

# ACTS & FACTS

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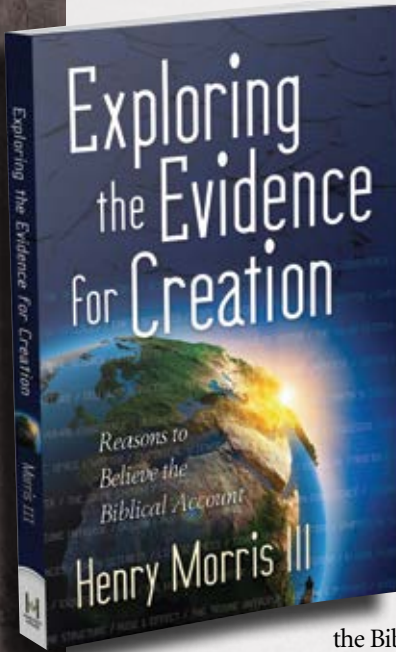
## THE PARADOX OF FAITH



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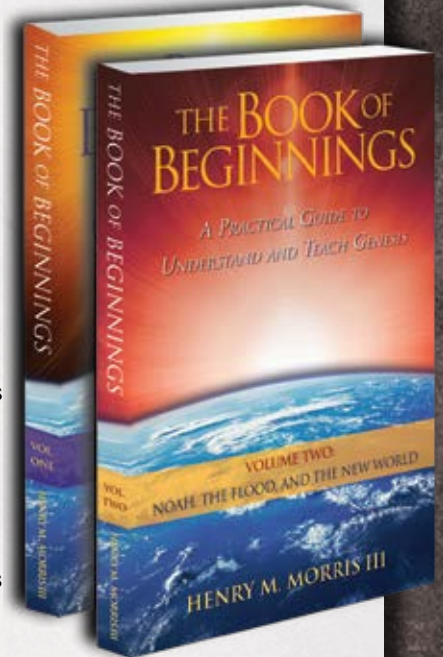
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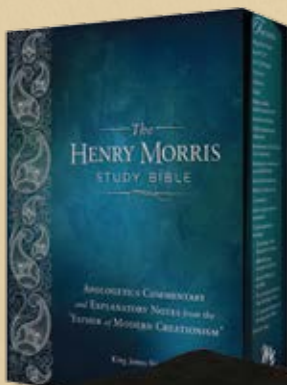


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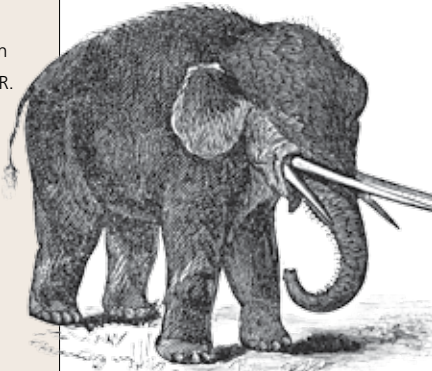
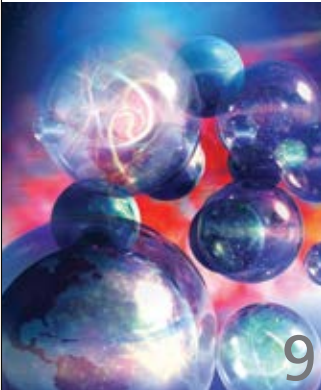
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# Looking Forward

This issue of *Acts & Facts* will land in your mailbox and email inbox about the same time that ICR's latest book—*Guide to Creation Basics*—arrives at the ICR Distribution Center (see back cover for more information). This new book is the result of years of research and development by ICR's very own team of scientists, scholars, and editors and our graphic designer.

We took your suggestions to heart and worked to produce a creation basics book for the layperson, presenting fun facts and even complex theories and research in an understandable manner. We also heard your requests for more visuals—every page contains high-impact images to make every topic enjoyable and the more-technical concepts easier to grasp. All ages will find this book compelling, and homeschoolers will discover this to be a treasured resource for their library. Believers everywhere will find it a valuable tool to help them explain their beliefs in recent creation.



As Dr. Henry Morris III says in his feature article this month, part of faith is “forward-looking” (“The Paradox of Faith,” pages 5-7). We look forward to touching your life and reaching others who may have never heard biblical truth presented in a thought-provoking way. We will continue to investigate new tools to make scriptural truths accessible to those who want to understand biblical creation. As we have done for

years, we will seek to communicate in fresh ways to those who hunger for solid truth through our magazine *Acts & Facts*, daily devotional *Days of Praise*, fascinating books, motivating conferences, videos, ebooks, radio programs, *That's a Fact* video shorts, *Creation Science Updates* online news articles, and our app and website.

This issue presents articles from our highly skilled staff. Dr. Jake Hebert's article explains problems with the Big Bang model (page 9). Dr. Jason Lisle's article on the solar system is packed with information that will leave you in wonder at God's magnificent universe (pages 10-12). Dr. Randy Guliuzza's Creation Q & A discussion tackles the plausibility of giants (page 20). And Henry Morris IV challenges fathers to become equipped to be leaders so they can provide an example of godly living in their homes (page 21). These are a sampling of the Scripture-affirming evidence and information you'll find daily on our website and in ICR publications.

We exist to inform you, to motivate you, and to glorify our heavenly Father. Dr. Morris says, “Evidently, the very first test of faith lies in the evidence of the creation itself and the substance of the marvelous things the Creator has done. This is precisely why ICR exists.”

“ICR is equipped...prepared, qualified, and committed—scientifically, professionally, and spiritually.” We're meeting needs, but “much more needs to be done, and it is our hope and conviction that much more can be done....Partner with ICR.”

As we look forward to the months and years ahead, we pray and we plan—wanting to assist you with the information you need when you encounter challenges to your faith. We look forward to serving you as we continue providing resources that offer scriptural truths, scientific evidence, and a vision for God's purposes and plans.

*Jayme Durant*

**Jayme Durant**  
EXECUTIVE EDITOR

# THE PARADOX OF FAITH

**And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9:62)**

**H**ebrews 11:1 records the Bible's precise definition of faith: "Now faith is the substance of things hoped for, the evidence of things not seen." The word translated "substance" in the King James Version of the Bible is a Greek word that simply means "standing under." Faith stands under the things we hope for. Other Bible versions translate the word as "assurance" or "being sure." This part of our faith—the very substance of our hope—is forward-looking.



The word rendered “evidence” is the translator’s choice for an uncomplicated Greek word meaning “proof.” Faith is the proof of things “not seen.” Other Bible versions translate that word as “certain” or “conviction.” This part of our faith—unmoving conviction—is aware of matters that we cannot now measure or observe but has confidence that they exist or have happened in the past. Perhaps it is correct to say that our faith is confident of the future fulfillment of God’s promises based on the conviction that God has done exactly what He said He would do.

### Salvation Basics

There are several basic issues involved with our “rescue” by God from the sin nature that we all have inherited from Adam. That depraved condition renders us incapable of saving ourselves.

- » We “were dead in trespasses and sins” (Ephesians 2:1).
- » We are each a “natural man” and cannot receive “the things of the Spirit of God... because they are spiritually discerned” (1 Corinthians 2:14).
- » That alone is a paradox since “without faith it is impossible to please [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6). If indeed we are spiritually “dead” and cannot receive spiritual knowledge from

the Spirit of God, how then can we believe and exercise faith about a God whom we cannot possibly know? Simply this: God must Himself draw us to Himself, and grant us the gift of faith that enables us to understand and believe.

- » “No man can come to me, except the Father which hath sent me draw him” (John 6:44).
- » “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8).

Much more could be said about this marvelous grace that is extended to every person, but once faith is gifted, the evidence of God’s provision through Jesus Christ becomes the substance upon which we believe

### The Kingdom is facing intellectual battles seldom seen in human history.

and are saved. The paradox is that the historical fact of Christ’s death, burial, and resurrection accomplishes an eternal work that is not seen apart from the conviction that the gospel Scriptures are true. Once made certain of the truth of God’s Word, we then hope for a salvation “ready to be revealed in the last time” (1 Peter 1:5). The confidence about events accomplished on Earth in the past enables us to have conviction about promises yet to be fulfilled.

### Lifestyle Basics

Once we are twice-born (John 3:3, 7) and are “created in righteousness and true holiness” (Ephesians 4:24), we are to “walk by faith” (2 Corinthians 5:7) and to “live by faith” (Romans 1:17). Indeed, this is so clearly expected of the Christian that we are told, “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Hebrews 10:38).

Herein is the paradox of faith continuously tested.

Examples are provided to us in Hebrews 11, often called the “Faith Chapter.” Abel was murdered by Cain because Abel “by faith...offered unto God a more excellent sacrifice than Cain” (Hebrews 11:4). The account in Genesis 4 suggests that Abel was following (by faith) the instructions that had been given for a substitutionary sacrifice—and that Cain arrogantly refused (apparently after many years) to obey those clear instructions. Abel lived and walked in faith based on evidence provided to his parents before he was even born and based on the substance of “things hoped for,” the promises of a future redemption.

Noah took action based on the evidence of God’s warning “of things not seen as yet” about a future judgment and through his obedience “became heir of the righteousness which is by faith” (Hebrews 11:7). Noah lived and walked in faith for a long time, enduring untold ridicule and expending vast resources while building the Ark with his obedience wholly based on the substance of God’s Word.

Abraham “went out, not knowing whither he went” (Hebrews 11:8) and waited over two decades for the birth of a promise that has yet to be completely fulfilled: “For he looked for a city which hath foundations, whose builder and maker is God” (Hebrews 11:10). He had the evidence of God’s instructions and the substance of God’s promises, but his long life was filled with both waiting and turmoil before the birth of the promised heir. “Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised” (Hebrews 11:11).

The long list of Old Testament saints “all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced



# FAITH

**Science does confirm Scripture. God is trustworthy.  
This is a wonderful time to be a Bible-believing Christian.  
There is an enormous amount of demonstrable evidence  
that the substance of God's promises is valid.**

them, and confessed that they were strangers and pilgrims on the earth” (Hebrews 11:13), demonstrating the complete faith paradox of confidence in the present “evidence” based on future “substance.”

### Faith's Foundation

ICR speakers and writers are fond of pointing out that the opening chapters of Genesis are foundational to the rest of Scripture. Belief in the creation of the universe is cited as the primary example of faith (Hebrews 11:3). The Lord Jesus is identified as the Creator in several sections of Scripture (John 1:1-3; Colossians 1:16-17; Hebrews 1:2). Jesus insisted that Adam and Eve were the initial pair in “the beginning” (Matthew 19:4) and that the account of Noah and the horrible judgment of the great Flood were actual historical events (Matthew 24:37-39).

The apostle Peter insisted that those who would deny the creation and the planet-covering Flood were “willingly ignorant” of both the evidence and the substance revealed in God’s Word (2 Peter 3:5-6). Those who ignored Noah, that “preacher of righteousness,” were swept away in the awful judgment of the Creator on the “ungodly” (2 Peter 2:5). Evidently, the very first test of faith lies in the evidence of the creation itself and the substance of the marvelous things the Creator has done.

This is precisely why ICR exists.

Our current era denies biblical creation more than any other era since the Flood of Noah’s day. The current philosophy of science is dominated by atheistic naturalism. Politics, law, and sociology are now largely based on evolutionary assumptions, as are the various offshoots of philosophy and psychology. Apart from the three monotheistic religions of Christianity, Judaism, and Islam, other religious belief systems are either polytheistic or pantheistic. Theologians have attempted to harmonize these

majority worldviews with the biblical message—only to denigrate the very God they claim to espouse.

Apart from a precious few Christian schools, colleges, and seminaries, future Christian leaders are taught to compromise or even abandon their faith in the Bible, or they learn that the clearest evidence of God’s unique power and authority is irrelevant. Those who would consider the substance of God’s promises are faced with the specious dichotomy of “creation by evolution.” When the foundational truths of Genesis (the creation, the Fall of man, and the judgment of the Flood) are ignored or denied, there is no basis for trust in the ability of God to create and save His twice-born children or to carry

### Place your hand on the plow and join with us.

out His eternal judgment on those who reject His Son.

This is why ICR spends its resources on scientific research.

If the facts of science do not confirm the words of Scripture, then God is not trustworthy. If we cannot trust that which we can test and evaluate, then why should we believe the words of God when He insists that we must repent and believe what He says about the unseen eternity? Science *does* confirm Scripture. God is trustworthy. This is a wonderful time to be a Bible-believing Christian. There is an enormous amount of demonstrable evidence that the substance of God’s promises is valid. But many churches ignore or feel their leaders are unqualified to present these evidences.

This is why ICR hires personnel whose credentials are impeccable. This is why ICR encourages its staff to live and walk by faith. This is why ICR takes the time and uses the means to publish material, develop high-

quality presentations, and send its professional staff across the nation to conduct seminars, encourage pastors, and disciple students.

The Kingdom is facing intellectual battles seldom seen in human history. Churches are not normally equipped to deal with the arguments and the “lofty opinions” that are raised “against the knowledge of God” (2 Corinthians 10:5). ICR is so-equipped. ICR is prepared, qualified, and committed—scientifically, professionally, and spiritually. ICR is both successful and stable, now entering our 43rd year of national ministry reaching many hundreds of thousands.

This is why ICR asks for your financial support.

Research is time-consuming and resource-intensive. We at ICR provide *Acts & Facts* and *Days of Praise* without charge. Tens of thousands of our books and booklets are given away to Christian leaders each year. All of this is made possible by your assistance.

ICR seminars and conferences are a ministry that must be expanded. Churches need high-quality video teaching tools to reach their students and young professionals. Christian schools and homeschool families need solid material that provides accurate answers for the wide-ranging questions fostered by an academic system that mocks the foundational truths upon which faith is built.

ICR is meeting many of these needs. Much more needs to be done, and it is our hope and conviction that much more can be done. Place your hand on the plow and join with us. Partner with ICR to disseminate the evidence and display the substance of the “faith which was once delivered unto the saints” (Jude 1:3).

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



# ICR JUNE EVENTS

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## ■ JUNE 5

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## ■ JUNE 9-10

Houston, TX  
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## ■ JUNE 12

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## ■ JUNE 18-21

Greenville, SC  
41st General Assembly of the  
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## ■ JUNE 19

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(H. Morris III, R. Guliuzza)  
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## ■ JUNE 26-29

Shirleysburg, PA  
35th Annual Creation Festival Northeast  
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## ■ JUNE 29

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Celebrate Freedom 2013  
972.870.9949

## ■ JUNE 30

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For more information on these events or to schedule an event, please contact the ICR Events Department at **800.337.0375** or [events@icr.org](mailto:events@icr.org).

# YOUR ORIGINS MATTER

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### ■ June 19

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# Hiding from God in the Multiverse

**ICR** research sometimes involves detecting flawed logic in common evolutionary arguments. One such argument claims that something called the “multiverse” removes the need for a Creator. Is this claim valid?

In an attempt to solve serious problems in the original Big Bang model, secular cosmologists invoked something called “inflation”—an enormous hypothetical “growth spurt” in the early universe. Originally, these theorists believed that inflation would have completely ended shortly after the Big Bang. However, they later concluded that different regions of space stopped inflating at different times. This would result in the formation of “bubble” or “pocket” regions that continued to expand at a “normal” non-accelerated rate, while the surrounding space kept inflating at the faster rate. These pockets of space would become, in effect, their own universes, isolated from one another by the enormous surrounding gulfs of still-inflating space.<sup>1</sup>

Theorists also concluded that inflation would never completely stop. This would result in infinitely many universes in a great *multiverse*, each having possibly different physical constants and perhaps even different laws of physics.<sup>2</sup>

Some secularists argue that a multiverse removes the need for a Designer, claiming that with infinitely many universes in existence, it was simply inevitable that some of these universes would have physical laws permitting life to exist. Hence, they claim a Creator is not needed to explain our existence—we exist and live simply because our particular universe allows life to exist.

At first glance, this may sound plausible. Have evolutionists actually found a non-miraculous explanation for our existence?

No, they have not. Their claim is pure speculation; there is no evidence that other universes actually exist at all. But even if they *did* exist, this argument still falls short of reason.

Proponents argue that ours is one of the universes whose physical laws allow life to exist. However, it is a foregone conclusion that the physical laws in our universe permit life to exist; if they didn’t, we wouldn’t be here!

In order for the evolutionist’s argument to truly remove the need for a Creator, however, these physical laws must do more than simply

allow life’s existence—they must also permit *spontaneous generation*, the non-miraculous development of life from non-life. Because evolutionists argue that living organisms came from non-living chemicals, they must argue that spontaneous generation occurred at least once in the distant past.

This raises an obvious and far more substantive question: Do the physical laws in our universe permit spontaneous generation?

Apparently not. Scientists have never observed spontaneous generation, and there are seemingly insurmountable chemical and physical obstacles to it ever occurring.<sup>3,4,5</sup>

Whether spontaneous generation could possibly occur in other alleged universes is *completely irrelevant* to the matter at hand, since secularists are trying to explain (apart from a Creator) the existence, not of life in *other* universes, but of the existence of life in *this* universe.

Those arguing that a multiverse explains our existence are implicitly claiming that we live in a universe whose laws of physics and chemistry permit spontaneous generation. But there is absolutely no evidence that we live in such a universe! Hence, evolutionists gain absolutely *nothing* by making this multiverse argument, and they remain in precisely the same

wishful position that they were in *before* making the argument. They *assert* that spontaneous generation occurred in the distant past, but they have no idea or explanation of *how* it could have occurred. Here is more evidence that turning one’s back on God often involves turning one’s back on reason itself.

After sinning, Adam and Eve could not successfully hide from the Lord in the Garden of Eden. Nor can secular cosmologists hide from Him among a forest of non-existent universes! ●

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# The Solar System

J A S O N L I S L E , P H . D .

One of the wonderful things about astronomy is that it is so different from our everyday experience. Things are not what they might seem at first glance. Who could have guessed that those tiny little specks of light in our night sky are actually “suns” hundreds of times larger than Earth? Who would have

suspected that the “evening star” is actually a rocky planet about the same size as our own? How unexpected to find that the solid earth beneath our feet is actually moving at 67,000 miles per hour around the sun, all the while spinning like a top! God has constructed the universe in a truly marvelous way. As we study it, the universe continually surprises and delights us by challenging our under-

standing of how things work.

Our solar system is a great example of this. We can actually see much of the solar system on a cloudless night. Most of the planets are visible to the unaided eye—appearing as tiny points of light. In reality, they are enormous spheres, some comparable in size to the earth, while others are much larger. The sun and moon are visible as small



circles in our sky. Yet, in reality the moon is as large in diameter as the continental United States, and the sun is 400 times wider than the moon. The stars, sun, moon, and planets rise and set with clockwork precision. They seem to pay tribute to the earth as they respectfully circle around their master. But the truth of the matter is that Earth rotates as it moves around the sun. Every new discovery

in astronomy is a surprising and delightful revelation that God is even more amazing, creative, and powerful than we previously supposed.

The solar system consists of the sun and everything that orbits the sun. Orbiting bodies include the eight planets, asteroids, comets, centaurs,<sup>1</sup> trans-Neptunian objects, and dust. The largest and most massive object in the solar system is the sun itself. It is a sphere of hydrogen and helium gas, held together by its own gravity. With a diameter of 865,000 miles, the sun is 110 times wider than Earth. It constitutes 99.8 percent of all

## Every new discovery in astronomy is a surprising and delightful revelation that God is even more amazing, creative, and powerful than we previously supposed.

the mass in the solar system. Yet, from our view on Earth, we can easily cover the sun with one finger held at arm's length.<sup>2</sup> The sun only appears so small in our sky because it lies at an amazing distance away from us—93 million miles. A car travelling at 60 miles per hour would take 176 years to travel such a distance. It boggles the mind.

### The Planets

The next largest objects in the solar system are the planets. Jupiter is the largest planet, with a diameter of 86,881 miles, or about 11 times the diameter of Earth. Saturn is the next largest, followed by Uranus, Neptune, Earth, Venus, Mars, and Mercury. Older textbooks list Pluto as the smallest planet, but most astronomers now classify Pluto as a “dwarf planet” or trans-Neptunian object, leaving Mercury with the title of “smallest planet.” All eight planets orbit the sun in the same direction (counterclockwise as viewed from Earth's north pole) and are very nearly in the same plane. This plane is called the *ecliptic*.

The four planets nearest the sun are called *terrestrial* (“earthlike”). They are relatively small worlds with dense, rocky com-

positions. In order of increasing distance from the sun they are Mercury, Venus, Earth, and Mars. The remaining four planets are called *gas giants* or *Jovians* (“like Jupiter”). They are much larger than terrestrials, but are comprised primarily of hydrogen and helium gas rather than dense materials like rock. As with the sun, these balls of gas are held together by their own gravity. As we move away from the sun, the gas giants are Jupiter, Saturn, Uranus, and Neptune. The outer two planets, Uranus and Neptune, are smaller than Jupiter and Saturn and are sometimes called *ice giants* instead of gas gi-

ants due to their high abundance of various forms of ice.<sup>3</sup>

### Solar System Distances

Distances in the solar system are often listed in terms of astronomical units (AU). We define 1 AU as the average distance between the earth and the sun, which is about 93 million miles. Astronomical units are much more convenient for conveying distances within the solar system than miles or kilometers, which can become unwieldy to contemplate on such vast scales. Mercury is only 0.39 AU from the sun, whereas the distance of Venus is 0.72 AU. The orbit of Mars averages 1.52 AU from the sun. So, the terrestrial worlds are all within 3 AU of each other at all times. But the gas giants orbit considerably farther out. Jupiter orbits at 5.2 AU, and Saturn is 9.54 AU—putting it at around 1 billion miles from the sun! Uranus is 19.1 AU from the sun, and Neptune lies at a distance of 30 AU—almost 3 billion miles—30 times farther from the sun than Earth.

The distance between the planets is astonishing and difficult to visualize. Most textbook illustrations of the solar system

enlarge the planets by enormous factors in order for them to be visible along with their orbits (like the illustration in this article). In reality, the planets are dwarfed by their distances from the sun. The University of Colorado has a scale model of the solar system, with the sun represented by a 5.5-inch sphere on a pedestal placed just outside Fiske Planetarium. The earth is located on a pedestal 50 feet away. The planet itself is shown at the same scale as a tiny “bump” about 1/20 of an inch. Mercury, Venus, and Mars are just

## Laws of nature are not a substitute for God’s power; rather, they are examples of it. God’s consistent and law-like sovereignty over the universe makes astronomy possible.

a few feet away. But Jupiter is considerably farther out and is the size of a marble. To get to Neptune, a person must walk all the way to the other side of campus, a stroll of about 10 minutes. The orbits of the outer planets have considerably more space between them than the orbits of the inner planets.

### Planetary Orbits

The orbits of all the planets are nearly circular. Creation scientist Johannes Kepler, in the 17th century, discovered the true shape of these orbits. He analyzed data from the orbit of Mars that had been obtained by Tycho Brahe. Kepler discovered that planets orbit in ellipses—“squashed” circles. A circle is defined as the set of all points in a plane equidistant from a given point. An ellipse is the set of all points in a plane whose distance from two fixed points gives the same sum. The two points are called “foci” (plural); each one is a “focus” (singular). Kepler also found that the sun was located exactly at one focus (the other focus is empty). The fact that planets orbit in ellipses with the sun at one focus is referred to as Kepler’s first law of planetary motion. Kepler did not know why orbits were like this, nor did anyone else until the time of Isaac Newton. For the planets, the two foci are relatively close to each other,

making the resulting ellipse almost indistinguishable from a circle. But for a comet, the ellipse can be very elongated.

Johannes Kepler also discovered that any given planet “sweeps equal areas in equal times.” In other words, planets speed up when they are closer to the sun and slow down when farther away. This is Kepler’s second law of planetary motion. Kepler further found a relationship between the size of a planet’s orbit and the time it takes the planet to go around the sun once. Specifical-

ly, the period of the orbit (in years) is equal to the cube of the planet’s average distance from the sun in AU. In other words, planets that orbit close to the sun have short periods, whereas those that orbit far away from the sun have very long periods. For example, Mercury has a distance of 0.39 AU and orbits the sun in only 88 days (0.24 years). Neptune has a distance of 30 AU and a period of just under 165 years. In both cases, the square of the period is equal to the cube of the distance. Kepler didn’t know why this rule worked. It was a mystery until Newton came on the scene.

Although Kepler’s laws were discovered in relation to planets, they work equally well for asteroids, centaurs, trans-Neptunian objects, and comets.<sup>4</sup> These laws also apply to orbits of moons.<sup>5</sup> It was another creation scientist who discovered the principles behind Kepler’s laws. Isaac Newton, a brilliant scientist and Bible scholar, discovered and rigorously proved that gravity is the cause of the orbital motions of planets. The closer a planet is to the sun, the faster it orbits because the sun’s gravity is stronger. Newton’s discoveries of the laws of motion and gravity allowed him to mathematically prove all three of Kepler’s laws from first principles. He also modified Kepler’s third law to include the effects of different masses on the

constant of proportionality, allowing us to use Newton’s version of Kepler’s third law for moons or for other solar systems with stars of different masses.

### The Laws of the Universe

Bible critics sometimes view laws of nature as a replacement for God’s power. But that certainly is not a biblical view. The Bible teaches that God directly controls the universe—that by the expression of His power everything is upheld (Hebrews 1:3). God is not a god of confusion (1 Corinthians 14:33), but upholds the universe in a consistent and often predictable way. Laws of nature are not a substitute for God’s power; rather, they are examples of it. God’s consistent and law-like sovereignty over the universe makes astronomy possible.

The solar system is a lesson in humility. When we contemplate the sizes of these worlds, the distances involved, and the God who holds every atom in its place, it is amazing to think such a God would show so much compassion and mercy toward us. “When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained, What is man that You are mindful of him, And the son of man that You visit him?” (Psalm 8:3-4). ●

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1. Centaurs are minor planets that orbit primarily in between Jupiter and Neptune and possess characteristics of both asteroids and comets.
2. It is not safe to look directly at the sun without specialized equipment. Viewing the sun without such equipment can cause permanent damage to the eye.
3. In astronomy, “ice” refers to any solid that would be gas or liquid under conditions on Earth. The ice found in the solar system can include water-ice (H<sub>2</sub>O), as well as methane (CH<sub>4</sub>), carbon dioxide (CO<sub>2</sub>), and ammonia (NH<sub>3</sub>).
4. For some comets, Kepler’s first law takes on a modified form. An ellipse is merely one of three possible conic sections (the different types of curves that can be obtained by intersecting a cone with a plane), the other two being a parabola and a hyperbola. Some comets have a parabolic or slightly hyperbolic trajectory rather than a closed ellipse. But the sun remains at the focus, and Kepler’s second law remains unchanged.
5. The constant of proportionality in Kepler’s third law is different for orbits of moons than it is for orbits of planets. This constant is determined by the mass of the system, and planets have a different mass than the sun. But the proportionality continues to hold; the square of the period is proportional to the cube of the average distance.

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# The Intriguing Ichthyosaur— an Evolutionary Fish Story?

The ichthyosaur, a fascinating marine reptile of the pre-Flood world, was created on Day Five of the six-day creation.

Darwinists do not know from which creatures these reptiles evolved, hypothesizing that “early” ichthyosaurs were lizard-shaped, and the fish-shaped ichthyosaurs supposedly evolved from them. But not only has their supposed evolutionary history been recently rewritten, their fossil deposition with ankylosaurs, clams, and ammonites reflects an altogether catastrophic event.<sup>1</sup>

The typical *Ichthyosaurus* suddenly appears in Jurassic sedimentary layers as 100 percent *Ichthyosaurus*. In 1974, Barbara Stahl said, “The origin of the ichthyosaurs is a problem which remains wholly unresolved.”<sup>2</sup> Ten years later, Michael Denton shows ichthyosaurs suddenly appearing via “hypothetical unknown transitional species.”<sup>3</sup> The late Edwin Colbert stated, “The basic problem of ichthyosaur relationships is that no conclusive evidence can be found for linking these reptiles with any other reptil-

ian order.”<sup>4</sup> And recently Ivan Schwab of UC Davis said, “Their descent remains enigmatic and controversial.”<sup>5</sup> Zoologist Kenneth Kardong added, “From deposits from the early Triassic, the first ichthyosaurs appear already to have been aquatic specialists.”<sup>6</sup>

In all cases, they just appear in the sedimentary rocks as predicted by the creation model. In 1982, Nachio Minoura discovered an alleged “240 million-year-old” fossil ichthyosaur (*Utatusaurus*) in Japan.<sup>7</sup> He and lead author Ryosuke Motani maintain *Utatusaurus* shows features midway between the terrestrial and “more evolved ichthyosaurs.” This is incorrect. Michael Benton said “It shows typical ichthyosaurian characters,” and he literally calls it an ichthyosaur.<sup>8</sup> If *Utatusaurus* was midway (i.e., a “transitional form”), why don’t evolutionists collectively champion it as such? Zoologist Michael Allaby doesn’t.<sup>9</sup> Nor do biologists Michael Thain or Michael Hickman.<sup>10</sup>

A rather amusing description of *ichthyosaurus* supposedly evolving from an “ancient terrestrial reptile” is presented by

palaeontologist David Martill in a German reference:

This sea-going reptile with terrestrial ancestors converged so strongly on fishes that it actually evolved a dorsal fin and tail in just the right place and with just the right hydrological design. These structures are all the more remarkable because they evolved from nothing—the ancestral terrestrial reptile had no hump on its back or blade on its tail to serve as a precursor.<sup>11</sup>

An appeal of any structure evolving “from nothing” is absurd and quite unscientific.<sup>12</sup> In addition, Martill referred to convergence, but creation scientist Gary Parker said, “Convergence, in the sense of similar structures designed to meet similar needs, would be expected, of course, on the basis of creation according to a common design.”<sup>13</sup> From its massive eyes to the reverse heterocercal tail, the awesome ichthyosaur is a clear testament to biblical creation. ●

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# THE LA BREA TAR PITS MYSTERY

JOHN D. MORRIS, P.H.D.,  
AND  
TIMOTHY CLAREY, P.H.D.

Modern college textbooks still maintain that the famous Rancho La Brea tar pits in southern California are evidence of sticky, tar-like material (bitumen) trapping and engulfing animals slowly over time.<sup>1</sup> An alternative explanation contends that the collection of fossils is the result of catastrophic water transported by episodic flooding events during the Ice Age.<sup>2,3,4</sup>

The pits are famous for their rich collection of Pleistocene Epoch or Ice Age fauna initially excavated by the University of California, Berkeley and the Los Angeles County Museum of Natural History between 1906

and 1915. Over 230 types of vertebrate animals are found in the La Brea pits, including saber-toothed cats, mastodons, bears, wolves, camels, birds, insects, and even a few human bones and artifacts.<sup>2</sup> These fossil remains are surrounded by naturally formed asphalt that seeped into the pits from underground oil reservoirs.

The first description of the bitumen, bubbling up at the foot of the Santa Monica Mountains, was made by geologist William Blake in 1853. He described one 30-foot diameter circular tar pit where bitumen had emerged from the

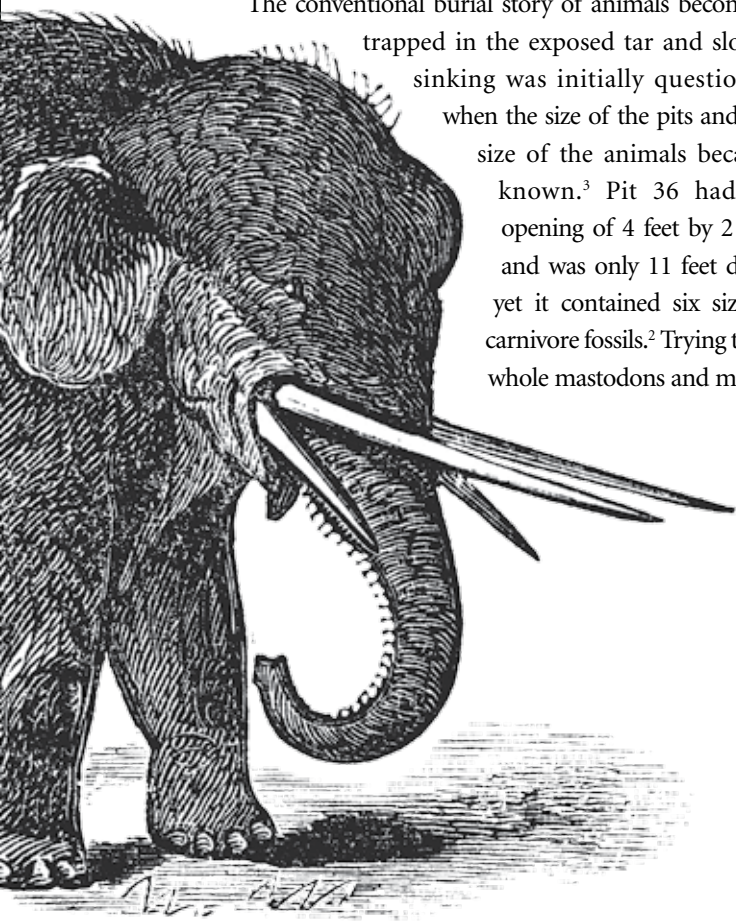


ground and mixed with the surrounding sediment, forming a hard surface much like pavement but still soft near the pit's center.

The first to recognize the bones of extinct animals in the tar pits was William Denton, a geologist prospecting for oil in 1875. Denton wrote a rather obscure report on a large canine tooth from a saber-toothed cat.<sup>2</sup> In 1901, Union Oil geologist William Orcutt visited the site and found a complete skull of a saber-toothed cat along with numerous other bones. Finally, the Berkeley scientists heard about Orcutt's finds and began their own excavation. Today, the George C. Page Museum in Los Angeles houses many of the specimens found over the years.

The pits themselves likely formed as methane gas and oil escaped from natural seeps through subterranean openings and collected in small, narrow openings resembling "blow-holes"<sup>2</sup> where most of the bones are found. The major pits average around 15 feet in diameter, tapering downward from about 25 feet in rough conical shapes to just a few inches in width. The bones were commonly found as entangled masses packed tightly together, dismembered, and interlocking with the majority that were damaged in some fashion.<sup>2</sup> Reconstructions of the various mammals on display are often composites of jumbled bones from different animals of the same species.

The conventional burial story of animals becoming trapped in the exposed tar and slowly sinking was initially questioned when the size of the pits and the size of the animals became known.<sup>3</sup> Pit 36 had an opening of 4 feet by 2 feet and was only 11 feet deep, yet it contained six sizable carnivore fossils.<sup>2</sup> Trying to fit whole mastodons and mam-



## RECONSTRUCTIONS OF THE VARIOUS MAMMALS ON DISPLAY ARE OFTEN COMPOSITES OF JUMBLED BONES FROM DIFFERENT ANIMALS OF THE SAME SPECIES.

moths down similar-sized openings became even more problematic. In addition, scientists discovered evidence in the enclosing sediments around the bones that indicate fluvial (river) conditions.

Test cores revealed four distinct layers of floodplain deposits surrounding the pits, indicated by weathered and rounded gravels, as well as sand and clay that are typical of river deposits elsewhere.<sup>3</sup> In spite of these apparent problems with the tar entrapment theory, it is still generally accepted by the scientific community, and this is what the Page Museum still illustrates in its displays today.

Uniformitarian scientists maintain that the fossils were deposited in episodes over thousands of years as rivers slowly built the landscape at the foot of the Santa Monica Mountains.<sup>3</sup> Creation scientists, as well as some secular scientists, have proposed another explanation—water must have

initially killed the animals, rather than the tar itself, and caused the concentration and eventual preservation of their fossils at the La

Brea tar pits. Large flooding events (sometime after the Great Flood) could have swept the animals into the tar pit openings and deposited the bones in tight, jumbled masses. Biblical scientists have reinterpreted the fossil deposits as a consequence of closely-spaced, catastrophic flood events that likely occurred in the waning of the post-Flood Ice Age.<sup>4</sup> The immediate post-Flood years were likely chaotic and more geologically active than today as the earth's surface recovered from the catastrophic activity of the Flood.

Uplift of the nearby Santa Monica Mountains and associated earthquakes could have instantly changed river directions and the levels of the land surface, setting local floods in motion. Rapid melting of the glaciers at the end of the Ice Age could have also contributed catastrophic outpourings of floodwaters from the mountains, depositing animal remains in the process. Close-spaced catastrophic events likely continued until Earth reached the relatively stable balance we now experience.

Creation scientists and some secular scientists question the animal entrapment theory for the La Brea tar pits based on close examination of the data. The entrapment theory only survives as myth, perpetuated by those not familiar with the geologic evidence. The better explanation for the fossils in the La Brea tar pits matches perfectly with the biblical perspective of recent creation. ●

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# What Really Swallowed Jonah?

BRIAN THOMAS, M.S.

**D**id a fish, whale, or something else swallow the prophet Jonah? Historian Bill Cooper recently helped answer this question in his 2012 book *The Authenticity of the Book of Jonah*.<sup>1</sup> The main clue Dr. Cooper followed was simply the then-common Greek word the Lord Jesus used in Matthew 12:40 for Jonah’s monster, transliterated *kētos*. What was the *ketos*? Dr. Henry Morris wrote, “It could have been... a large whale-shark, or possibly some now-extinct marine reptile.”<sup>2</sup>

Although knowing the animal’s exact identity is not necessary to understand the Jonah passages, its proper identification would add an element of historicity to the prophet’s traumatic experiences. Jonah 1:17, referenced as 2:1 in the Hebrew Bible, uses the Hebrew word *dag* to refer to a broad range of sea creatures. It had “great” (*gadōl*) size—large enough to swallow a whole man.

The second century B.C. saw the Hebrew Old Testament translated into the Greek Old Testament, commonly called the Septuagint. There, *dag gadōl* (“great fish”) translates into *kētei megalō*, meaning a “mega-sized *ketos*.”<sup>3</sup>

Jesus said, “For as Jonah was three days and three nights in the belly of the [*ketos*], so will the Son of Man be three days and three nights in the heart of the earth.”<sup>4</sup> Was Jonah swallowed by a now-extinct marine reptile? Ancient writers—including New Testament authors—used specific words for specific creatures.<sup>5</sup> Why did Matthew’s gospel *not* use the common words for fish, shark, or whale?

Cooper identified an array of sources from outside the Bible that pinpoint the *ketos* as a sea dragon. A ponderous weight of historical evidence shows those who best knew the Mediterranean Sea consistently used *ketos* to mean “a sea serpent.” Cooper wrote, “The *ketos*—the dog-headed sea-dragon—appears in accounts from ca. 700 B.C. and all the way up to ca. A.D. 500.”<sup>1</sup>

These and other ancient authors and historians mentioned the *ketos*:<sup>1</sup>

- Homer (9th–8th century B.C.)
- Euripides (ca. 480–406 B.C.)
- Aristophanes (448–380 B.C.)
- Lychophon (285–247 B.C.)
- Marcus Terentius Varro (116–27 B.C.)
- Diodorus Siculus (ca. 60 B.C. – A.D. 30)
- Manilius (1st century A.D.)



- Pausanias (2nd century A.D.)
- Claudius Aelianus in his *De Natura Animalium* (ca. A.D. 175–235)
- Oppian of Apamea (ca. A.D. 200)
- Eustathius (ca. A.D. 300–377)
- Hesychius (5th century A.D.)
- Johannes Moschus (6th century A.D.)

As if it were needed, additional visual art evidence identifies the *ketos* as a sea serpent. Artists in Rome, Africa, Turkey, Asia, and England painted, carved, and modeled the *ketos* with consistent anatomy. Again and again, they depicted its dog-like head with prominent teeth and plume-like flaps or frills above the head and neck. They also consistently rendered its huge body as slender and often coiled.

*The Authenticity of the Book of Jonah* describes a first-century painting from a Roman catacomb showing Jonah being thrown to a sea monster. This *ketos* had a dog-like head and a flexible neck. Numerous artifacts show a similar animal, including tile mosaics, wood, stone, ivory carvings, and even coins. The *ketos* looked like nothing common today, but that does not mean marine reptiles were not common in the past. After all, both the books of Job and Psalms refer to the large sea reptile leviathan.

History and archaeology indicate that the Lord Jesus’ audience might have understood exactly the kind of creature to which He referred—the *ketos*, the sea serpent that swallowed Jonah. ●

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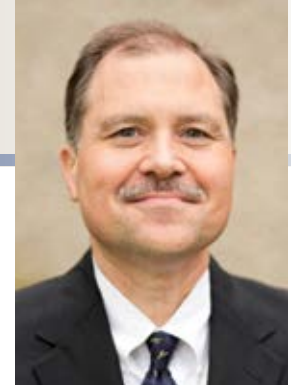
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## Introducing ICR's New Geologist:

## TIMOTHY CLAREY, PH.D.



“Dr. Clarey rocks!... [He] makes the subject easy to understand, shows a great knowledge, and is an overall amazing professor!” The sentiments expressed by this former student at Delta College in Michigan, where Dr. Timothy Clarey taught geology for 17 years, are echoed by other students. Dr. Clarey knew how to communicate sometimes difficult material to his college students.

Like the rest of ICR's scientists, Dr. Clarey's credentials are extensive. He received his Ph.D. in geology and hydrogeology from Western Michigan University in 1996 and has two master's degrees in the geosciences. From 1984 to 1992, he worked for Chevron U.S.A., Inc., using seismic data to locate oil and gas prospects. He has published many papers on various aspects of the Rocky Mountains and has authored two college laboratory books. The late Dr. Duane Gish was a key influence in Dr. Clarey's interest in creationism. “I heard Dr. Gish speak while I was an undergrad at [Western Michigan University]. He kept me

focused on recent creation while in college. His book *Evolution: The Fossils Say NO!* was instrumental in maintaining my faith.”

Dr. Clarey's relationship with ICR began when a portion of his research and publications was funded through ICR's Flood-Activated Sedimentation and Tectonics (FAST) program. He was the “T” in FAST—tectonics—during four summers of field studies with the team in its efforts to better understand Flood geology. “I had kept in touch with some of the ICR geology staff over the years, but it wasn't until I became involved with FAST through the encouragement of Steve Austin, who was with ICR at the time, that I first had the opportunity to make a contribution to creation science through research into the tectonic happenings during and after the Flood. As a result, I have or will be publishing several papers through various types of geologic literature. My research was on catastrophic superfaults in Wyoming and across the American West, including Montana, Utah, and even Alaska. We are continuing to look at the data that

were collected and hope to have more results in the future.”

He is also a Creation Geology Society member. “It's a society of geologists who believe God's Word and a literal interpretation of the six-day creation and Flood of Noah, and I serve as the editor of the fledgling CGS. It was formed about 4 years ago by a small group of Ph.D. geologists who believe in recent creation.”

Dr. Clarey wants to make an impact in the creation world and tie geology to recent creation. “Geology shows the Bible to be true,” Dr. Clarey states. He plans to do research on “overthrusts and extinction events” and also wants to write a dinosaur book. “I want to begin with a look at the sediments deposited across the country, examine what geologists call the ‘sequences’ of sedimentation, and try and better understand the relationships of the Flood in terms of depositional style and quantity. How extensive were the sediments across the country—and how thick? What types of sediments were being deposited on one side of the country while another type was being deposited elsewhere? These are the types of questions I'll be examining in my study. And I do hope to use some of my earlier research on dinosaurs to author a book written from a creation viewpoint.”

Asked if he'll miss the classroom, he responds by saying he'd like to do an occasional online class to keep in touch with the college students who will someday be our leaders.

During the past four decades, ICR has maintained a commitment to solid research and biblical truth, and it continues with our latest scientist. The Institute for Creation Research welcomes Dr. Timothy Clarey! ●



Dr. Clarey mapping a *Tyrannosaurus* dig in Montana with a college crew.

# Siberian Huskies and the Dominion Mandate

Anti-creationists, cloaked in “eco-friendly” green, often scoff at the book of Genesis, blaming many of our environmental problems on the dominion mandate (i.e., God gave mankind dominion over the earth and its creatures) found there.<sup>1</sup> Such criticisms by the popular culture echo an ancient hissing sound (i.e., disparaging God’s Word and following the Edenic serpent’s precedent in Genesis 3). But a careful reading of the text proves that such finger-pointing is both illogical and inexcusable because the critics are only attacking a “straw man” caricature of what Genesis actually teaches.

So what is the truth about the dominion mandate, and how does it apply to mankind’s use and care of the earth? For a proper picture of this application in the real world—an illustration of the biblical principle of creation stewardship—we can learn from some Alaskan sled-dogs in the middle of a life-and-death crisis.

## Siberian Huskies and Their Drivers Showcase the Dominion Mandate

The crisis was a diphtheria epidemic in Nome, a town on the Bering Sea coast of Alaska, during the winter of 1925. The diphtheria antitoxin in Anchorage needed to be delivered to Nome immediately because townspeople were dying of the disease, but the community was unreachable by air, boat, train, or motor vehicle.

A group of 20 mushers (dogsled drivers) and about 150 sled dogs rushed marathon-style in relay teams across blizzard-blown trails—and even over a dangerous shortcut across a frozen part of a Pacific Ocean inlet called Norton Sound—spanning the 674 miles in five and a half days to deliver the precious vials of life-saving serum to a waiting physician in Nome. For dogsled-

ding, this was the most heroic achievement in history, with speed and distance records set (and still unbroken) and helpless hundreds of quarantined Nome residents saved from the lethal diphtheria epidemic.

One surviving Nome resident was eight-year-old Sigrid Seppala, the only daughter of a Norwegian immigrant, Leonhard Seppala, a well-known musher. His nonstop leg of the cross-country relay covered the worst stretch of terrain, plus the frozen Norton Sound sea-ice that broke up only hours after his dog team traversed it with the serum! Guiding lead dog Togo, Seppala confronted gale-force winds and subfreezing temperatures (-30°F with a windchill of -85°F) day and night, covering 91 miles—more than twice the distance of any of the other mushers.<sup>2</sup> Sigrid and many others sick in Nome were saved by the antitoxin serum.

Fulfilling the dominion mandate surely includes such safeguarding of human lives, many of whom later were fruitful and multiplied, advancing human prog-

ress toward filling the earth to God’s glory. God’s dominion mandate was advanced as humans literally “harnessed” the service of well-trained animals.

In light of this positive illustration of the application of the mandate, let us now scrutinize the allegations of Genesis critics who blame the dominion mandate as the root of the world’s environmental abuses.

## Critics Blame the Dominion Mandate

In 1967, Lynn White, Jr., a UCLA historian, spoke to an evolutionist audience, accusing Christian theology as the underlying cause of the world’s ecologic crisis. White’s speech was later published in the evolutionary journal *Science*.<sup>3</sup> When analyzing the relationship between biblical Christianity and modern environmental problems, Francis Schaeffer critiqued White’s essay:

In [White’s] article he argued that the crisis in ecology is Christianity’s fault... [saying that, supposedly] Christianity presents a bad view of nature, and so this is carried over into the present-day



post-Christian world...bas[ing] his allegations of a “bad view of nature” on the fact that Christianity taught that man had dominion over nature and so man has treated nature in a destructive way.<sup>4</sup>

Was Schaeffer unfairly critical of White’s assignment of blame to Christianity for mankind’s ecological prodigality? No. Consider White’s own words:

To a Christian a tree can be no more than a physical fact. The whole concept of the sacred grove is alien to Christianity and to the ethos of the West. For nearly two millennia Christian missionaries have been chopping down sacred groves, which are idolatrous because they assume spirit in nature.<sup>5</sup>

Notice White’s misleading “straw man” attack on Christianity. Either intentionally or negligently, White ignored the Bible’s forest stewardship standard mandated in Deuteronomy 20:19-20, which forbids wanton deforestation as sinful waste.

Because White disliked the environmental impacts that he attributed to Genesis’ dominion mandate, he recommended that it be abandoned. For the sake of environmental values, White advised a substitute—a more eco-friendly religion such as Zen-Buddhism, or a redefined (radical) form of Christianity promoting Zen-like “one-with-nature” harmony (i.e., eco-friendly Franciscan mysticism).



What we do about ecology depends on our ideas of the man-nature relationship. More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink (i.e., “reinvent” or “redefine”) our old one...[White then commends the “one-with-nature” pantheism of Zen-Buddhism]...Zen, however, is as deeply conditioned on Asian history as Christianity is by the experience of the West [sic], and I am dubious of its viability among us.<sup>6</sup>

Notice that White doesn’t use truth as the norm for selecting a proper religion! But why does he argue that a dominion mandate-based mentality is the eco-unfriendly cause of our environmental problems?

White drastically erred by assuming that Genesis (and thus Christianity) is “anthropocentric” (i.e., the basic assumption that mankind is the center of reality), so the axiomatic idea of nature’s “anthropocentric” purpose needs to be rejected:

Especially in its Western form, Christianity is the most anthropocentric [sic] religion the world has seen...Hence we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man... Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature [sic] that no solution for our ecologic crisis can be expected from them alone.<sup>7</sup>

Yet the idea that ultimate reality is anthropocentric is *never* taught in the Bible, except when it quotes God’s enemies! Rather, the Bible teaches that “the earth is the LORD”<sup>8</sup>, and the fullness thereof<sup>9,10</sup> and that all of creation was made by God to display His own glory—not the glory of man.<sup>9,10</sup>

In other words, the whole wondrous biosphere was made by God to reveal what kind of glorious being He is. Mankind, God’s favorite part of creation, is given the privilege to live on the earth while learning to know and to glorify Him, and eventually the privilege (if not forfeited by unbelief) of enjoying Him forever.

God commissioned humans to cul-

tivate the earth and to “keep” it (Genesis 2:15). But the earth is always *God’s* property; mankind is simply God’s steward (manager, trustee) of it, assigned the task of using and caring for it in ways that comply with God’s directives. Nowhere in the Bible is there any hint that mankind is to act unrestricted and unrestrained, to licentiously pillage and pollute the earth and its life forms, exploiting resources as “me-first” parasites and predators.<sup>11</sup>

An unbiblical humanity-anchored attitude toward God’s creation is a sin as obvious as scarlet or crimson (Isaiah 1:18). Yet, such a disregard for God’s ownership of the earth may be cloaked in “green” eco-friendly jargon like a watermelon—green on the outside, but red (as sin) on the inside.

God has entrusted Adam’s race with the stewardship of the earth and its fullness, including Siberian huskies. It is our privilege and duty, as God’s trustees, to “harness” that property for God’s glory and mankind’s good, to advance both the dominion mandate and the Great Commission. ●

#### References

1. The dominion mandate is so named because the second person plural imperative in the Hebrew text of Genesis 1:28 is translated by the English verbal phrase “have dominion over.” God renewed this creation stewardship mandate with slight modifications to Noah and his family after the Flood (Genesis 9:1-7).
2. Salisbury, G. and L. Salisbury. 2005. *The Cruellest Miles: The Heroic Story of Dogs and Men in a Race Against an Epidemic*. New York: W.W. Norton & Co., 46-245. See also the interview of Jirde Winther Baxter, 2002, in *Alaska: Big America* (The History Channel documentary).
3. White, L., Jr. 1967. The Historical Roots of our Ecologic Crisis. *Science*. 155: 3758. The text of White’s essay was reprinted as an appendix to Francis Schaeffer’s book *Pollution and the Death of Man* (1970, Wheaton, IL: Tyndale House).
4. Schaeffer, F.A., 1982. *The Complete Works of Francis A. Schaeffer: A Christian Worldview, volume 5, A Christian View of the West*. Wheaton, IL: Crossway Books, 5. (White’s essay is reprinted, pp. 57-69.)
5. White, 67.
6. White, 64.
7. White, 68.
8. Genesis 1:1 teaches that God created the heavens and the earth out of nothing, so they are His property; logically, it is a sin to abuse God’s property rights. God condemns arrogant abuse of His physical creation (2 Kings 19:23-28; Deuteronomy 22:6-7; Jeremiah 16:18; Revelation 11:18).
9. “The first commandment given to men was to ‘have dominion over the earth’ and to ‘subdue’ the earth (Genesis 1:26-28), acting as God’s steward for the good of mankind and the glory of God, but instead men have destroyed the earth with wars and greed. This dominion mandate is still in effect, and God’s judgment awaits the earth-destroyers” (footnote to Revelation 11:18 from Morris, H. M. 2006. *The New Defender’s Study Bible*. Nashville, TN: World Publishing, Inc., 2013).
10. Psalm 24:1, quoted in 1 Corinthians 10:26.
11. Psalm 148; Revelation 4:11.

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# Q: Did Giants Ever Exist?

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

**A:** Consider when warfare was accomplished by hand-to-hand combat. Facing greatly taller and stronger warriors would seem, to smaller soldiers, like infantrymen attacking a bunch of tanks. Several references are made in the Bible about groups of “giants” who were enemies of Israel. What does the Scripture mean when it talks about giants, and is the concept of human giants so fanciful that it gives reason to doubt the Bible’s credibility?

After Israel’s deliverance from Egypt and just before they were to enter their promised land, a portion of the territory was reportedly inhabited by “men of a great stature. And there we [Israeli spies] saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight” (Numbers 13:32-33). Though not detailing how big these men were, they must have looked so formidable that the spies desired to avoid battle entirely. The exaggerated figurative language calling the Israelites “grasshoppers” had its intended effect of discouraging almost everyone from entering the battle. Later, though, the Israelites defeated these giant people in battle.

So how big were these biblical giants?

Goliath of Gath is possibly the most famous giant in history. The “story” of David and Goliath is commonly used to illustrate lopsided battles. As popularly told, a boy armed only with a shepherd’s sling bravely accepts the challenge of the well-equipped superhuman warrior, defeats this giant with a single stone, and becomes king of Israel. A fictional flavor seems to permeate the typical rendition. No wonder many skeptics think this story about a giant is another example of the Bible’s many exaggerated tall tales—no more believable to some than Jack and the beanstalk.

David’s fight with Goliath is recorded in 1 Samuel 17. This event is treated as real history—not a mythical story. In fact, the account fits perfectly with other biblical history. Remarkably, David is never depicted as a little shepherd boy. Prior to his meeting with Goliath, David is described as “a mighty valiant man, and a man of war, and prudent in matters...and the Lord is with him” (1 Samuel 16:18).

Goliath’s large stature also makes sense—he was likely a “son of Anak,” a clan of very large people known as Anakims. When Israel defeated them, “none of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod” (Joshua 11:22). Goliath’s height is given as six “cubits” and a “span.” A



cubit generally refers to a length of about 18 inches, and a span is half a cubit. This places Goliath and presumably his relatives in the range of around nine to ten feet tall. Goliath was possibly a larger giant, since he was a champion warrior.

The Bible’s description of Goliath’s height is in line with the everyday understanding of most people regarding giants. When someone today refers to a massive six-foot-six-inch, 350-pound football player as a “giant,” they mean a person significantly larger than average—not Hollywood’s depiction of four-story-tall monsters. Nevertheless, the biblical record of giants over nine feet tall indicates they were obviously taller than even today’s largest athletes.

What explains these giants? Some suggest these people had a disease of imbalanced growth hormone. But it is extraordinarily unlikely that a multigenerational clan of people would all have this condition. Others believe the children born to the sons of God and daughters of men referenced in Genesis 6:4 were the giants—with demonic influence conferring great physical stature. But there is no biblical claim of demonic activity in these verses as is the case in other specific passages. Normal humans may average a height of only four feet tall, while others average over six feet tall, and there are genuine records of non-diseased humans with heights of eight to nine feet tall. Considering the wide range of human heights today (which encompassed a bit larger range 3,500 years ago), it is a very reasonable and straightforward explanation that these biblical giants were so large simply because of normal human variability. ●

*Dr. Randy Guliuzza is the Institute for Creation Research’s National Representative.*



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# THE GLORY OF GODLY FATHERS

HENRY M. MORRIS IV

Holidays in honor of parents have been customary since ancient times, but in the Western world they have only become official in the 20th century. In this country, Mother's Day was first established by an act of Congress in 1914. It took quite a while longer (1972) for fathers to receive their own holiday after acceptance slowly grew from initial observances in the early 1900s.

It is surely fitting to have special days to express love and gratitude for our parents. After all, the fifth of God's Ten Commandments begins, "Honour thy father and thy mother" (Exodus 20:12). This was later affirmed and even reinforced through the apostle Paul when he further promised, "It may be well with thee, and thou mayest live long on the earth" (Ephesians 6:3).

But what exactly does it take to be truly worthy of such honor? Biblically speaking, it starts when parents have children; they are then exhorted to "train up" their children "in the way [they] should go" (Proverbs 22:6). However, godly instruction is primarily the responsibility of the Christian father, applied with a gentle and firm hand to raise his children "in the nurture and admonition of the Lord" (Ephesians 6:4). And such an environment naturally begins with the father's own commitment to godly living and godly leadership.

Perhaps the greatest incentive for godly living is the example fathers set for their own children. From King Solomon we know that "children's children are the crown of old men; and the glory of children are their fathers" (Proverbs 17:6). Children do indeed "glory" in their father when his example is good and godly, and they will likely desire to follow his moral and spiritual model throughout their own lives.

One of the many joys of fatherhood is not only to have children, but, Lord willing, to see grandchildren as well. Honorable men work hard to be able to leave an inheritance to their children, and, through them, to their grandchildren. For a "good man leaveth an inheritance to his children's children" (Proverbs 13:22).

Obviously, circumstances may not make it possible for fathers or grandfathers to leave a material estate to their descendants. Therefore, promises such as these must ultimately be understood in the spiritual sense. Even a poor man can leave a good inheritance of love, counsel, and a godly life. Of course, the greatest of all gifts to pass on to your children is to have led them to saving faith in our Creator, the Lord Jesus Christ. This most precious heirloom will last forever.

In this sense, even men who are biologically childless can have spiritual children as they bring others to Christ. Paul,

for example, could call Timothy "my dearly beloved son" (2 Timothy 1:2) and remind the believers at Corinth that "in Christ Jesus I have begotten you through the gospel" (1 Corinthians 4:15). Then what a joy it is when someone we have led to Christ begins to lead others to Him! In the great family of God, these spiritual grandchildren are our "children's children" and constitute a beautiful and everlasting "crown" of fatherhood.

Through the years ICR has equipped multitudes of fathers and grandfathers (and mothers and grandmothers, too) with solid resources to help train their children in biblical truth. Perhaps our work has personally touched you in this way, or like me, you have the tremendous privilege to "glory" in the inheritance passed on by a godly father and grandfather. If so, ICR prayerfully invites your financial help to continue our ministry to "glorify [our] Father which is in heaven (Matthew 5:16). ●

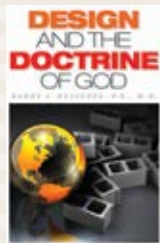
*Mr. Morris is Director of Donor Relations at the Institute for Creation Research.*



Jeffrey Tomkins' articles are Christ-honoring and easy to understand and completely amazing.

— L.H.

Having taught Anatomy/Physiology, Biology, and Chemistry in a Christian school for 40 years now, I've had great pleasure in reading many *Acts & Facts* articles. The [February] article...by Dr. Guliuzza entitled



“Design and the Doctrine of God” was superb in the manner in which he approached the concept of the beginning lines of Scripture underscoring all else written in God’s inspired Word. Thank you folks at ICR for all you do to promote young-earth creation. In ’72, I drove to Tennessee Temple University to hear Dr. Morris for [an] entire series of meetings. That was my first exposure to Dr. Morris, and then after reading *The Genesis Flood*, I was totally convinced that he was being used of the Lord to defend what we believe concerning creation.

— M.B.



Just this week I discovered that Dr. Duane Gish passed away this spring. He was a wonderful man. We met him in 1993 when he was a guest speaker at Christ Community Church in Omaha, NE. I had been a fan of ICR since I was a teenager...and how I have enjoyed his books! He made a difference in this world and he made a difference in our lives. Now, he is really living! I know he is enjoying heaven, and heaven is enjoying him.

— C.A.P.

I thank GOD for your ministry. Like so many in the technical fields, the almost unrelenting onslaught of evolution propaganda slants our views toward compromise. It is the blessing of solid scientific ministries such as ICR...that are like an oasis in the

desert to those of us whose only solace, besides Bible study, has been the majestic logic of mathematics.

— M.M.

I just wanted to thank Dr. [Jason] Lisle for his article called “Evolutionary Math.” That was very cool. I never really thought like that about numbers, but now I have another tool to use when debating evolutionists! Thank you guys for all you do.

— J.Y.

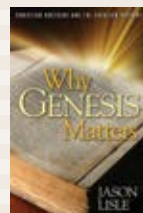


I had to write in regard to the article titled “Adam in the City” by Henry M. Morris III. Excellent, wow, wonderful. The articles...in *Acts & Facts* are always wonderful, but there are times they almost jump off the page out of the magazine and literally grab a person.

— L.S.

I wonder whether you folks at ICR know just how blessed you are with men and women who can write what they want to communicate. I have known my share of bright people in my 65 years, but I can count on the fingers of one hand the number of them who were able to communicate what they knew on paper. The nice thing about *Acts & Facts* is that your contributing writers have the facility to render technical material in an easy-to-understand format. My personal favorite is Brian Thomas, but your entire staff is gifted when it comes to writing. I’m convinced that our Lord is hard at work behind the scenes enabling everyone at ICR. Is He a modest Lord, or what?

— D.P., Taiwan



Thank you for what you have taught me and how you have opened my understanding. God has always returned me to Genesis through the years and now I know more of why. I am so thankful for

the book *Why Genesis Matters*—and now the study Bible—as well as the daily devotions. May the Lord bless this [financial gift] and multiply it. May He open the hearts of understanding for people that have been lied to and misled regarding our existence. [Editor’s note: This book is now available as an ebook through Kindle and Nook and in the iBookstore.]

— L.S.

I enjoy your *Act & Facts* publication and your devout dedication to scientific accuracy. Many years ago, when I was in public school, the “million and billions” of years information was embedded in our curriculum in the first or second grade. Do you have people on your staff who sit on the state board of education or seek to be elected on state and local staffs? Is there any legal way to train or support state and local board of education officials to ensure scientifically accurate materials are put in the K-12 textbooks? The evolution mythology was difficult for me to overcome as a new convert and I think an ounce of prevention is worth a pound of cure for the future generations. Because the Bible has been taken out of public education, my wife and I will not place our children in that system; rather, they are homeschooled. I do not want my children having to face battles that can be prevented. My concern with public education is that children are poisoned at an early age with incorrect information; thus, when presented with accurate info they are less likely to accept it. Our founding fathers, specifically Dr. Benjamin Rush, would be appalled that the Bible has been taken out of schools.

— M.L.

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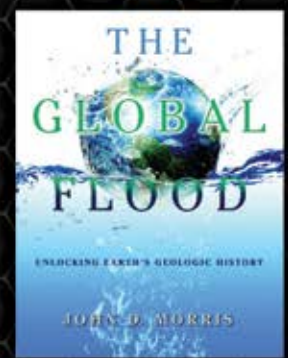
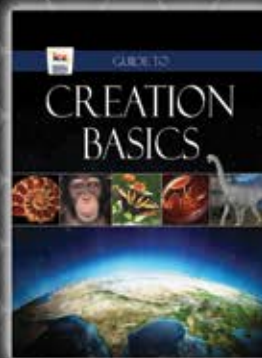
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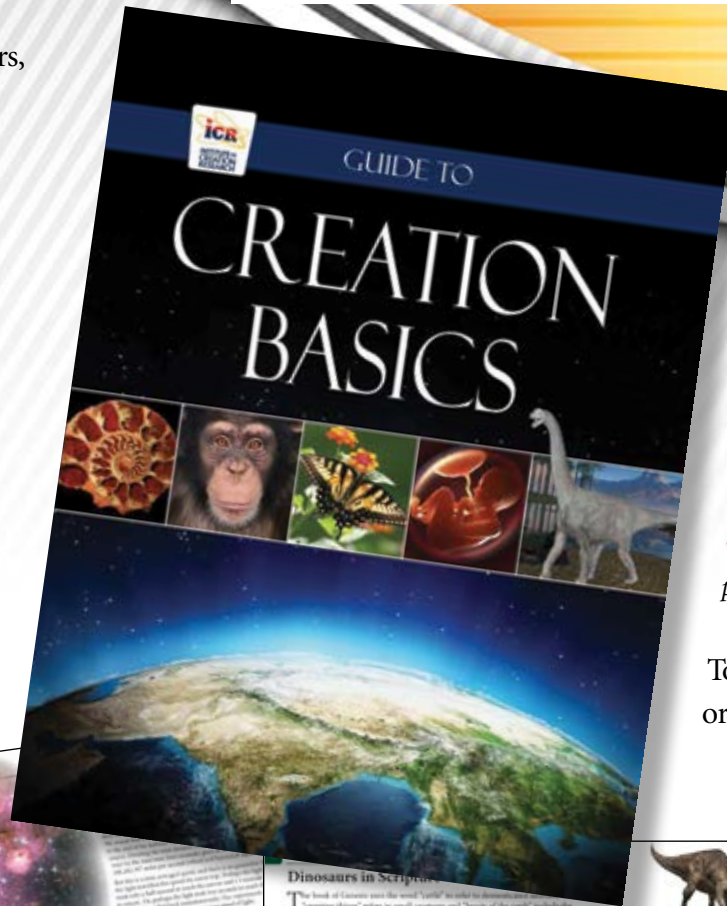
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