

ACTS & FACTS

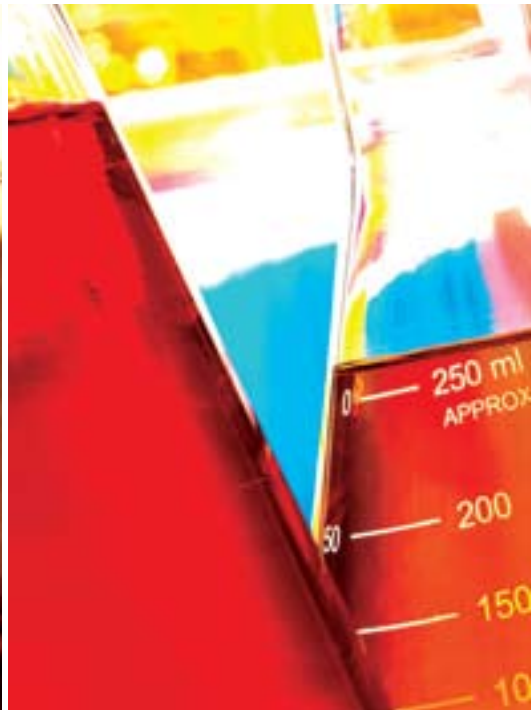
INSTITUTE FOR
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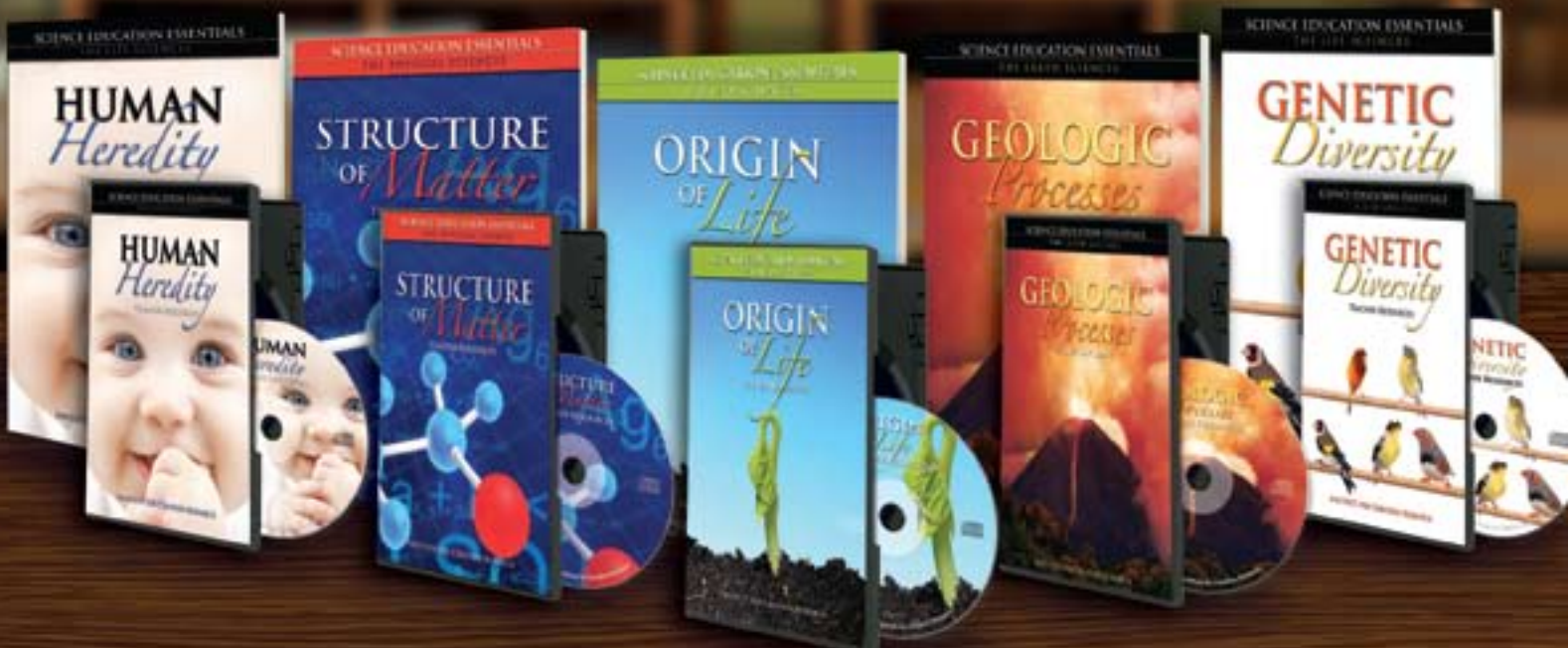
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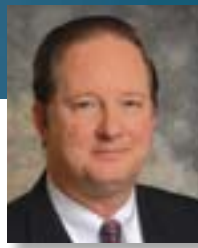
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A Mission of Praise and Proclamation

Now celebrating our 40th year of ministry, the Institute for Creation Research is grateful to God for meeting our material needs to keep this ministry going, but also for strengthening us with His power to fulfill His purpose in communicating His truth.

1 Chronicles 16:23-25 reminds me of our mission of praise, gratitude, and proclamation:

Sing to the LORD, all the earth; proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples. For the LORD is great and greatly to be praised; He is also to be feared above all gods.

ICR was privileged to have Dr. R. Albert Mohler, Jr., president of the Southern Baptist Theological Seminary, as our keynote speaker during our 40th anniversary banquet held in Dallas on October 7. More than 400 attended this celebration of God's faithfulness to the ministry that Dr. Henry Morris launched in 1970. A special video tribute included remarks from special friends of ICR, including Ken Ham, founder of Answers in Genesis, whose history with ICR goes back many, many years. Thanks to all who prayed for us and attended, and for those who blessed us with a 40th anniversary gift. It's still not too late to send a donation in honor of our 40th year in ministry. And each donation marked "40th Anniversary" will be recognized with a special gift from ICR. Thank you for your part in these four decades of honoring our Creator.

Events Director Chas Morse reports that this fall is once again a busy time for ICR speak-

ers, who are traveling throughout the United States teaching at seminars and conferences, to church pastors, to Christian school teachers, to homeschool families, and to folks like you and me who desire to dig deeper into truth about science and the Bible. Pray for Chas and his staff as they organize numerous events each month and make plans for ICR years in advance. And if you would like to have an ICR speaker in your area, give Chas a call at 800.337.0375 or visit icr.org/events for more information.

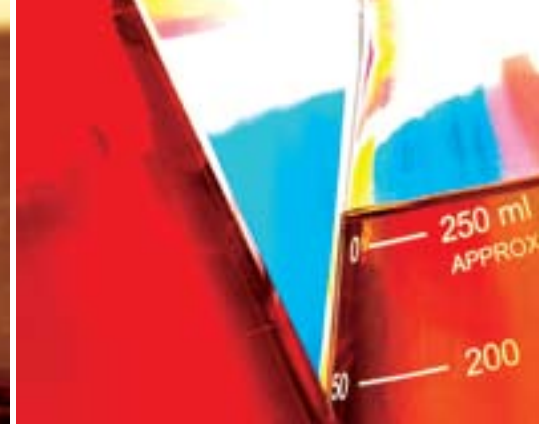
One of the important features of our *Acts & Facts* lineup is the monthly column by Dr. Randy Guliuzza, ICR's National Representative. If you've ever heard Dr. Guliuzza speak to an audience about creation science, you'll know that he has a special gift in talking about science in a down-to-earth manner that everyone can understand. Our current column called "Clearly Seen" is designed to provide Dr. Guliuzza with a platform to teach the basic tenets of scientific understanding with an eye toward apologetics—allowing you to gain practical insights on how to talk to others about science from a logical, evidence-based, and, most importantly, a biblical perspective.

November and December each year are significant months for ICR as we express our gratitude to our readers who prayerfully support the ongoing needs of this ministry. God has been faithful to ICR for 40 years and we anticipate His blessing through you once again this holiday season. Thank you for partnering with us in this vital work on behalf of our Lord and Creator, Jesus Christ.

Lawrence E. Ford
EXECUTIVE EDITOR

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Biology and the Bible



HENRY M. MORRIS, P.H.D.

Biology, a word derived from two Greek words, *bios* (“life”) and *logos* (“word”), is “the study of life.” The Bible is the written Word of God, according to its own claims and an abundance of evidence.

The Bible encourages—in fact, commands—the study of biology and all other factual science. The very first divine commandment given to man was: “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Genesis 1:28).

This “dominion mandate,” as it has been called, is in effect a command to “do science,” for Adam and his descendants could only “subdue” the earth and “have dominion” over all its living creatures by learning their nature and functions. This clearly implies the establishment of a “science” of biology, so that mankind could properly care for and utilize the world’s resources of animal and plant life as created by God.

There is thus no conflict at all between the Bible and biological *science*. But “evolutionary biology” is another matter. It is a philosophy, not science, an attempt to explain the

origin and developmental history of all forms of life on a strictly naturalistic basis, without the intervention of special creation.

The Bible is opposed to evolutionary biology in that sense. Ten times in its opening chapter it stresses that the various created forms of life were to reproduce only “after their kinds” (see Genesis 1:11, 12, 21, 24, 25). This restriction does not preclude “variation,” of course, since no two individuals of the same kind are ever exactly alike. Such “horizontal” recombinations, within the created kinds, are proper subjects of scientific study and so do not conflict with the Bible.

There are many fully credentialed professional biologists who are Christian creationists who have no problem with this biblical stipulation. The Institute for Creation Research, for example, has such professionals in the life sciences on its own staff, and there are hundreds more in other creationist organizations.

However, it is sadly true that *most* biologists and other life scientists are thoroughly committed to evolutionism. This is especially true of the biological “establishment.” One poll of the members of the National Academy of Sciences found that, although commitment to atheism was predominant among the leading scientists in all fields,

biologists were more so than others.

Biologists had the lowest rate of belief (5.5% in God, 7.1% in immortality), with physicists and astronomers slightly higher (7.5% in God, 7.5% in immortality).¹

In fact, probably most of this small minority who *do* believe in God are theistic evolutionists, not creationists.

However, it should be emphasized that this overwhelming commitment to evolutionism is not because of the scientific evidence, but rather because of antipathy to biblical Christianity. Even Charles Darwin became an evolutionist and agnostic because of his rejection of the biblical doctrine of divine punishment.²

Scientific evidence for biological evolution is very weak, at best. In all recorded history, there is no example of real evolution having occurred. The tremendous complexity of even the simplest forms of life is seemingly impossible to explain by evolution. Yet they believe it anyway. The genetic code which governs the reproduction process in all creatures is extremely complex, clearly implying intelligent design. Yet it is attributed to natural selection. Note the following statement.

The genetic code is the product of early natural selection, not simply random,

say scientists in Britain. Their analysis has shown it to be the best of more than a billion billion possible codes....Roughly 10²⁰ genetic codes are possible, but the one nature actually uses was adopted as the standard more than 3.5 billion years ago.³

However, instead of coming to the obvious conclusion that an intelligent agent was responsible, it is simply assumed that it happened naturally.

...it is extremely unlikely that such an efficient code arose by chance—natural selection must have played a role.⁴

Natural selection thus takes the place of God, not only in the origin of species, but even in the origin of the remarkable code which governs life, so they say.

However, a number of evolutionary biologists have recognized the absurdity of relying on *natural* selection alone to accomplish such marvelous feats. Two very prominent evolutionists said it this way:

Major questions posed by zoologists cannot be answered from inside the neo-Darwinian straitjacket. Such questions include, for example: “How do new structures arise in evolution?” “Why, given so much environmental change, is stasis so prevalent in evolution as seen in the fossil record?” “How did one group of organisms or set of molecules evolve from another?”⁵

These are the same unanswered questions that creationists have been posing to evolutionists for years. The obvious *true* answer is that of biblical creation.

This answer is not acceptable to evolutionists, of course, so they invent “just-so stories” or mysterious “order-out-of-chaos” scenarios.

Fanciful abstractions have been invented by the neo-Darwinists, many of whom are scientists who, beginning as engineers, physicists, and mathematicians, found biology “easy.”⁶

The coauthors of the book cited above, while vigorously opposing the neo-Darwinian concept of gradual evolution by random mutation and natural selection, are not endorsing the “punctuated equilibrium” hypothesis of Gould and others, and certainly not creationism. Rather, they think the answers lie in *Gaia*, the ancient pagan idea that the earth is a giant

organism itself—Mother Earth, as it were.

Richard Dawkins is the best-known neo-Darwinist in England, with Edward O. Wilson (of Harvard) probably filling that role in America. A reviewer of one of Wilson’s books noted that he “alludes in several passages to the problem of complexity as the greatest challenge facing all science.”⁷

His co-Darwinian, Dawkins, thinks it can all be solved somehow in terms of computer simulations and his “blind watchmaker.” However, in trying to explain the human brain by natural selection, Wilson seems to have come to an impasse.

Evolution of the brain occurred over the three million years between our simian ancestors and the advent of *Homo sapiens* about a million years ago. The strangest feature of the process is that the capacity of the brain should far exceed the needs of mere survival. A further curiosity is that, once the brain was fully formed, the enormous differentiation of cultures occupied mere millennia, while only the twinkling of an evolutionary eye separates us from the earliest records of any civilization.⁸

Of course, none of this is strange or curious if one is willing to accept the biblical record of the origin of the human brain and the origin of civilization.

Instead of such a simple solution as primeval divine creation, however, evolutionary biologists argue violently among themselves about the relative merits of neo-Darwinism, punctuated equilibrium, and *Gaia* in explaining man. Stephen Jay Gould of Harvard (advocate of punctuated equilibrium) had a widely publicized debate with evolutionary anthropologist/linguist Steven Pinker. The comments by science writer Brookes are fascinating and relevant.

Gould is an inevitable by-product of an age-old controversy which most scientists now acknowledge to be simplistic and well past its sell-by-date. It has no apparent function other than intellectual one-upmanship. It is precisely because there is so little evidence for either of their views that they can get away with so much speculation and disagreement.⁹

This particular debate was about evolutionary psychology, but the same comments could apply to evolutionary biology. Neither

side can offer any observational evidence.

The punctuatonists find their main evidence in the ubiquitous evolutionary gaps in the fossil record. In spite of these gaps, the fossil record is usually presented as evidence that evolution *has* occurred in the past, even though we cannot see it in either the field or lab in the present.

But the fossils don’t really provide any solid evolutionary evidence either, whether for gradualism or punctuatonism.

Fossil discoveries can muddle our attempts to construct simple evolutionary trees—fossils from key periods are often not intermediates, but rather hodgepodes of defining features of many different groups....Generally, it seems that major groups are not assembled in a simple linear or progressive manner—new features are often “cut and pasted”—on different groups at different times.¹⁰

Not only are there no transitional series of fossils among the billions of known fossils in the rocks, but also there are no unequivocal evolutionary sequences.

This poses a “chicken and egg” problem for paleontologists: If independent evolution of key characters is common, how is phylogeny to be recognized?¹¹

The real bottom line of the entire question of biological origins is that the biblical record fits all the real scientific facts, and evolution does not. ●

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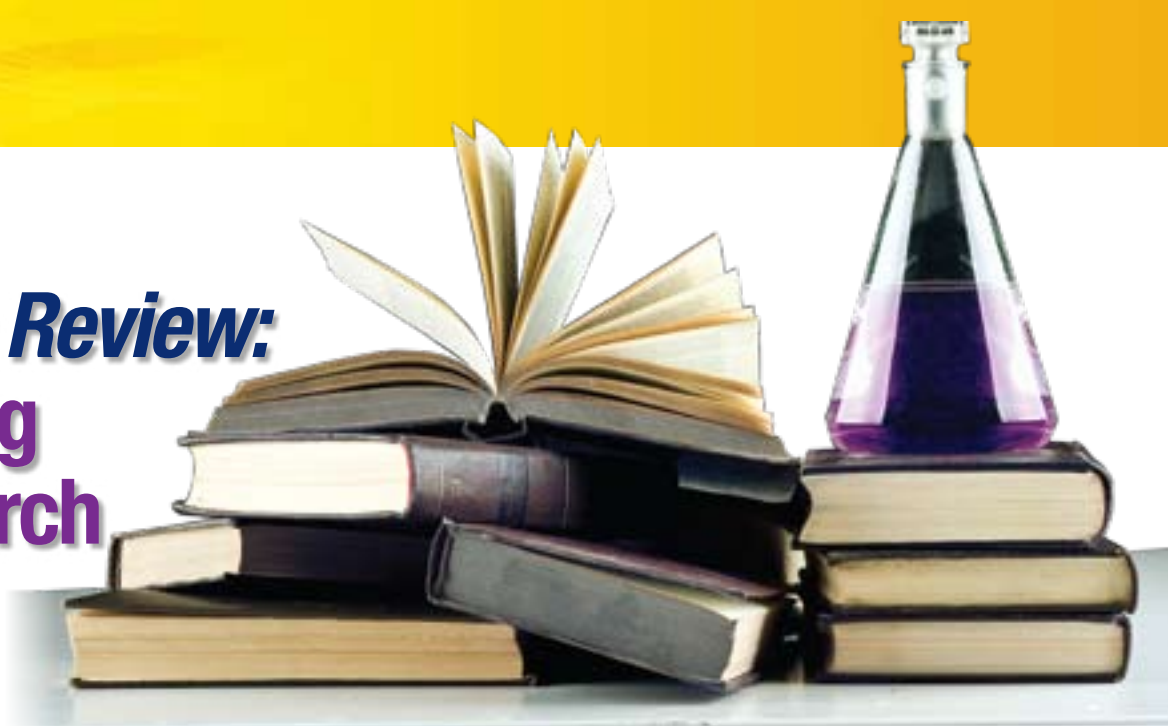
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Adapted from Dr. Morris’ article “The Bible and/or Biology” in the June 1999 edition of *Acts & Facts*.

Dr. Morris (1918-2006) was Founder of the Institute for Creation Research.



Literature Review: Simplifying the Research Process



NATHANIEL T. JEANSON, PH.D.

The ICR life sciences research team is currently conducting a review of the scientific literature to answer the five major origins biology research questions we have identified.¹⁻⁵ This literature review is designed to help refine the questions and provide more direction for pursuing our research in these areas.

Each of the questions we have identified is substantial; none can be answered or addressed in a single set of experiments. For example, finding and generating the molecular data that would comprehensively refute the evolutionary tree of life (research question one) is not possible given current technology. A comprehensive answer would require obtaining the DNA sequence of most, if not all, extant species on earth—clearly, an impractical task for our small research team. Hence, the primary purpose of the process of literature review is to break down the large questions we have identified into smaller, more manageable queries.

The first part of the process is identifying what has already been done experimentally to address the questions. The National Center for Biotechnology Information (NCBI) is the major repository of abstracts from the peer-reviewed literature in the life sciences. Step one in reviewing the published literature is a query of the NCBI PubMed database for the most recent relevant articles to our questions—for example, articles describing research on the evolutionary tree of life. Once recent primary research papers and review articles are found, extending the search is simply a matter of looking up all the citations in each of these articles, and then doing the same to those papers. This time-consuming process should eventually give us a good perspective on the history and latest findings in the field of interest.

Doing a literature search is complicated by additional technical hurdles. First, for a field like the tree of life, so much has been researched already that the body of literature relevant to this question is enormous. Second, not all research that is published is valid. Experiments usually push technology to its limits, and it is difficult for many researchers to

resist over-concluding their results. Hence, it is the task of the scientist reviewing the literature to sort out speculation from fact. Third, the paradigm in which the data are interpreted may be wrong. This is especially of concern in fields like the tree of life, in which universal common ancestry is assumed rather than tested. Recognizing this bias up front may eventually entail that we re-evaluate all the published data under a different paradigm that does not assume universal common ancestry. Together, these obstacles require that the process of literature review be critical and rigorous.

Once we have separated fact from speculation and have established a sure foundation of knowledge in a particular field of interest, step two of simplifying our questions is asking specific questions of this established foundation. For example, we might ask whether the reliable data that have been published depict discontinuity (as Genesis 1 might predict). It is possible that no research group has looked at their data from this perspective. If no publications answer this question, the observation immediately opens a potential research investigation. The next step would be generating a hypothesis to answer this question and designing experiments to test it.

In sum, following these steps in the literature review process should naturally lead us to very specific origins research questions—the answers to which should bring us closer to solving the larger questions we have identified. ●

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Dr. Jeanson is Research Associate and received his Ph.D. in Cell and Developmental Biology from Harvard University.



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Every Nation Under Heaven

Using Scripture to Understand Scripture

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

Scoffers who attack God's Word are famous for proving how tough they are by bludgeoning a "straw man," a supposed biblical problem that has no real substance or validity. Rather than substantiating their accusations, this approach only shows reckless reading, or deliberate deception.¹

But in real-world apologetics, the scoffer's "straw man" is only *half* of the problem. The other half involves the trickier scenario of the well-intentioned (yet not so diligent) interpreter of Scripture.

This is a shoe we all wear at one time or another. The only preventive remedy to this kind of trouble is extremely careful research and analysis, and studying what the entire Bible says on a given topic.²

Consider the events reported in Acts 2:5-11, the miracle at Pentecost.

And there were dwelling at Jerusalem Jews, devout men, out of *every nation under heaven*. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (emphasis added)

Note especially the phrase "devout men, out of every nation under heaven." Although we expect skeptics to ridicule this historic miracle, even godly scholars sometimes stumble at the plain meaning of Luke's report.

Consider, for example, the attempted resolution of this

Scripture is the best—and only authoritative—guide to understanding Scripture.



puzzling situation by David O'Brien, a Christian who routinely (and commendably) proves his high view of Scripture:

How could people from every nation under heaven have been present in Jerusalem on the day of Pentecost (Acts 2:5)? The text itself tells us where the visitors to Jerusalem had come from. Since they were described as God-fearing Jews, and since they were in Jerusalem for the festival of Pentecost, we know they were pilgrims there for religious reasons. They had come from those nations in the Mediterranean basin where Jews had been found since the dispersion of the [Jewish] nation had begun in 586 B.C. Were they joined by wild Celts from Ireland, ancestors of the Aztecs from Mexico, and the Incas from Peru? Were there representatives from the forefathers of the Iroquois nation and the Sioux? Not according to verses 8-11. Luke named representatives present on that first Christian Pentecost, and they didn't extend beyond the ones known to Jews of Ezra's day. If there were only people from the Mediterranean world, how could Luke say they were from every nation under heaven? He could say it by using hyperbole.³

What assumptions were made by O'Brien? And how do those assumptions drive his syllogistic outcome that Luke must have used literary "hyperbole" and must be read as if his phrase "under heaven" can only apply to a local (regional) context?

Some criticisms of O'Brien's analysis are minor. For



example, Nebuchadnezzar's deportation of Jews began before 600 B.C. (e.g., Daniel, Shadrach, Meshach, and Abednego, plus many others), with the remainder of the dispersion occurring in 586 B.C. Also, O'Brien ignores archaeological and linguistic ethnology data.⁴

Other *interpretive assumptions* by O'Brien are more serious. For example, Luke does not claim to list every nation that belongs to his phrase "every nation." Rather, Luke accurately quotes (or paraphrases) some sayings of the multitude, giving representative quotations (or paraphrases) of the crowd's reaction to the linguistic miracle. Luke does not claim to report literally *every saying* of everyone present. Even if Luke had done so, the individuals themselves could have erred by failing to list all of the "nations" whose languages were miraculously spoken then. (The crowd was not inerrant.)

But this leads to a much more important question: How do we understand the word "nation" in this context? We have a choice. Do we look to Scripture as the first and final authority for understanding the words of Scripture? Or do we "add to the Word" by taking extra-biblical notions and imposing them onto the meaning of biblical words, as if extra-biblical definitions are authoritative?

To recognize God's inerrant truth, which always stands up to close scrutiny, it is first needful to carefully read what the biblical text actually says. However, this includes carefully reading in contextual comparison what the Bible itself says *elsewhere*.

Why? Because Scripture is the best—and only authoritative—guide to understanding Scripture. The message and meaning of Scripture are interwoven as one seamless cloth, logically and literarily speaking.

Consider our modern word "Germany," which has had a variety of meanings over the centuries. The boundaries of Germany have changed, repeatedly, especially where it borders France and Denmark. For about a half-century, it was split into East and West Germany. So what does the word "Germany" mean? Its meaning is established by the intent of the speaker (or author) who uses it. The author's intent is what counts, if one wants the author's meaning.

Now consider the biblical word "nation." When God directed Luke to use this word, what did Luke (and God) mean by "nation" in that context? Although the confused crowd's reaction may give a clue, the reacting crowd is *not* the authority for reliably discovering what Luke (and God) meant by "nation." How, then, can we learn its meaning?

Simple—we go to Genesis. Isn't it amazing how every major doctrine in the Bible, and every theological question, has a root in Genesis? The puzzle of Pentecost is no exception. Pentecost is a redemptive sequel to the Tower of Babel incident. The confusion of languages at Babel

is inerrantly summarized in Genesis 11. And the ethnic results of that language-driven dispersion of peoples is inerrantly summarized in Genesis 10 (the "Table of Nations"):

These are the families of the sons of Noah, after their generations, in their *nations*: and by these were the *nations* divided in the earth after the flood. (Genesis 10:32, emphasis added)

Every major doctrine in the Bible, and every theological question, has a root in Genesis.

When translated into Greek, the Hebrew word for nations (*goyim*) is rendered as a plural form of the noun *ethnos* (as the Greek Septuagint translation of Genesis 10:32 shows). So, the Greek equivalent of what

Genesis 10 calls a "nation" is *ethnos*. When Luke refers to "every nation under heaven" in Acts 2:5, he uses a form of *ethnos*.

Thus, using Scripture to understand Scripture, we have Genesis 10:32 informing our understanding of what "nation" means in Acts 2:5. The word, as used by Luke, is not like our political jurisdiction-defined word (as in "United Nations"). Rather, in Scripture the word is an *ethnic* term; it points to the historic division of Noah's descendants, driven by language and ultimately manifested in "ethnic" people groups, of which Genesis 10 indicates about 70.⁵ Consequently, there is no reason, logically or historically, to prevent descendants of those 70 people groups from having been present, by divine appointment, on that Pentecost.

Likewise, there is no reason to reduce the miracle at Pentecost to an ethnically limited (or regional) event, as though it had to be restricted by Luke's finite knowledge or observations of who was or was not present. Without any supposed need for "hyperbolic" exaggeration, God's providence would have ensured that the pilgrims then present included at least one descendant from all 70 nations, as the biblical word "nation" was already defined by Genesis' Table of Nations.⁶

In sum, to change the Bible's own definition of "nations" is to erect a "straw man" interpretation of that word that is mismatched to Luke's report.

This short analysis of the Pentecostal event is not intended to suggest that there is *never* a literary usage of hyperbole (context-defined exaggeration for emphasis) in Scripture.⁷ Rather, the main point here is that even believers sometimes rush too quickly to stretch or alter the meaning of the text to resolve a so-called "problem passage"—when a better solution is to diligently and completely search the Scripture's own solution to the question. ●

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Similar Features Demonstrate Common Design

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

There are two equally valid explanations for why some things share similar features. They may be part of a group, like motorcycles, “related” by commonly designed attributes. Or, like brothers, they may be related by common ancestry. After setting this premise, you can ask someone, “Do you know that evolutionists refuse to even look at evidence for common design, regardless of its scientific merits, because (as an eminent Harvard evolutionist asserted) they ‘cannot let a divine foot in the door?’”¹

Some people will be surprised by the deliberate unscientific practices of evolutionists—which opens the door to the next question: “Have you ever heard why similar features are better explained by common design than common ancestry?”

Recognizing “Purpose” Opens Minds

The answer may liberate their minds to see more clearly what actually happens in nature. “Purpose” is the key word to expose how evolutionary philosophy first constrains, then distorts normal thinking. Evolutionists are adamant that the purpose of, say, a bat’s wings *cannot* be known. Be assured that they do see—actually quite clearly, according to Romans 1:20—the purpose of things in nature. But admitting purpose would imply intent, whose source has only been observed from intelligence. Thus, a tenet of atheistic evolutionary faith—rather than scientific evidence—forces evolutionists to willfully suppress the normal conclusions about purpose.

For evolutionists, bats just happen to have structures that just happen to “function” for flight—thinking that lacks coherence in any

other realm. So it is now understandable why, for even extensive phenomena, the confined evolutionist’s mind can entertain only one explanation and then shuts down. As evolutionary authority Stephen Gould pronounced, “Why should a rat run, a bat fly, a porpoise swim, and I type this essay with structures built of the same bones unless we all inherited them from a common ancestor?”²

Gould may refuse to recognize purpose, but most people will not. Help them to consider a vital, overarching purpose the Lord gave to all creatures—declared after *both* creation and the Flood (Genesis 1:20, 22, 28; 8:17; 9:1, 7)—which was to *fill the earth*. So Gould’s question has at least another explanation. It is not the bones, per se, but the distinctive shapes, control, and arrangements of the appendages—united with all of their other internal variability—that enable them to occupy environments.

A person must be willing to embrace three *radical departures* from evolutionary thinking.

- Stop looking to the extrinsic environment coupled to natural selection to explain the origin and primary source of adaptive capability, and start looking to the *built in* diversifying reproductive power of organisms. Environments do not select organisms for habitation. Rather, organisms occupy environments when *they* generate traits that fit.
- Drop the evolutionarily-tainted belief

that answers to what causes adaptive change can be reduced to one or several components (e.g., DNA) of organisms—a fallacy basic to assertions of bit-by-bit origins from individual parts—and begin treating the *entire organism* as the minimum component necessary to reproduce, adapt, and fill environments.

- Embrace the *search for purpose* as a guide for biological research to encourage the broadest array of questions and testing of all possible explanations.

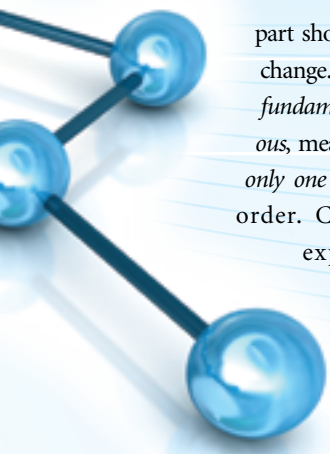
Changed thinking allows people to see nature as it really operates. One benefit is the liberty to treat Gould’s question fairly and consider all possible explanations.

A Better Explanation for Similar Features

It is better to approach design based on the biblical biological facts presented in Genesis 1:11-30—that the reproductive and adaptive capacity or “seed” of an organism *was always programmed* “in itself” to reproduce “after its kind” so that the organism could be “fruitful [divide/branch into diverse progeny] and multiply” to deliberately pioneer or “fill” environments of “the earth.” This whole-organism based approach is far more scientifically accurate.

Any explanation must explain these observations: diversity within, and similar features between, kinds of organisms; and stasis, meaning a fossil and its living counter-





part show remarkably little change.³ Biological life is *fundamentally discontinuous*, meaning organisms fit *only one* phylum, class, and order. Common descent explanations generally clash with these observations.

However, the premise that structures in many life forms are manufactured for similar purposes but applied in different environments is very plausible. Electric motors powering a toy train or subway operate by the same principles and may have similar parts made from the same materials. But it is the *specification that regulates manufacturing* of unique shapes and arrangements that allows them to fit specific applications.

So, knowing that organisms, per their kind, must generate traits to thrive on the same planet but occupy diverse niches, several biological predictions would be:

1. Similar features could be based on similar design to fulfill similar purposes.
2. Body forms are tied directly to embryonic development.
3. Developmental pathways, therefore, would have some similarities.
4. Some major similarity in genes for regulating development and proteins would be found in many organisms.
5. Extreme multi-step specified regulation over thousands of details is of utmost importance to produce unique organisms that yet may have similar overall plans.
6. Thus, multiple layers of hierarchical information and machinery exist.
7. For any kind of organism, internal abilities to reproduce diverse offspring will not be explained in the cellular machinery, nor solely in genetics, nor fully encompassed in information of developmental paths, but found as a unit that cannot be reduced lower than the organism itself.

This is what is found. Organisms are programmed to adapt to fill environmental

niches. Genetics and developmental pathways help control embryonic development of similarity in form from flies to dinosaurs. But flies are flies because of uniquely specified developmental controls. This information is previously encoded in the entire organism—not just the genes—to control embryonic development. Reproduction transmits the entire system to the next generation.

Learning a Short Example

Prediction five is important and illustrates how to treat similar genetic sequences. Complex regulatory networks control cells during embryologic development and thereafter. Networks are intracellular logic paths. Say, an organism needs a protein coded by a gene. Management of genes may be controlled by other DNA called a “promoter.” Control of the promoter is achieved by other products (either DNA or proteins) called “regulators” that can activate *or* suppress promoters. Often, multiple regulators control promoters, and they may control each other via internal logic strategies like “AND gates” or “OR gates,” which may respond to concentrations of regulators or protein products. Regulators are activated by “signals” usually sensed by the cell membrane.

Clearly, networks yield abundant combinations with extensive results: from proteins to forming totally different cell types. Broader regulations direct the shapes of diverse organisms from larger (often similar) portions of DNA. And similar networks exist in humans to bacteria. How do evolutionists say they originated?

Network expert Dr. Uri Alon brings enlightenment: “Did network motifs such as FFLs [feedforward loops] evolve in a similar way, in that an ancestral FFL duplicated and gave rise to the present FFLs? In most cases, it seems that the answer is no.” That is because, though protein sequences may be similar, “the sequence of the regulators is sometimes so different that they are classed into completely different transcription factor families.” So, how is network similarity explained? “It therefore seems that, in many cases, evolution has converged independently on the same regulation circuit.”⁴

So, Gould insists that similar arm bones are explained *only* by common ancestry, but

Alon insists that similarities in regulatory networks are *not* due to common ancestry—but “evolution” repeatedly chanced upon it.

It is ironic that Darwin mocked the creationist view (which science may just establish) “that it has pleased the Creator to construct all the animals and plants in each great class on a uniform plan” as “not a scientific explanation,”⁵ while his disciples struggle to explain similar features in terms of common ancestry...or not.

Pulling It All Together

People are well able to discern the purpose of a bat’s wing, so emphasizing the similar purpose of various organisms’ similar features is a natural pushback to evolutionism’s implicit atheism. Organisms interacting with environmental properties on the same planet would be expected to share similar features. Research has shown elements in developmental pathways and genetics common to many creatures forming similar structures, yet under an exquisite control that directs them into the applications for each unique kind of creature. These same programs allow remarkable adaptability of most of those structures.

These facts will point people to see how life really operates. Expose evolution’s substitute god, natural selection, by showing that “nature” never “selects” or “acts on” organisms, but rather *creatures occupy environments* when the population’s inherent adaptability generates traits that fit assorted niches. This *innate* ability is programmed into the entire creature, right from the original creation, enabling it to satisfy the Lord’s purpose for His creatures to fill the earth. ●

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A NEW CREATIONIST COSMOLOGY:

IN NO TIME AT ALL

PART 1

LARRY VARDIMAN, PH.D., & D. RUSSELL HUMPHREYS, PH.D.

Introduction

One of the issues that concern many people who wish to adopt young-earth creationism as a valid view of earth history is the question of how stars can be seen many millions of light years away if only a few thousand years have passed since they were created. Dr. Russell Humphreys, a previous researcher at ICR, spent years working on this problem and has developed a creationist cosmology that seems to resolve this question.

On the fourth day of creation, how long did it take God to make the stars and bring their light to earth? No time at all, according to clocks here on earth. That is what Humphreys concludes from his new creationist cosmology

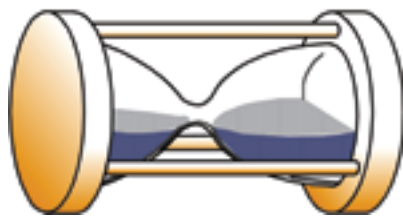


Figure 1. Time stops when all physical processes stop.

research. The cosmology presented in his 1994 book, *Starlight and Time*,¹ had the light getting to earth in a finite amount of time, not instantaneously. The general features of that cosmology—a universe centered upon our galaxy, expansion of space, and gravitational time dilation—still appear to be correct. But Humphreys was never fully satisfied with its details because a) the solution did not provide enough time dilation for nearby stars and galaxies, and b) it was based on a *metric*—a solution of Einstein’s gravity equations—that was too complex to analyze fully.

A referee for a subsequent relativity paper Humphreys wrote insisted that he derive a new metric to support the paper’s conclusions. After several months of mathematical work,

Humphreys found the solution and the *Journal of Creation* published

his results.² The article’s appendix contains the new metric and derivation. In a series of *Acts*

& *Facts* articles, we will describe qualitatively the implications of this new metric and how it explains the cosmology of the creation events.

Time Stands Still

The new metric is not complicated, compared to many modern ones. Because it is simple and yet rigorous, it shows a feature of gravitational time dilation that nobody had noticed before. The feature was implicit in many previous metrics, but it had been obscured by the effects of motion. Humphreys calls this feature of time dilation *achronicity*, or “timelessness.” It causes clocks and all physical processes—hence, time itself—to be completely stopped in a region that could be very large. This is in contrast to the time dilation around a black hole, in which time is completely stopped only at a certain exact distance from its center, at the “event horizon.”³ In his 2008 article, Humphreys showed how this new metric led straightforwardly to achronicity. In the last five pages of the paper, he applied the time dilation achronicity to develop a new creationist cosmology.

Space Is Like a Scroll

The first step in understanding this new cosmology is to recognize that space is not empty. Both science and Scripture strongly imply that space is a solid *material* that we cannot see or feel, though quantum field theory suggests it is extremely dense.¹ We move freely through it and it moves freely through us.⁴ See Scriptures

HOW LONG DID IT TAKE GOD TO MAKE THE STARS
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ALL, ACCORDING TO CLOCKS HERE ON EARTH.

like Isaiah 40:22: “[God] stretches out the heavens like a [tent] curtain” (NASB), and 16 other similar verses.⁵ These verses invite us to compare the material of space to a stretchable fabric under tension,⁶ like that in a trampoline.

Next, think about the space we live in. It appears to have only three dimensions, or directions—length, width, and height. Lay a piece of typing paper flat on a table. It is 8.5 inches wide by 11 inches long, but it is only 0.003 inches thick. It does not occupy much of the height direction at all. Now roll up the paper like a scroll. You used the third dimension, height, in the air above the table to roll it up, and the thinness of the paper allowed you to do so. So if an object is thin in one of its dimensions, you can roll it up. But here is an amazing thing—Scripture says the same thing about the heavens:

And the heavens shall be rolled up like a scroll. (Isaiah 34:4, NKJV)

The context here is the “host of heaven,” which includes the stars, and “the heavens.”



Figure 2. Rolling up the heavens like a scroll. Galaxy image: M81, Spitzer Space Telescope.

This is the space that contains the stars. Here again, God depicts the heavens as a material that He can manipulate. In the three directions we can see, the heavens are very thick. Yet God says He will roll them up like a scroll.⁷ That implies that the heavens are thin *in a fourth direction that we cannot see*. Moreover, there must be more room in that fourth direction that allows the rolling up to occur. The future tense of this verse implies that the heavens are not in a rolled-up condition at present. In the fourth dimension that we cannot perceive, space is

flat, like an unrolled scroll or cloak.⁸ The three dimensions we can see would exist as a thin sheet within a larger four-dimensional space, which some physicists call “hyperspace.”⁹ As Humphreys pointed out in *Starlight and Time*,¹⁰ the extra dimension makes sense of the equations of Einstein’s general theory of relativity by giving room in which the “spacetime continuum” can be bent.¹¹

The Analogy of the Trampoline

So, if the heavens are thin in one dimension, and like a stretchable fabric under tension, we can compare them to the fabric in a trampoline. Put a heavy ring inside the circular frame on the trampoline. Notice that the weight of the ring makes a dent in the fabric of the trampoline, as in Figure 3. In just the same way (but with more dimensions), Einstein’s gravity equations say the presence of a mass bends the fabric of space.¹² For dents that are not very deep, this picture also fits Newton’s gravity equations.¹³

The *slope* of the fabric is proportional to gravitational force. If we put a marble on the sloped part, it will roll inward toward the ring.



Figure 3. Heavy ring (red) inside the orange circular frame indents the fabric of a trampoline.

Notice that if we put the marble inside the ring, it sits in a flat region and does not try to roll anywhere. This corresponds to the fact that in both Newton’s and Einstein’s gravity equations, the gravitational force is zero inside an

BOTH SCIENCE AND SCRIPTURE STRONGLY IMPLY THAT SPACE IS A SOLID MATERIAL THAT WE CANNOT SEE OR FEEL, THOUGH QUANTUM FIELD THEORY SUGGESTS IT IS EXTREMELY DENSE.

empty hollow sphere.

The *depth* of the dent at any given point is proportional to the gravitational energy¹⁴ at that point. Inside the ring, all points are at the same depth below where they would be if we had not put the ring on the trampoline. This corresponds to the fact that in both Newton’s and Einstein’s equations, particles inside a hollow sphere of mass have a lower¹⁵ gravitational energy than they would if the hollow sphere did not exist.

The First Day of Creation

Now that we have the trampoline analogy in place, we are ready to understand some of the gravitational implications of creation. Recall that Genesis 1:2 mentions water:

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (KJV)

Notice “the deep.” Its mass was on the order of twenty times that of all the galaxies within the viewing range of the Hubble space telescope.¹⁴ This was probably ordinary liquid H₂O and would have been in the shape of a ball a few light years in diameter. If Newton’s gravitational constant *G* had the same value then as now (not necessarily true), all of the water would be well within the event horizon of a black hole.

Now, replace the ring on our trampoline with a heavy metal ball to represent “the deep.” The ball would make a large dent in the fabric. The slope of the fabric around the ball is steep, meaning gravity would be strong around “the deep.” Conditions would be complicated, and probably beyond our present understanding of physics. But, we can say that almost certainly



Figure 4. Heavy metal ball representing “the deep.”

time dilation was taking place. One ordinary-length day of time passed during which time the ball would have contracted due to gravity. But, the speed of light would limit its contraction to a few percent of the overall diameter.¹⁶

The Beginning of the Second Day of Creation

At the center of “the deep,” God marked off a relatively small spherical region of water. He marked it off with a thin region of space (empty to our perceptions, but really a material) that He called “the firmament,” or in other translations “the expanse” (Genesis 1:7). The Hebrew word *raqia* suggests something solid

IN THE THREE DIRECTIONS WE CAN SEE, THE HEAVENS ARE VERY THICK. YET GOD SAYS HE WILL ROLL THEM UP LIKE A SCROLL.

that was spread out, such as the bronze hammered thin and spread over the altar of sacrifice (Numbers 16:38). The *raqia* is understood to consist of the same dense, intangible, and invisible material that was mentioned above, the fabric of space. Above the *raqia* were the rest of the waters of the deep. Above the waters was more empty space (empty to our perception, but again a material) extending out many billions of light years.¹⁶

Then, God began spreading out, or expanding, the *raqia*, hence giving the word its connection with “spreading out.” Somehow, God carried the waters above the firmament

outward above the *raqia*. As the spreading out continued, the waters above the expanse would have become thinner, eventually breaking up into large and small drops of water. Then the drops would begin freezing from the outside inward. So, eventually the waters above the firmament would become a relatively thin region, shaped like a spherical shell, of ice particles.¹⁷

More to Come

We are now ready to describe the most interesting events that permit light to get from the stars to earth in only a few thousand years. Humphreys suggests that an expansion occurred, adjusting the critical potential and conditions inside and outside the mass on our imaginary trampoline. Hence, a region of timelessness would have expanded outward from earth through space, allowing physical processes and events in the outer reaches of our cosmos to proceed while clocks on earth stood still.

This cliffhanger of a story will be completed in future articles. They will address the events of the remaining days of creation and following. The timeless zone, gravity, and the speed of light interact to allow light to reach earth in a “short” period of time. ●

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- Ibid, 66. See 2 Samuel 22:10; Job 9:8, 26:7, 37:18; Psalm 18:9, 104:2, 144:5; Isaiah 42:5, 44:24, 45:12, 48:13, 51:13; Jeremiah

10:12, 51:5; Ezekiel 1:22; Zechariah 12:1. Many of these verses compare the heavens to a fabric.

- Isaiah 54:2, NASB, describes the expansion of a Middle Eastern tent: “Enlarge the place of your tent; stretch out the curtains of your dwellings, spare not; lengthen your cords and strengthen your pegs.”
- An intelligent creationist friend, wishing to avoid the implications of this verse, once told Humphreys it was “only a figure of speech,” trying to imply the verse is devoid of physical meaning. But note *what kind* of figure of speech it is—a simile, which explains a poorly-known *but* real thing by comparing it to a well-known thing. This means that the heavens will be rolled up physically, not figuratively, in a way similar to the rolling up of a scroll.
- Hebrews 1:12, NASB: “And like a mantle You will roll them [the heavens] up.”
- Kaku, M. 1994. *Hyperspace*. New York: Oxford University Press. Because of the scriptural clues, hyperspace may be something real, not a mathematical convenience, consisting of only four spatial dimensions instead of 10 or 22.
- Humphreys, *Starlight and Time*, 93.
- According to relativity theory, time is yet another dimension, but it is different from the space dimensions.
- Technical note: Actually for relativity, *spacetime*. It is suggested that the fabric of spacetime is *accelerating* in this fourth spatial direction. It is probably not a linear acceleration in the fourth direction, but rather a centrifugal acceleration, with the fabric of space moving rapidly in the time-ward direction and curving “upward” in the fourth spatial direction. The inertial mass of the fabric itself would be balanced at every point by the force causing the acceleration. That means that without additional mass, the fabric would be flat in the three spatial directions. Only additional inertial mass at a point would make a dent in the fabric. With this simple picture, one can derive Einstein’s gravitational field equations. It explains several longstanding puzzles: 1) Why inertial and gravitational mass are equal; and 2) how the fabric of spacetime could be very dense (as quantum field theory demands) without producing gravitational curvature (as required by astronomical observations).
- Technical note: It works out that Newton’s gravitational constant is $G = 4\pi g^2/\tau$, where g is the acceleration in the fourth spatial direction and τ is the tension in the fabric. Both of those quantities would be very large.
- Technical note: More precisely, gravitational *potential*, the gravitational potential energy per unit mass. The potential would be g times the deflection in the fourth direction relative to the position the fabric would have with no mass added. The potential is a negative number, and its physical units are velocity squared. This correctly suggests that when gravitational potential becomes on the order of minus the speed of light squared, interesting things might happen.
- Technical note: Lower, because gravitational (potential) energy is *negative*. It gets more negative as the dent gets deeper. To put it another way, it takes positive energy to lift an object up out of the dent.
- It is not clear how the outmost region of space terminates. It could have a very large radius of curvature and close upon itself, for example, thus having no termination.
- Some of the “particles” could be the size of planets, in which case their interiors could contain liquid water even after the billions of years hypothesized by evolutionists. Whether large or small, the particles could be in orbits, of various planes and directions, centered upon the center of mass of the cosmos.

Dr. Vardiman is Senior Research Scientist, Astro/Geophysics, and Dr. Humphreys is Retired Associate Professor of Physics.

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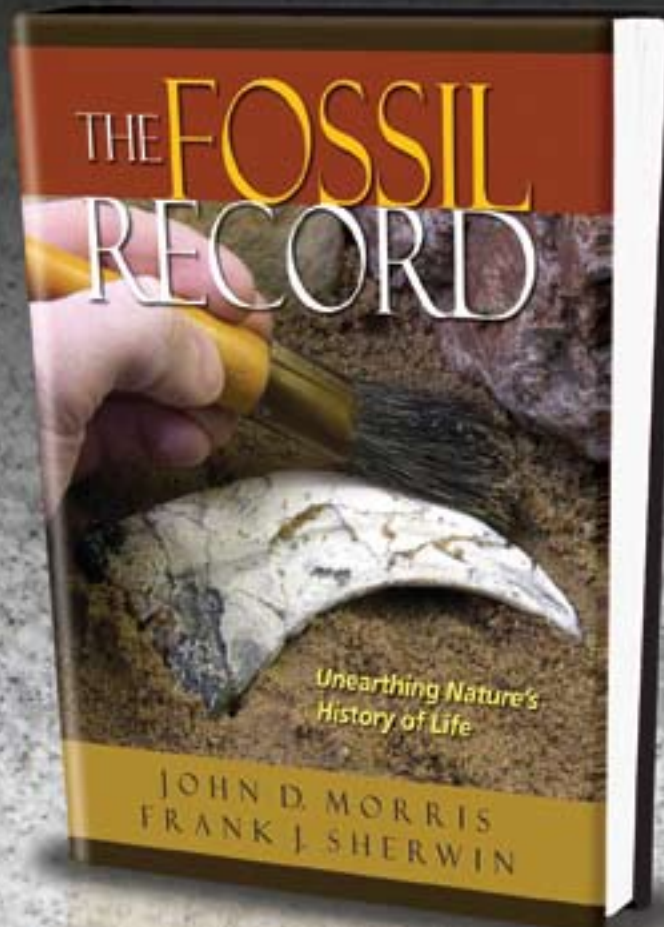


THE FOSSIL RECORD:

Unearthing Nature's History of Life

JOHN D. MORRIS, PH.D., AND FRANK SHERWIN, M.A.

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Reading the Fossil Record

J O H N D . M O R R I S , P H . D .

Earlier this year, ICR published a beautifully illustrated book entitled *The Fossil Record: Unearthing Nature's History of Life*, co-authored by ICR Senior Science Lecturer Frank Sherwin and myself. Although it is not intended to be a textbook on paleontology, the study of fossils, it does provide important supplemental information that helps in understanding their basic message. It consists of two sections—a layman's summary and an extensive appendix on supposed transitional fossils.

Both sections were written with Christian students in non-scientific majors in mind. We recognized that far too many Christian young people in high school and college leave the faith when they are confronted with an evolutionary interpretation of fossil evidence,

having often received little training at home or in church to counter it. We desired to help stem those losses and provide Christians with practical answers they could use. The book's main portion covers evolutionary claims that are likely to be discussed in entry level classes (where most of the damage is done), while the appendix gives more details that could be used for deeper study and in term papers. The goal is survival of Christian students in a hostile educational environment.

And make no mistake—mainstream American universities are hostile to Christian students. Many professors openly declare that their primary goal is forcing students to abandon theistic worldviews and adopt their own secularism. These losses are unnecessary, if the students only knew the facts about what the fossil record actually shows.

The Fossil Record doesn't just show how a full understanding of the fossils contradicts evolution; it specifically supports creation and the Flood. It documents the sudden appearance of basic types, not a slow development of one type from some other type through transitional fossils. Fossils exhibit stasis, not the change that evolution requires. The animals represented in the fossil record typically died in catastrophic conditions of rapid water movement, not in uniform conditions. Fossilization occurred through rapid burial. The case is strong for the creation/Flood scenario. Only

a willful commitment to naturalism would lead one to conclude evolution and uniformity instead.

In spite of this, a well-respected and well-funded group of scientists claiming to be Christians and Bible-believers have joined forces to teach that the Bible and evolution agree. Their view, which is essentially identical to the atheistic view, twists and shreds the Bible and is wholly improper for a Christian. I don't have the authority to question anyone's salvation, and am not doing so here, but isn't this how the Bible describes false teachers?

This group, the BioLogos Forum, recently published a statement on transitional fossils that cited the examples of *Tiktaalik*, turtles, mammal-like reptiles, and whales as proof that evolution has taken place.¹ Each of these subjects is extensively discussed in our book, and answers given. The authority cited for the article is BioLogos President Dr. Darrel Falk, a long-time biology professor at Point Loma University, the flagship Nazarene college in San Diego. His website identifies him as an active Sunday School teacher. I don't know him personally, but I have met students who are atheists today because of the evolution-based secularism being taught at Point Loma. Surely there is something more profitable a scientifically-minded Christian can do than to teach students why they should doubt and disbelieve Scripture.

It is not my intention to pick a fight with other Christians, but to ward off the blows thrown in our direction and help young Christians survive indoctrination by theistic evolutionists with their faith intact. I call on Christians with scientific influence to align themselves with Truth, not the error of evolution. ●

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



Research That Demonstrates Design and Unearths Flood Deposition

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

It is likely that anaerobic [oxygen-free] environments impose selective pressures that have led to the formation of cellulosomes; however, the nature of the evolutionary drivers that have resulted in the formation of these enzyme complexes is currently unclear.²

Not only is this formation “currently unclear,” evolution itself has been unclear for 150 years and will remain so, because it is powerless to explain the real world. Nevertheless, the authors confidently assumed that no Creator was involved, even though their report is rich with creation/design inferences.

Bacterial cellulosomes are stunning examples of highly elaborate naturally evolved nanomachines that could be used as a blueprint for the design, construction, and exploitation of tailor-made catalytic multiprotein complexes with precise functions.³

Meanwhile, at the other end of the size spectrum, geologists are baffled by rocks that evidently moved across continents—up to 3,000 miles.⁴ Wide swaths of the Himalayan foothills have zircon samples that suggest transport of material so extraordinary that it could not have happened through any of today’s commonly observed processes. But because secular scientists are locked into long-age thinking, they never consider mechanisms like those described in Genesis 6-9.

The geological evidence, however, clearly points to the power of moving water covering “great distances,” as well as “a high degree of sediment mixing and homogenization.”⁴ What is remarkable—and not unexpected—is that their explanations for such massive trans-

port could match the consequences of a global flood. Examples include clustering of continents close to the equator, deficiency of continental vegetation, and assembly of significant landform heights providing stream power for extensive river systems.

Speaking of a global flood, secular geologists recently admitted this planet was once covered with water...almost.

“We are talking about a time when, if you were looking at the Earth from space, you would hardly see any land mass at all,” [geologist Mike] Tice said. “It would have almost been an ocean world.”⁵

Creation science starts by taking God at His Word. It describes a worldwide flood that provides a framework to explain the extraordinary transport and mixing of sediments, which would have occurred when receding floodwaters drained from the continents into the freshly sculpted ocean basins. Creation also explains the overt design inference of ultra-tiny cellulosomes that would never appear through chance, time, and random genetic mistakes. ●

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Mr. Sherwin is Senior Science Lecturer.



Whether the evidence is large or small, related to the physical sciences or the life sciences, recent discoveries shout “creation.” A look at the submicroscopic world of an enzyme complex, as well as the “extraordinary” transport and mixing of sediments on a continental scale, should make this clear.

In the 2010 *Annual Review of Biochemistry*, two authors discussed cellulosomes, “one of nature’s most elaborate and highly efficient nanomachines,”¹ which in this context refers to a biological device measured in the millionths of a millimeter. Nanomachines accomplish many required biological functions.

For instance, cows and other rumen-containing creatures need an efficient way to break down plant cell walls. The rumen, the first region of the specially-designed stomach, contains symbiotic bacteria that secrete two “remarkably elaborate enzymes,” hemicellulose and cellulase, that break down these walls.¹ After making the enzymes, the bacteria then assemble them “into a large multienzyme complex” called a cellulosome. The authors briefly addressed how cellulosomes could have originated, and in doing so revealed a truth about evolutionary origins:

Extraordinary Mosasaur Fossil Reveals *Original* Soft Tissues

B R I A N T H O M A S , M . S .

Mosasaur fossils were 40-foot-long marine reptiles with fearsome teeth. Presumed to be extinct, they have been found as fossils on every continent. One unique mosasaur fossil has been housed at the Dinosaur Institute of the Natural History Museum of Los Angeles County for over 40 years. Scientists were able to study not only its bones, but remains of its skin, an eye, and other internal organs from original soft tissues that were preserved. Their study was recently published online in *PLoS ONE*, and its freely accessible images are spectacular.¹

The researchers analyzed purple residue where eyes were once housed in the mosasaur skull. Standard thinking would suggest that some purple mineral had filled in that area during the “80 million years” the fossil was buried in a Kansas chalk formation. But that wasn’t the case. Instead, the presence of microscopic pigment-filled structures called melanosomes, which reduce the scattering of light inside vertebrate eyes, verified that the residue “may represent remnants of the retina.”¹ This dark tissue is known to many anatomy students from eyeball dissections, but the idea that fossils have soft parts is known to very few.

This incredible evidence argues so strongly for a recent deposition of this fossil, and flies so squarely in the face of deep-time interpretations, that it is sure to be met with skepticism in the scientific community. Anticipating this, the authors considered whether the dark retinal melanosomes were actually bacteria. They concluded that bacteria would have grown on the *outside* of the whole fossil, not on the inside and not just in the eye. And the microscopic shapes exactly matched that



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of melanosomes—not bacteria.

Also found among the “exceptionally preserved soft tissue” were dark red patches in the chest cavity.¹ One of the patches was in the same area a dolphin’s heart would be located, and the other was in a likely spot for a liver. Is it possible that these two blood-rich organs did not completely decay? The investigators wanted to discover the chemical responsible for the red color, and the result was spectacular.

Using state-of-the-art equipment, they identified “hemoglobin decomposition products.”¹ Hemoglobin is a major chemical constituent of blood. Anyone who has accidentally left meat out of the refrigerator overnight knows that it decomposes quickly. After death, hemoglobin proteins always fall apart, even when sterilized and with no water, spontaneously converting into smaller, simpler molecules.

The authors did not address the glaring question of why there was dried blood residue in a fossil dated as millions of years old. The reason is simple—they have no idea why!

In addition to the amazingly rare retinal and still-red partly decomposed blood tissues, the researchers stated that “the most remarkable features of [this fossil] are the preservation

of skin structures from all parts of the body.”¹ They described in detail the different skin scale sizes and shapes present from head to tail.

So, considering the “wide range of soft tissue structures”¹ in this and other fossils of supposed antiquity, and considering that “all of the chemistry, and all of the molecular breakdown experiments that [scientists have] done don’t allow for this,”² it appears that a vast ages interpretation of this and similar fossils is in error.³

The persistence of retinal remains, blood residue, and skin scales only makes sense if the remains were deposited sometime in the near past. This fossil and the sedimentary rock that housed it point clearly to the recent and overwhelmingly powerful Flood of Noah. ●

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Mr. Thomas is Science Writer.



LETTERS TO THE EDITOR

My wife and I really appreciate the ministry that you are doing and trust the Lord will preserve and encourage you in this vital work. As well, we enjoy so much *Days of Praise*. I glean some wonderful thoughts and it so often refreshes my soul. Thank you in His Name.

— J.C., Canada

I've just finished the September issue of *Acts & Facts* and as usual, excellent. "Fighting the Dragon" could be very disturbing and disheartening, but for one thing. The Bible predicts most of what is happening in these days around the world. Then we know our redemption is drawing nigh. Use this gift in whatever fashion you choose. Continue in your message and God bless all the work you do.

— S.K.

I've had my first biology class last semester where I had to defend my faith and stand up for the creationist point of view. During that time I visited your website, searching for articles that would enrich my knowledge in the area. Your articles and resources are so helpful! I was so happy to find you provide *Acts & Facts* subscriptions for free. I quickly subscribed and always look forward to them coming in the mail! They have been a blessing, and I especially enjoyed this September 2010 issue, where I find resources for combating the evolutionist agenda in the college classroom.

— R.D.

Dear friends, we have no words to say how much your magazines have helped the people in Sri Lanka. They are kept in the library, where thousands have the opportunity to learn the truth. God bless your ministry.

— R.F., Sri Lanka

Just a quick note to let you know how pleased and encouraged I am with both the *Acts & Facts* publication and the daily email devotionals, *Days of Praise*. Our church staff has a weekly staff meeting and we have used Dr. Morris' DOP topic of the day several times throughout the past year. I have personally been a creationist supporter and love to read about how your organization is making strides in your scientific research. Thanks again for inspirational wisdom and clarity of Scripture...Dr. Morris has an incredible gift of writing and presenting Scripture.

— C.O.

Correction: An editorial oversight in the October 2010 Clearly Seen column inadvertently left out the words "Universal Common" in the title, which now should read "Similar Features Show Design, Not Universal Common Descent."

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

In Honor of DUANE GISH

Dr. Duane Gish, former Associate Director and Vice President of the Institute for Creation Research, will be celebrating his 90th birthday in February 2011. To help commemorate this occasion, his family will be assembling a "scrapbook" of tributes and testimonials to his life and ministry. If you would like to contribute to this effort, please consider these guidelines:

- Letters, pictures, memories, etc.
- Serious, humorous, or poignant stories are welcome
- Send any document that will fit in an 8.5" x 11" plastic sleeve
- You can mail or email your submission to
Randy Gish
9218 Brightleaf Place
Charlotte, NC 28269
drgish@earthlink.net
- Please submit by December 31, 2010

Thank you in advance for helping to make this a memorable occasion for Dr. Gish.



Dr. Duane Gish and ICR founder Dr. Henry Morris

GIVE THANKS

HENRY M. MORRIS IV

For 40 years the Institute for Creation Research has led the fight to defend the faith by uncovering and explaining God's matchless creation as expressed in His perfect Word. Many have partnered with us through the years by graciously sharing their resources to ensure our vital work continues, and for this we are deeply thankful.

Yet the battle continues to rage while the Lord tarries and we need your help to soldier on. Please prayerfully consider the following ways you can "give thanks unto the LORD" by supporting our Kingdom work to "make known his deeds among the people" (Psalm 105:1).

Cash Gifts—Without question, cash gifts are the lifeblood of our ministry. Various tax-saving financial vehicles can be tremendously beneficial, yet they will never replace cash as the most practical, versatile form of giving. Thankfully, our nation still acknowledges gifts to qualified charities, and all gifts to ICR are tax-deductible to the fullest extent allowed by law.

Stock Gifts—Avoid the tax burden on the sale of appreciated stocks, bonds, or mutual funds by gifting shares directly to ICR. Shares that have been held for at least one year can be given to ICR, providing not only a tax deduction

at their full current value, but also avoiding tax on any gains. Contact ICR for our brokerage account information and let us help you facilitate your gift.

Charitable Gift Annuities—For senior donors, rates on CGAs—usually 5 to 8 percent, depending on age—provide the absolute best return in an unstable market. But unlike other secure investments, these special annuities offer additional benefits of guaranteed income for life, a present tax deduction, and a tax-free portion of future payments. Contact ICR for a customized proposal, or visit www.icr.org/give to create your own.

Workplace Campaigns—Many corporate and government organizations offer giving programs that provide the convenience of automatic payroll deduction to fund charities of the employee's choosing. If you desire to support our work in this way, ICR is approved by the Combined Federal Campaign for federal government and military personnel, by the State Employee Giving Campaigns in California and Texas, and by all corporate giving campaigns as a write-in designation.

Gifts from IRAs—In years past, individuals 70½ years or older could make tax-free gifts to ICR up to \$100,000 directly from their IRAs without having to declare it as income. Congress has not extended tax-free IRA withdrawals for 2010 as of this writing, but we are hopeful this option will be available by year-end.

Matching Gift Programs—Many companies match gifts made by their employees and retirees to qualifying organizations, and ICR's graduate education program and research projects may qualify. This is an excellent way to maximize the gifts you already make, so check with your HR department

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(Galatians 6:9-10)

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If you are able, please consider how you can help in our work and contact me if you need assistance. From all of us at ICR, have a most blessed Thanksgiving reflecting on the One to whom all praise is due. ●

Mr. Morris is Director of Donor Relations.



Topsy Turvy

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isaiah 5:20-21)

H E N R Y M . M O R R I S I I I , D . M I N .

The term “topsy turvy” has been around since sometime in the 16th century. The various usages of it convey a sense of the confusion and chaos that one feels when things are not the way they are supposed to be. A few other such words from my childhood memory are “higgledy-piggledy,” “hugger-mugger,” and “head over heels.”

The recent book *The Grand Design* by Stephen Hawking and Leonard Mlodinow is a prime example of such topsy-turvy thinking. The very title itself is “higgledy-piggledy.” The grand design it refers to is “no design”! Hawking and Mlodinow spend enormous intellectual capital to demonstrate that even though things seem to work beautifully in our universe, there is absolutely no reason to conclude that Someone or something (other than the universe itself) is responsible for what we observe.

Their position is that we cannot observe anything for sure. We are like a poor little goldfish in a glass bowl. Our perspective is warped by the environment in which we live. If we could somehow get out of our wretched and restricted “bowl,” we might just possibly be able to see differently. But for now, Hawking and Mlodinow conclude, God is not at all necessary to consider when we observe and think about the origin and maintenance of the universe. In fact, the goldfish’s viewpoint of the universe is just as valid as our own.

The psalmist asked the question, “Why do the heathen rage, and the people imagine a vain thing?” (Psalm 2:1). Often we feel the weight of the godless pundits who spit their venom at the Creator who loved them and died for them. Surely we can expect such rebellion, and many times those who openly shake their intellectual fist at the King of kings seem to be “in great power, and spreading [them-

selves] like a green bay tree” (Psalm 37:35). They seem to have the resources, the logistics, and the overall advantage to rule the world with an atheistic and evolutionary naturalism as the dominant worldview.

There are two grand and unalterable facts that I would have you remember.

The heavens declare the glory of God; and the firmament sheweth his handywork. (Psalm 19:1)

Nothing will prevent the message of the Creator from reaching those whose hearts are open to the message. No “raging” by the heathens will ever mute the message of the “invisible things” of our Creator—so that “they are without excuse” (Romans 1:20). Yes, we are to be the spokespersons and the ambassadors for the Gospel, but our witness is framed by the undeniable backdrop of the creation itself. That message goes out in “surround sound”—the sound of the glory of God and with the very power of God as we announce the Good News!

Secondly, those who reject or resist the message will not win!

He that sitteth in the heavens shall laugh: the LORD shall have them in derision. (Psalm 2:4)

The wickedness of our time in history may make us feel small and impotent, but we are saved “to the uttermost” (Hebrews 7:25), commissioned with the “unsearchable riches of Christ” (Ephesians 3:8), and are absolutely guaranteed to be “conformed to the image of his Son” (Romans 8:29).

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39) ●

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



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40

YEARS!

When Dr. Henry Morris collaborated with Dr. John Whitcomb in writing *The Genesis Flood* in 1961, no one—certainly not Dr. Morris—would have anticipated the birth and rapid growth of the modern creation movement.

In spite of professional ridicule and personal sacrifice, Dr. Morris left a tenured position as department chair at Virginia Polytechnic Institute (now Virginia Tech) to co-found Christian Heritage College (now San Diego Christian College) and launch the Institute for Creation Research in 1970. The past 40 years have surely been exciting!

Join us in giving thanks to our Lord Jesus for His marvelous provision and direction in:

- Bringing the unique staff of Ph.D. scientists who were both willing and capable to lead the charge and conduct the research that has countered the evolutionary arguments so strongly and credibly.
- Opening the minds of so many Christians eager to learn and grow with ICR as the apologetic was developed and communicated through our monthly magazine *Acts & Facts*, the devotional *Days of Praise*, and many, many debates and seminars over the decades.
- Building ongoing relationships with numerous ICR graduates, staff members, and creation advocates who have themselves founded and conducted viable ministries of their own—thus multiplying the efforts of the ICR ministries around the globe.

- Continuing the printed ministry of hundreds of books, articles, pamphlets, tracts, and technical papers that are still sought after and circulated by the thousands via email, and a dynamic web archive that was virtually unknown 40 years ago.
- Providing for the needs of the mission and ministry of ICR “just in time” so that every requirement has been fulfilled and every year completed without ever having to borrow funds. ICR is one of the very few ministries of its size and age that are facing the generations to come without debt.
- Attracting a new generation of scientists and professional staff to stand on the shoulders of those pioneers who gave birth to the ministry. Many ministries flounder and fail when a founder goes home to glory. ICR is now blessed with wonderfully qualified men and women who are eagerly anticipating new research and new areas of influence that were not realized by the founding generation.

ICR is now prepared to expand the public presentation of these past 40 years of research and acquired knowledge, and is already realizing an expanded outreach into Christian schools and conference ministries across the nation. Our research is poised to launch an expanded program into microbiology, and we are laying the foundation for a significant teaching facility on our current campus.

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CHAPTER 1

1. IN the beginning, God created
the heaven and the earth.

2. And the earth was without
form, and void; and darkness
was upon the face of the deep.

And the Spirit of God moved
upon the face of the waters.

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

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