifts for loved ones now in heaven can be made in lieu of flowers or in remembrance of special anniversaries long after the Lord has called them home. In contrast, gifts are sometimes made to honor a living person who has had a significant impact on the donor’s life. In either case, gifts such as these can provide a deep sense of connection with the honored loved one, as well as a more lasting and tangible remembrance because the donor knows they will support ministry programs precious to the honoree.

It is ICR’s sincere privilege to assist our supporters who wish to acknowledge a loved one, and we are pleased to offer the opportunity to send letters of thanks and recognition on your behalf to family and friends of your choosing. For memorial gifts, ICR will send a letter to the family with words of comfort and encouragement that highlight the Lord’s deep abiding love for us. And for gifts made in honor, we would be delighted to send your special person a grateful letter informing them of your honorary gift. ICR will provide a copy of all letters prepared on your behalf, along with our thanks and a tax-deductible receipt for your gift.

If such a gift seems especially appropri-

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(Galatians 6:9-10)

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

ate to you, please help ICR minister effectively by providing the following information along with your gift:

- The name of the person you wish to honor (living) or remember (in glory)
- His/her relationship to you
- The names and addresses of those you wish to be notified of your gift (amounts will not be mentioned)
- The relationship of those notified to the person being honored

Remember loved ones who have gone on before, and honor those whose living testimonies have touched you. But most importantly, we must remember the One whose very Name established the greatest memorial of all. “Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations” (Psalm 135:13). ●

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



SOBA Student Profile:

Lucien Tuinstra

MARY RUTH SMITH, M.C.E.D.



ICR's School of Biblical Apologetics (SOBA) is now in its third year of training leaders in biblical education and apologetics. Using an online format, SOBA is reaching students around the world. One such student is Lucien Tuinstra, a believer in Scotland who grew up in the Netherlands and who is now a product support engineer in the United Kingdom. Lucien was introduced to creationism early in his Christian life:

Not long after becoming a Christian, an American friend told me about dinosaurs in the Bible and [that] science [was] not directly opposed to Scripture, and I was very interested....Shortly after that, a man who lived in Switzerland but every now and again visited the International Church of Barcelona [where I attended] sent me a link to ICR.

Through the process of exploring ICR's website and ordering materials, Lucien found his way to other creation sites. "After studying this truthful information more, I knew I wanted to be involved in creation research/ministry."

Lucien first studied through the ICR Graduate School, planning to obtain his M.S. in Science Education. He transferred to SOBA's program and has already used the information from those courses in his apologetics teachings at his church in Scotland. Lucien's job occasionally brings him to the United States, and he has spent time at ICR during those visits.

On a recent ten-day mission trip to Russia with a retired pastor from his church, Lucien leaned on his SOBA training in efforts to reach out to others. He spent the very first night discussing the age of the earth with their host. "We went at it (in a Christ respecting manner) for over an hour, and I think the quote from Exodus 20:11 ['For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it'] resonated with

him, although he is still not convinced."

Lucien also met with a biology professor at one of the universities in Novosibirsk (in the southwestern area of Siberia) who is "a Bible-believing creationist and is not afraid to tell others about his beliefs." This professor is a leader in his church, along with Lucien's host. He is able to speak "openly with students about his faith, able to counter some of the theistic teaching that evolution brings with it." In another meeting, Lucien presented evidence for a Creator to a student group, which then discussed the creation/evolution controversy.

Activities like Lucien Tuinstra's trip to Russia can be matched to assignments at SOBA. For each SOBA course, a student must complete an applied learning project that utilizes the information taught in the coursework. The learning project may be as simple as showing an appropriate DVD and discussing it with children, or it could be as involved as a mission trip—almost any project that applies God's truth in practical ways.

SOBA provides both graduate and bachelor-level training for those interested in creationism and the biblical worldview. Its convenient online degree program offers a Masters of Christian Education with a joint major in Biblical Education and Apologetics. In addition, a bachelor completion program is available for those who have not yet received their bachelor's degree from another institution. The courses are self-paced and may be started at any time during the year.

Those interested in ICR's School of Biblical Apologetics can find additional information at www.icr.edu/soba. Or contact Mary Smith at msmith@icr.edu or 214.615.8322. ●

Mrs. Smith is Registrar and Academic Coordinator for the School of Biblical Apologetics at ICR.



Can we talk
about this
Genesis thing,
please?



DISCOVER YOUR DESIGN
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NASA Shuttle Astronaut
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- Dr. Jason Lisle, Director of Research
- Dr. Nathaniel Jeanson,
Deputy Director for Life Sciences
- Dr. Randy Guliuzza, National Representative

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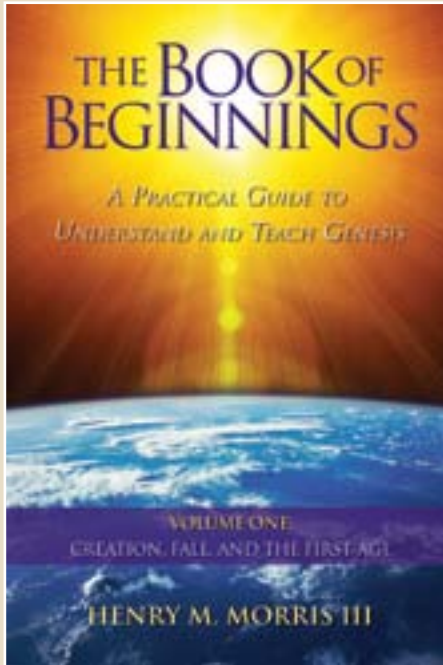


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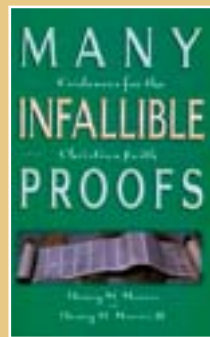
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