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VOL. 49 NO. 2

Reason and the
Christian Hope

page 5

**Symbiotic Lichens
Showcase Our
Creator's Ingenuity**

page 15

Gaia and
Selectionism's
Nature Worship

page 17

How Can I Answer
Attacks on the Bible?

page 20

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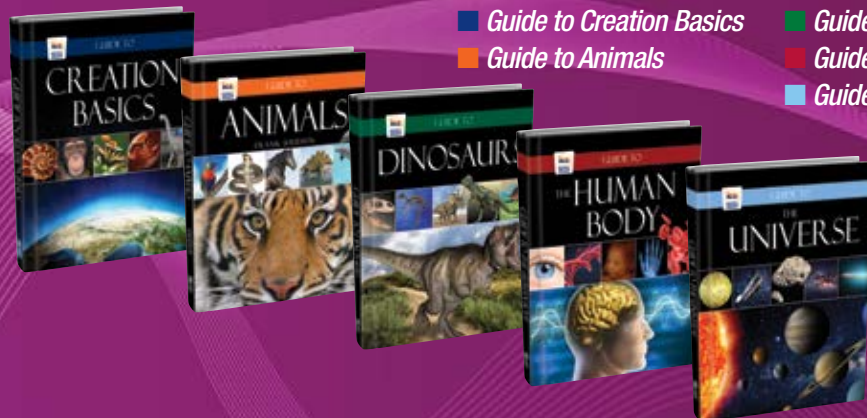
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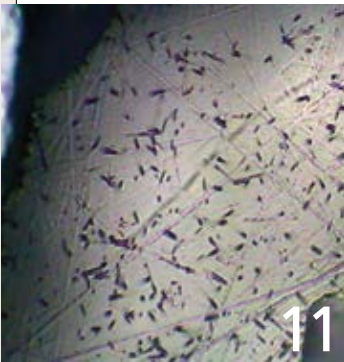
Front cover: Lichen on tree bark
BigStock



5



10



11



15

feature

5 Reason and the Christian Hope

HENRY M. MORRIS, PH.D.

research

10 The Gospels Affirm the Dominion Mandate for Research

JEFFREY P. TOMKINS, PH.D., AND
JAMES J. S. JOHNSON, J.D., TH.D.

impact

11 Nuclear Fission Dating Methods Are Unreliable

VERNON R. CUPPS, PH.D.

back to genesis

14 Toe Yoga and Genesis 3

BRIAN THOMAS, PH.D.

15 Symbiotic Lichens Showcase Our Creator's Ingenuity

JEFFREY P. TOMKINS, PH.D.

17 Gaia and Selectionism's Nature Worship

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

creation q & a

20 How Can I Answer Attacks on the Bible?

BRIAN THOMAS, PH.D.

apologetics

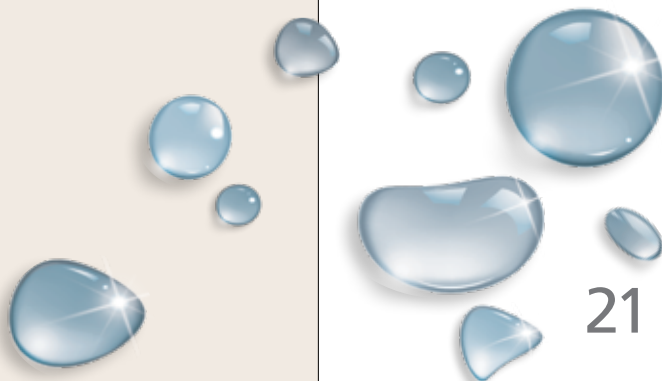
21 Water Drops and Human Value

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

stewardship

22 CGAs for Seniors

HENRY M. MORRIS IV



21



Be a Good Human

Be a good human. It's a phrase I often see emblazoned on bumper stickers and T-shirts, children's nursery walls, and social media posts. *Be a good human.*

What does that even mean? To smile at people in the store, pick up trash, donate time and money to worthy causes, help someone with a flat tire? To use good manners or to not judge others? Just be kind? Or perhaps you think in more spiritual terms—pray, go to church, tithe, tell others about Jesus.



I think we'd all be okay with those displays of humanity. But is that really what it means to "be good"? As much as we want those things for family, neighbors, friends, and ourselves, we often fall short of those aspirations. Goodness just isn't something that comes naturally to humans. It's been our struggle since the fall—even if we want to do good, we often find ourselves missing the goal. The sin nature has destroyed our best-laid plans.

To get a glimpse of what it really means to be good, we can

peer into the garden. After God created everything, He declared it all, including the humans, "very good" (Genesis 1:31). Had Adam and Eve even taken a step yet? Were they already living according to God's creation design, displaying His character, exhibiting His holiness in everything they did? Or did God declare them good simply because He created them in His own image—and *He* is good.

God reminds us later in Scripture that our perception of good is sometimes different from His definition of good (Isaiah 5:20-21). Many of the things He calls good, humans call bad, and vice versa. God doesn't always applaud the things that humans value. The bottom line, though, is that He gets to define good.

Goodness is God's very nature. His goodness is often displayed in His love for us, even when we least deserve it. In this month's feature article, ICR founder Dr. Henry M. Morris points out how love is "at the very heart of the personality of God" ("Reason and the Christian Hope," pages 5-8). "The creation of humanity is intimately connected with God's nature of love....Humanity's chief purpose, then, is to love and to be loved by God."

He created us to display His image, to reflect His goodness by loving Him and others. And in spite of the fall, we have the opportunity to walk in His goodness by His grace. Because our Creator became a good human, lived a perfect life, and died as the sacrifice for our sin, we can experience the goodness of God for eternity. When we invite Him into our lives, He lives in us and grants us continual access to Him, to enjoy His goodness and love as well as offer it to others.

Dr. Morris says, "When someone rightly views his own lost condition but then sees God going to such lengths to save him, his whole being must surely be changed....He must come to love the things God loves and hate the sin that separated him from God." The apostle Paul described this change as becoming a "new creation" (2 Corinthians 5:17). Being transformed by Christ—Jesus living in us—is the only way we can truly "be a good human."

Jayme Durant
EXECUTIVE EDITOR

REASON AND THE CHRISTIAN HOPE



HENRY M. MORRIS, P.H.D.

Maybe you've been skeptical about the claims of Christianity. You've thought the glorious hope of the Christian is just built on wishful thinking. But for the time being, shelve whatever objections you may have until you've carefully and fairly considered the evidence.

The Origin of the Universe

It's certain the universe had a definite beginning. Some compare the universe to a clock that's running down. The Second Law of Thermodynamics states that every energy change or transfer must be in a downward direction as far as the usability of the energy is concerned. Every man-made mechanical device delivers less energy than it receives, the remainder being dissipated in unrecoverable heat energy. The same principle applies throughout all nature. Suns and stars continually send out tremendous quantities of energy, most of which is lost in space.

This can't go on forever. Either the universe must eventually die a "heat death" or some unknown principle or person must intervene to renew it. This can't have been going on forever in the past. There must have been a beginning when the universe was much more

highly charged with energy in a high degree of availability than it is now.

As to who or what began it, there are only two alternatives. Some eternally existing law, principle, or force—something intrinsic in matter and the universe about whose origin we can know nothing—somehow shaped things into their initial form and then set them to following out a deterministic process of development, or rather degeneration. Or all things were created in the beginning by a Person, also about whose origin we know nothing. It comes to this—the universe began either by a

Person or by something without personality.

But if the law of cause and effect means anything, the universe

article highlights

- Logic and science demand that the universe had a cause and a beginning.
- A Person is the best candidate for the universe's cause—a Person we call God.
- The Bible reveals that a loving God made humans in His image, placed a moral consciousness in them, and gave them free will.
- Our world is not what it's supposed to be—there's much evil and suffering because of sin.
- Out of love, God created a plan to redeem the people He created. His Son died in our place, and He gives everyone the freedom to accept or reject His salvation.

could only have been brought into existence by a cause adequate to account for every thing, every concept, every character exhibited by the universe. It's axiomatic that the effect can't be greater than the cause. A cause must have *at least* all the characters of the effect it produces. How, then, could it be possible to produce intelligence, feeling, emotion, will—in short, to produce personality—if the cause isn't itself possessed of personality?

Some deny or question the applicability of the law of cause and effect when applied to questions of origins. Such speculations are completely divorced from the world of reality, a world in which cause and effect operate and in which logical reasoning based on correct premises leads to correct conclusions. Therefore, the only reasonable conclusion is that the universe and everything in it was created by a great *personality*—a Person we call God.

One further conclusion comes easily. There's something in us we call a conscience or a moral urge. Each individual recognizes something in himself that tells him he ought to do the thing that is right and shun the wrong—even though individual standards as to what constitutes right and wrong may seem to vary with time and place. As far as personalities are concerned, it is a moral universe. Therefore, the Creator must be a *moral* being who has placed in His creatures a moral consciousness, and this consciousness of moral values implies a moral responsibility to the Giver of that consciousness.

Thus, it's reasonable and necessary to believe in a personal God who has created and sustains the universe. As the highest of His creatures, humans also have personality. They have intelligence to comprehend an intelligent universe, possess a moral sense that they intuitively realize implies a moral responsibility to God, a will that enables and impels them to make moral choices, and emotional capabilities for love, hate, joy, sorrow, anger, and peace—which emotions must be related to their moral nature and relation with God.

Humanity's Purpose and Destiny

It's believed by most that the highest emotion, the noblest feeling, is love. If love really prevailed among people and nations, there'd be no war, crime, or want. God has evidently placed the capacity to love and the desire for love at the center of our personalities. Love must likewise be at the very heart of the personality of God. We may find it difficult to reconcile evil and suffering with God's love, but surely the real presence of love, goodness, and beauty in the world and the instinctive recognition of all people that these things are better and more desirable than evil and hatred should satisfy us that God is a God of love.

Because of these facts, the creation of humanity is intimately connected with God's nature of love. It's clearly conceivable that God created people in His own spiritual likeness in order that He might have someone on whom to lavish the love flowing from His own nature, someone who would freely reciprocate that love.

Humanity's chief purpose, then, is to love and to be loved by God. This is a logical and the most ennobling explanation of the existence of love in the universe and in individuals.

God's love, however, cannot be exercised at the cost of His holiness, righteousness, and justice. There can be no possibility of an infinitely holy Creator allowing evil to go overlooked or unpunished. But the possibility of wrong entering the universe and thriving for a time can't be doubted. There is much evil and suffering in the world. Therefore, we must concede that somehow in His creation there exists the possibility of unholiness and sin.

It's difficult to think of good except in opposition to bad, of truth except as against falsehood, of holiness except as contrasted with sinfulness. The good qualities can mean nothing unless freely chosen and exhibited in preference to the bad. A properly designed machine deserves no credit and elicits no love for dependably doing what is expected of it; it has no choice in the matter.



If humanity's chief end is to love God—and to satisfy the longing of the God of love for the love of creatures in His own image—there must obviously be real moral freedom on the part of people to exercise that love. Otherwise, they would be mere pieces of machinery, and God would derive no satisfaction from an involuntary love. Indeed, such a love is a contradiction in terms.

Moral freedom involves the possibility of a wrong moral choice, of hate or indifference instead of love, of doubt instead of faith, of a desire for independence from God rather than a loving trust in Him. That such a wrong choice has been made by humanity, and by all individual people, can't be doubted.

Here's the explanation for our lack of knowledge of the person of God and our lack of fellowship with Him. We have chosen wrong-

ly, and His holiness cannot permit fellowship with sinners. We have, of our own volition, rejected His proffered love and righteousness, for independence and sin, and have therefore prevented Him from exercising His love toward us. Our sins separated us from our God, and there's no way of our undoing them or starting over. We can't call back all the lies, the cursings, the bitter words that have escaped our lips, nor can we unthink all the evil thoughts or undo the evil deeds we've been guilty of and that have continued to pain the heart of God. We seem to be, because of sin, completely and eternally lost from God's presence and His plan for us.

God's Plan of Redemption

It's not possible that God would leave His creatures in this condition without doing something to make possible a restoration. He, being omniscient, must have foreseen before the beginning of the creation all that's taken place. He created humans to love and to be loved, and it's inconceivable God could fail in His purpose. Accordingly, He must have planned from the foundation of the world to work out a plan of redemption for lost humanity.

But it's almost impossible to conceive of a method that would do everything necessary and still be consistent with God's character. This plan must be one that would reveal God's holiness to people and make them desire holiness and hate sin. It must be something that would completely remove all the effects of sin. Above all, it must be something that would change the desires and affections of people in such a way that they would no longer be in a condition of rejection of God's will and His love but would have their love and gratitude drawn out to Him as His love is revealed to them. We *can* think of *one* way, but we couldn't have thought of it had not God revealed it to us.

God, though infinite, might take upon Himself the form of a human, might be made part and parcel of humanity. By a thoroughly human life, He then might exhibit in Himself His own holiness and love in a way that people could understand. The staggering burden of the sins of humanity, of which He then would be a part, would press upon Him, more and more coming into conflict with His nature. He might then allow Himself to bear the weight of all the sins and resultant suffering of all people, ultimately to experience and endure the inconceivable awfulness of hell—to endure what people who've rejected the love and fellowship of God deserve to suffer, the complete

It's clearly conceivable that God created people in His own spiritual likeness in order that He might have someone on whom to lavish the love flowing from His own nature, someone who would freely reciprocate that love.

absence of that love and fellowship, the presence of nothing but sin, completely forsaken of God.

As yet, we do not realize what it will mean to be completely and eternally cut off from all the evidences and effects of the presence and love and care of our Creator, but such complete separation is the logical result of our rejection of His love and must eventually be the fruit of what we have sown. But, if God Himself were to undergo in substitution all this suffering for us, may we not be set free and restored to our lost estate?

This becomes more evident when we remember that God desires to draw our love to Himself, to enjoy our love. There's nothing conceivable that could so make a person love God—a person who has sinned and is lost from God and can do nothing about his sinfulness—as for that person to know that God Himself has borne and suffered for and carried away his sins.



When someone rightly views his own lost condition but then sees God going to such lengths to save him, his whole being must surely be changed. He can and must love God with all his heart and soul. He must be eternally grateful to Him. He must come to love the things God loves and hate the sin that had separated him from God.

It's the infinite God suffering for finite people. And though

His suffering under such circumstances may have been infinite, it couldn't be eternal. He who is the Maker of life, He who is Life, couldn't die forever. When His soul is once made an offering for sin, He must prolong His days; He must be alive forevermore.

These thoughts don't fully explain everything about God's plan of redemption. It's too much, too great, too grand for us to comprehend. But at least we've seen it's reasonable to believe that God must have taken this course of divine substitution for sinful humanity. No other plan could accomplish God's purpose for people, be consistent with His own character of holiness and love, and satisfy His own heart.

Shouldn't we, when God's person and plan are revealed to us by His own revelation and by history, open our hearts to Him, love Him, and serve Him forever? And as our hearts open to His love, isn't it possible that all the beauty of His holiness and all the power of His resurrection life become ours?

The Revelation of His Plan

It's possible and reasonable that God could reveal His plan of redemption to people. In fact, it's necessary, since the only course God could follow is incomprehensible to people unless divinely revealed. Still, God mustn't force the acceptance of it. He desires real love, voluntary love. Not only are His character and His creation now available to elicit such love, but also His marvelous provision of salvation from the penalty and power of sin. This must be revealed to people, but only in such a way as to *encourage* faith and love, not to force them.

Accordingly, God has revealed this plan to people in some definite way, *but not in such a way as to be beyond doubt*. There must be either the promise of His plan to be worked out, or the record of His plan having been worked out, or both—and they must now be available to all those who *desire* to know God and to be restored to His fellowship.

We can be satisfied that none of the religious or philosophical systems of the past, now dead, were true revelations of God. Had they been, God wouldn't have allowed them to die out. Similarly, we can infer that none of the purely local or national religions are true

revelations of God. All people need to know it, and therefore the true religion must be missionary.

Besides Christianity, only Buddhism and Islam meet even these two qualifications. It is evident that only one of these can be God's true revelation because each is radically different from the others, especially in the all-important matter of the way of salvation. Buddhism emphasizes good works as the means of salvation. There's nothing in it to draw out someone's love toward his Creator and

Redeemer. The Muslim conception of God is somewhat similar to that of Christianity, but the incentive to obey Him is not that of love for Him but rather fear of hell and the promise of a very sensual paradise to the faithful follower of Mohammed.

Neither Buddhism nor Islam knows anything of the saving grace of God, nor of obedient love in response to that grace. Christianity has spread around the world as a result of neither force nor compromise but through the transformed lives and the loving testimony of those who have believed that "God was in Christ reconciling the world to Himself" (2 Corinthians 5:19).

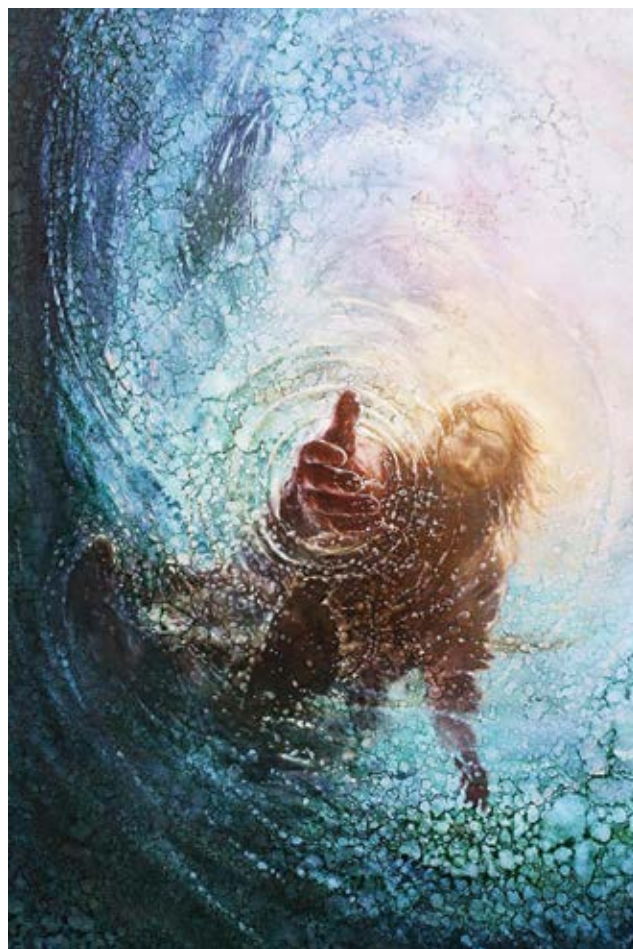
God gives each of us the privilege and the necessity of making the choice as to which course we want to follow. His love has given its ultimate expression in order that His holiness may be vindicated. Every individual in the

world can be freely and forever saved if he wants to be, if he wants to know God and love and serve Him.

What you should do right now is bow before God and thank Him for His great love, receive the Lord Jesus as your eternal Savior and King, then confess Him before others and seek henceforth to love and live for Him. "If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved" (Romans 10:9). ✎

Adapted from Dr. Morris' tract "Reason and the Christian Hope: Can We Know That Christianity Is True?" published by the Institute for Creation Research in 2005.

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



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The Gospels Affirm the Dominion Mandate for Research

JEFFREY P. TOMKINS, PH.D., AND JAMES J. S. JOHNSON, J.D., TH.D.

- God gave humans dominion over the earth.
- To serve as good stewards, we must study our world's properties and processes in order to understand them.
- When Jesus said to "consider the lilies," He was encouraging us to observe fully and learn thoroughly about the world around us.
- God wants people to discover everything they can about His wondrous creation.

article highlights

At the end of His creation work, God gave humans a directive that's sometimes referred to as the dominion mandate: "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth" (Genesis 1:28).

It's noteworthy that this was God's first commandment to the man and woman He'd just made. They were to exercise dominion over the newly created Earth in a responsible stewardship. This would necessarily involve scientific study. If they were to subdue the earth as good stewards, they must first understand its properties and processes.

But as the Bible tells us, the creation soon became cursed because of Adam and Eve's sin. The resulting wicked earthly population, after about 1,700 years of mayhem, was destroyed by God in a global flood. Only Noah and his family were saved, along with representative land animal pairs. After the Flood, God reaffirmed the dominion mandate to Noah, with modifications to accommodate the curse that had entered the world since the first time He issued it (Genesis 9:1-10). As history continued, God gave more detailed moral and civil mandates that were made necessary because of the presence of sin.

While these truths are rooted in the Old Testament Scriptures and have been elaborated on by creationists elsewhere,¹ the Lord Jesus Christ also made reference to the need for us to undertake a detailed study of

His creation. In Luke 12:27-28 and Matthew 6:28-30, He used the example of lilies to illustrate the providential care of God for His children and how we should trust in Him for our needs.

Although this is the central truth of these statements, a closer look at the Greek text gives us unique insight into our dominion mandate role as creation scientists. In Luke 12:27, Jesus said to "consider the lilies, how they grow." While there are a variety of Greek words that could have been used to describe beholding something, this particular verb form (κατανοησατε) is much more intensive. It literally means to "observe fully," an active process of analyzing and discovery. Interestingly, in Matthew 6:28, the Lord Jesus made the analogy again, saying, "Consider the lilies of the field." In this passage, a different Greek word is used (καταμαθετε) with the meaning "to learn thoroughly."

We essentially have two accounts of this teaching recorded with two different forms of Greek verbs emphasizing the idea of intensively studying and considering the handiwork of the Creator. Because both verb forms are in the second person plural, they are directed to all of us—and particularly to those who acknowledge the wisdom of their Creator, the Lord Jesus Christ.

Unfortunately, most systems and vocations in our present world, including the sciences, deny the Creator and His moral guidance. Most research is done for self-serving and man-centered reasons. It's important to understand that God's dominion mandate, given both before and after the fall, has never been rescinded and was authenticated and reaffirmed in the teachings of the Lord Jesus.

Thus, Bible-based scientific research is a worthy pursuit for engaging the dominion mandate. It enables us to be better stewards, deepens our knowledge of the world around us, and provides new opportunities to praise God for His "fearfully and wonderfully made" creation (Psalm 139:14). 🌸

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Dr. Tomkins is Director of Life Sciences at the Institute for Creation Research and earned his Ph.D. in genetics from Clemson University. Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the Institute for Creation Research.



Nuclear Fission Dating Methods Are Unreliable

article highlights

- Nuclear fission—atom splitting—is used to date ancient rocks.
- The various fission dating methods show results that are not only highly inconsistent with each other, they also don't match the dates secular scientists expect.
- It appears that neither fission dating nor the other dating methods have yet provided accurate results.



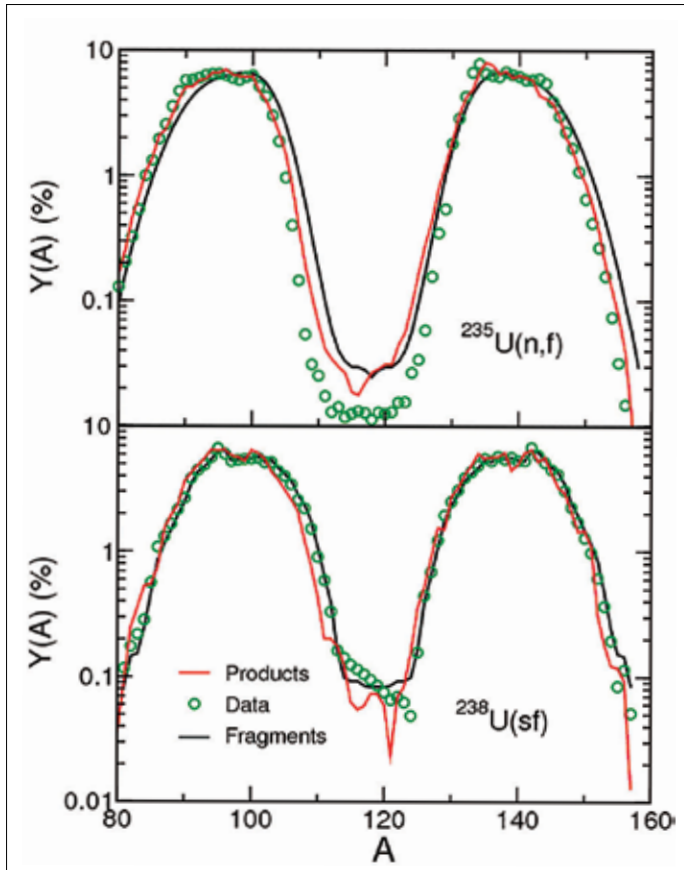
Spontaneous fission tracks in the mounted zircon sample MT-2 from the RATE study.⁵

Have you ever pulled apart a large mass of taffy and watched it break into two approximately equal masses? This is an illustration of what happens in the subatomic world when a ^{238}U or ^{235}U atom undergoes *splitting*, or *fission*. Nuclear fission is often used to date rocks to millions or billions of years old. But are these methods valid?

The Basics of Nuclear Fission

There are two basic types of nuclear fission. The first is *spontaneous fission* in which the nucleus becomes unstable and splits into fragments without the intervention of an outside agent. The second is *induced fission* in which an outside agent (such as a moving neutron) induces the nucleus to break apart.

Sometimes a nucleus splits into approximately equal halves (e.g., $^{110}\text{Pd} + ^{110}\text{Pd}$) and sometimes into unequal parts (e.g., $^{92}\text{Kr} + ^{141}\text{Ba}$). In both cases, free neutrons are released. The yield of particular isotope fragments from this process can be approximately predicted using a formula developed by Rudstam^{1,2} and adapted to a computer program called FREYA by Vogt and Randrup.³ A review of how these methods are used to date rocks can be found online.⁴



Predictions from the Rudstam formula for approximate production of various isotopes from fission of ^{235}U and ^{238}U compared to actual experimental data. Actual experimental data are shown as hollow green dots. The black curves are the 5-Gaussian fits to the fragment distributions, while the red curves are the results after neutron emission. A is the atomic mass number and Y(A)(%) is the percent yield from each fission reaction for a given isotope with mass number A.³

What Do the Data Suggest?

Important questions must be asked about nuclear fission dating methods. Are they reliable? Do they agree with each other? The Institute for Creation Research performed an extensive study on radiometric dating methods called Radioisotopes and the Age of the Earth (RATE).

A full summary of the fission track dating results from RATE can be found on pages 218 and 238 of reference 5, available online. The published ages are taken from various professional journals such

as references 6 and 7. Table 1 in this article compares the results of three different dating models based on that data.

What do these results say about the secular models? Mostly they say the dating methods are inconsistent with each other. The U-Th-Pb and fission track data show a wide range of ages for Middle Cambrian rock strata and are thus highly discordant. Discordances are also observed within the fission track data from the Late Jurassic rock strata. Although the fission track data for the Early Miocene in the Cenozoic are clustered better than that for the Middle Cambrian and Late Jurassic samples, they still display some discordance.

This discordance means that the U-Th-Pb and fission track dating methods give wildly different dates for the zircon samples measured, most of which strongly diverge from the secular age expected for the Middle Cambrian rock. Similarly, the fission track dating for the Late Jurassic samples gives results that diverge from the expected geologic age.

Zircon samples from the Early Miocene samples give dates closer to those of conventional geology, but there is still some significant variation. About the only reasonable conclusion that can be drawn from the secular models is that the current dating models give highly differing results for the same zircon sample and, using the central age of the sample groupings,⁵ there were between 125 and 200×10^6 years of decay, at today's decay rates, which occurred during the Middle Cambrian and Late Jurassic.

Within the framework of a biblically based model for creation, the data from reference 5 clearly show there must have been a period of accelerated decay sometime in the past, most likely during the Flood year. The decay rate of ^{238}U appears to have gradually increased from the Middle Cambrian through the Late Jurassic and then began to decrease on or before the Early Miocene until it stabilized at the decay rate we observe today. Note how the Early Miocene data show reduced decays as the decay rate may have slowed and stabilized.

In fact, the RATE results seem to suggest an ebb and flow of volcanic activity from the Middle Cambrian through the Late Jurassic systems⁸ that carried zircon crystals experiencing varied amounts of accelerated nuclear decay to crustal rock during the early and mid-stages of the Flood. A model based on the Genesis Flood better explains these volcanic units if they occurred rapidly one after another during a short time frame while experiencing varying accelerated decay rates and significant mixing of the rock crystals contained therein.

Conclusion

Reviewing results of nuclear fission dating methods yields a simple result: They disagree with both each other and secular expectations on the ages of the geologic column. In addition to the many inherent problems with radiometric dating,⁹ we can conclude that no dating method so far can yield accurate results.

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Table 1. Comparison of various dating methods from reference 5.

Sample Designation (# Samples)	Secular Time Frame	Secular Dating Method	Secular Date Range (x 10 ⁶ yrs.)	Stratigraphic Age Range (x 10 ⁶ yrs.)	Fission Track Age Range (x 10 ⁶ yrs.)
MT-3 (6)	Middle Cambrian	^{238}U -Pb, ^{235}U -Pb, and ^{207}Pb - ^{206}Pb	74.6–1621.2	509–497	68.4–473.5
MT-2 (20)	Middle Cambrian	None	Not measured	509–497	34.9–611.2
TT-1 (6)	Middle Cambrian	^{238}U -Pb, ^{235}U -Pb, and ^{207}Pb - ^{206}Pb	86.0–1682.0	509–497	48.0–914.3
NMF-64 (20)	Mesozoic-Late Jurassic	None	Not measured	148–201	93.1–651.3
NMF-49 (9)	Mesozoic-Late Jurassic	None	Not measured	148–201	113.6–343.1
BMF-14 (20)	Mesozoic-Late Jurassic	None	Not measured	148–201	98.2–689.9
BMF-28 (19)	Mesozoic-Late Jurassic	None	Not measured	148–201	104.2–592.3
MMF-1 (20)	Mesozoic-Late Jurassic	None	Not measured	148–201	87.6–1036.2
MMF-4 (18)	Mesozoic-Late Jurassic	None	Not measured	148–201	114.6–233.5
PST-1 (20)	Cenozoic-Early Miocene	None	Not measured	~ 20	17.0–34.5
PST-2 (20)	Cenozoic-Early Miocene	None	Not measured	~ 20	16.4–27.3
PST-3 (20)	Cenozoic-Early Miocene	None	Not measured	~ 20	17.3–29.3

Toe Yoga and Genesis 3

I've suffered from heel pain for over a decade. I just want to be able to run, but sometimes I can barely even walk. I learned that I need to build up the intrinsic muscles and other tissues of my feet. My doctor gave me a treatment called *toe yoga*. Yes, that's a thing. My journey through this affliction has made me ponder why extra exercises like these are needed.

God made the human form for running. Recent headlines relayed results of a metastudy that showed running just once a week significantly lengthens lifespans and thwarts heart disease.¹ Why should I have to do toe yoga if God made my body to run?

I put no stock in the Eastern mysticism attached to yoga, but exercise works. My wife just completed her first marathon. She learned that strengthening exercises help the body endure long-distance races. If God intended us to run, then why wouldn't He just make our bodies with the needed strength without us having to work so hard to build that strength? Well, maybe He did in the beginning.

Would Adam have suffered from heel pain like I do when he was my age? I doubt it. Adam and Eve didn't have the millions of accumulated mutations in their bodies that our generation bears. Their DNA was perfect in the beginning. Their body tissues were flawless prior to the Genesis 3 curse. No wonder Adam lived over 900 years—his superb body took all that time to finally break down.

My, how times have changed. Today's

have I done to earn these many abilities, including my memory? I didn't craft my own hands, heart, or head. Genesis 1 says that God created all things good, and chapter 3 helps me understand my foot pain.

Romans 8 explains the curse: "For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body" (vv. 22-23). This chapter teaches that "the sufferings of this present time" (v. 18) make us eagerly wait and hope for "glorious liberty" and our redemption (v. 21).

My heel pain makes me groan. But instead of groaning *against* my Creator, Romans teaches that I should groan *for* Him! After all, He promises a new body to live on a new earth forever for those who repent of sin and trust Christ. The more painful this life, the more we will appreciate the glory of the next. One day I will run again without pain, away from the need for exercises like toe yoga. ☘

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article highlights

- Human bodies suffer from aches and pains.
- Adam and Eve didn't face these ailments in the beginning; their bodies were made perfect.
- The curse of sin causes our bodies to degenerate.
- In glory, we'll never have to face suffering again.

sons and daughters of Adam and Eve rarely reach one measly century. We get older faster. This biological breakdown didn't belong to the originally "very good" creation (Genesis 1:31).² Our feet, and all our muscles and attachments, suffer the consequences of the Genesis 3 curse on sin.

Should I blame my Creator for my body's shortcomings? Absolutely not. I blame sin. Any body function that I enjoy, such as breathing, typing, or playing with my kids, is a gracious gift from our heavenly Father. I can even enjoy memories of the thousands of times I ran in the past. What

Symbiotic Lichens Showcase Our Creator's Ingenuity

Lichens resemble plants or fungi, with elaborate branches like ocean coral, tiny cup-like structures, or leaf-like fronds. They can be found growing in forests, deserts, arctic tundra, or even in your backyard on rocks or walls. And contrary to hundreds of years of overly simplistic speculation as to what lichens might be, scientists are surprised to find they're actually complex multi-creature systems consisting of up to four different organisms.¹⁻²

Because of their appearance, many biologists originally thought lichens were either plants or fungi. Interestingly, about a decade after Charles Darwin published his ideas on evolution a Swiss botanist named Simon Schwendener suggested lichens were composite organisms consisting of both fungi and algae.³ However, the evolutionary view that organisms are like individual gladiators fighting each other for survival stifled views like Schwendener's. But even his idea was tainted since he claimed the fungus was enslaving the hapless algae for its own selfish ends.

Despite the errant views of Darwinists, we've come to realize that mutually beneficial creature systems widely pervade nature among both plants and animals. Scientists call this relationship *symbiosis*, in which organisms that are purposefully designed to interface contribute food, resources, or shelter to each other. In the ocean, corals depend on algae for food in their tissues. Plants are able to thrive thanks to fungi and bacteria interacting with their roots. And humans and other creatures depend on intestinal bacteria to process food.

While many creatures would get very ill and likely even die if it weren't for their microbial helpers, they are still separate, dis-

article highlights

- Lichens live in many different environments and come in a variety of shapes and sizes.
- Research indicates lichens are actually two or more organisms living in a symbiotic relationship.
- This arrangement perplexes evolutionists because it's counter to their narrative.
- Lichens were apparently created to be unique multi-organism creatures.



Wolf lichen

tinct entities and would generally appear the same without their symbionts. The creatures that compose lichens look very different on their own, but when they come together they form an entirely unique organism.

The first tripartite composite lichen consisting of a fungus, an alga, and a yeast was discovered in 2016. It was quite a shock to the Darwin-minded community.⁴ Evolutionists had been having a hard enough time accounting for the amazing design of

lichens in which just two organisms join. A prominent biologist from the University of Oxford stated, "The findings overthrow the two-organism paradigm."³ And if this complexity weren't befuddling enough, a very common variety called wolf lichen has been found to consist of four different organisms combined into one entity.²

These composite organisms are especially hard for scientists to understand because they are so different from those they've been familiar with. Unlike plants and animals, lichens don't grow from embryos. They instead develop through the integration of separate organisms. Different combinations create wildly varying lichen structures and forms. And different trait features are as important to the total multi-creature organism as legs, wings, or eyes are to animals. Toby Spribille, a lichen researcher at the University of Alberta, stated, "It's difficult to say what kinds of configurations are within the realm of the possible."³

While evolutionists are constantly perplexed by the unimaginable complexity found in nature, creationists rejoice in such discoveries. These amazing adaptive systems composed of multiple distinct creatures are an expression of our omnipotent Creator and the infinite ingenuity manifested in His handiwork. ✨

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Since the grand opening of the ICR Discovery Center for Science & Earth History last September, many visitors have enjoyed the Ice Age Theater. Libby, a local Dallas-Ft. Worth resident, said, “I really like the Ice Age room, hearing about some evidence recorded in the book of Job about snow and ice and how it really wouldn’t have been necessarily the climate that [the Middle East] has today.” Sara said, “My favorite part was the Ice Age Theater...bringing the biblical aspects into history.” While the opening

show, *Mystery of the Ice Age*, focuses on the catastrophic cause of this frigid period, our new film *Life Through the Ice Age* reveals how people and animals survived during this time.

Life Through the Ice Age offers reasonable, biblical answers to popular Ice Age questions: Was the whole Earth covered in ice? How did creatures grow thick coats and sharp tusks? Why are woolly mammoths buried in Siberian permafrost? If you’ve already visited the Discovery Center, we en-

courage you to return and see this new show. If you haven’t yet experienced our cutting-edge exhibits and presentations, we hope you’ll plan your visit soon!

Yes, the Discovery Center is open, but we still need funds to sustain this incredible ministry outreach. Go to ICR.org/donate/museum for more information. Partner with us in prayer and help us proclaim the truth of our Creator, the Lord Jesus Christ!

Learn how the Flood triggered the Ice Age



Saber-toothed cats vs. today's big cats



Elephants vs. woolly mammoths



Discover how volcanic activity sustained the Ice Age





article
highlights

- Leading scientific journals have unabashedly personified nature as “Gaia.”
- Selectionism is inherently mystical and produces personifications of nature.
- Present-day nature worship is rooted in selectionism.

Gaia and Selectionism’s Nature Worship

R A N D Y J . G U L I U Z Z A , P . E . , M . D .

Organisms have many systems that work together for a purpose. For example, your heart and associated circulatory system fulfill life-sustaining functions. Human experience tells us that intentional results always indicate the actions of a volitional agent, and the Bible affirms that nature’s creative engineer is the Lord Jesus Christ.

Yet, most evolutionists would not see circulatory systems as intentionally designed by God. They interpret natural phenomena through their anti-design worldview of *selectionism*, which envisions a substitute agent that selects for the “fittest” characteristics over time. Thus, what creationists perceive as purpose is to selectionists the unforeseen outcome of a natural selective process.

Selectionists have replaced God with nature as the volitional, creative agent behind this intricate complexity. Remarkably, the Bible predicts that exact exchange. This article will examine one selectionist hypothesis about the origin of the tight interdependencies between creatures that look purposefully designed.

God’s Worship Exchanged for Nature Worship

Romans 1 describes the religious practices of people who

don’t credit God as the Creator. An exposition of the Greek words in verse 25 reveals what they do:

Who exchanged the truth about God for a lie (or “exchanged the true God for the false god”¹), not only falling into adoration of but also reverentially serving the created material realm of nature, contrary to the Creator, who is praised (by His handiwork in creation) endlessly. Amen.²

In short, people will either believe that God creates nature or that nature creates itself. The projection of God-like powers onto nature is increasingly prominent in scientific literature, with some scientists personifying nature as “Gaia.” Publishing in *Science*, University of Exeter evolutionary ecologist Tim Lenton and French sociologist Bruno Latour laud nature’s cognitive powers in “Gaia 2.0.”³ This paper highlights how modern evolutionists can be deeply religious—but revering nature rather than God.

Scientific Journals Venerate Nature as Gaia

This particular portrayal of nature is named after the mythological goddess Gaia, venerated by ancient Greeks as the personifi-

cation of Earth.

The Gaia hypothesis—first articulated by James Lovelock and Lynn Margulis in the 1970s—holds that Earth’s physical and biological processes are inextricably connected to form a self-regulating, essentially sentient, system.⁴

Australian philosopher Peter Godfrey-Smith synthesizes what Gaia means:

[Lovelock] argued that the Earth regulates itself, and responds to change, in the same sort of way that a single living organism does. The Earth acts to keep itself alive....Gaia seeks, through a mechanism of self-regulation of the sort exhibited by organisms, to maintain factors like temperature and oxygen in states that are favourable to itself, the living Earth....The strongest statements of the hypothesis hold that the Earth really is a living organism.⁵

In sum, Gaia is a sentient, living planet exercising intrinsic agency that “acts to” stay alive and “seeks” ways to attain favorable conditions. Tim Lenton doesn’t write about Gaia as a theoretical framework. Gaia is something that just is, and within it everything on Earth is connected and functions. Lenton visualizes humans consciously interacting with Gaia. Because he feels humans are one with Gaia, they fundamentally change Gaia as they change themselves. Thus, he believes that “making such conscious choices to operate within Gaia constitutes a fundamental new state of Gaia, which we call Gaia 2.0.”³

Lenton embodies nature with volition and wisdom by contrasting the way human machines consume resources with what Gaia does:

An audit made by Gaia would question the purported quality of many [human] innovations....Compared to Gaia, this is a very poorly coupled and unsustainable set of inventions. This does not mean that humans should stop inventing, but rather that engineering should shift attention to become as smart as Gaia.³

Evolutionary theorist W. Ford Doolittle’s recent article “Making Evolutionary Sense of Gaia” is no less imaginative.⁶ He develops two connections between selectionism and Gaia. First, he suggests that diverse creatures in close association constitute an *individual organism*, thus exploiting the vivid imagination evolutionists use to visualize such things as a four-legged land animal morphing into a whale. Godfrey-Smith agrees that this approach works “once the concept of an organism is loosened up.”⁵ That “individual” is combined with other multi-organism individuals into a new ecosystem-level individual. Doolittle eventually dreams that all of Earth’s living creatures are absorbed into a collective “individuality of life” that is Gaia.

Second, Doolittle adds evolution to the mix. To do this, he must “stretch” an already muddled “understanding of evolution by

natural selection.”⁶ His altered views of an organism and natural selection allow him to envision that all “living things together [Gaia] comprise a single unit of selection.”⁶ Then natural selection, functioning as an external agent, acts to mold Gaia throughout Earth’s history.

But is Gaia any more operative than a rabbit’s foot or the Canaanite god Baal? Their power to effect change exists solely in the minds of those who project volitional powers onto them. Gaia is just a superstitious personification of nature that masquerades as science.

This is true of any theory that slips an alternative pseudo-agency into the operation of nature in order to avoid God as the originator of biological functions that clearly look like they were purposefully designed. That’s why Darwin was heralded for his great feat of eliminating any need of God’s selective agency. He did this by invoking a totally materialist mechanism he called *natural selection*.

But Darwin didn’t discover the secret passage around pseudo-agency. Rather, he cleverly cloaked the agency within an analogy that few people recognize as illegitimate. But two prominent atheists, bothered by Darwin’s duplicity, pull back the curtain:

Familiar claims to the contrary notwithstanding, Darwin didn’t manage to get mental causes out of his account of how evolution works. He just hid them in the unexamined analogy between selection by breeding and natural selection.⁷

Simply put, human breeders have minds that can make real selections and nature doesn’t—though selectionists treat it like it does.

How Selectionism Produces Personifications of Nature

Darwin reintroduced veneration of nature back into science through selectionism.⁸ Both atheistic and theistic selectionists embrace the view that environments can exercise agency in molding the diversity of life. This inherently mystical pseudo-agency animates all Darwinian explanations and, as we saw, is essential to superstitious Gaia beliefs.

Selectionism begins with the projection of volitional selective capacity onto nature to do something like “favor” or “weed out” organisms. Scientists should find this unsettling. While some religious practitioners ascribe volition to inanimate things, how can selection ever legitimately be applied scientifically to an immaterial concept or to mindless entities? As intelligent design advocate William Dembski observed:

Before Darwin, the ability to choose was largely confined to designing intelligences, that is, to conscious agents that could reflect deliberately on the possible consequences of their choices.⁹

Both atheistic and theistic selectionists embrace the view that environments can exercise agency in molding the diversity of life.

Likewise, British evolutionist M. Hodge acknowledged:

No one would easily or inadvertently slip into talking of nature as a realm where anything like selection was located; and, indeed, we find few authors before Darwin making that transition.¹⁰

Darwin's colleagues resisted his injecting these mystical volitional powers into science. Hodge adds:

One source of trouble was that Darwin liked the term "natural selection" because it could be "used as a substantive [a mental concept] governing a verb" (F. Darwin, 1887, vol. 3, p. 46). But such uses appeared to reify, even to deify, natural selection as an agent.¹⁰

The pithy statement "used as a substantive governing a verb" is very important to both Christians and scientists. Christians should recognize how humans can deify material things or even imaginary thoughts exactly through this formulation—conceiving of them as volitional agents that govern a verb (e.g., "Baal acts").

This practice also threatens science. Selectionists who believe in Gaia are predisposed to envision Gaia "acting to" stay alive. Why? Because just like Darwin, they "use a substantive [Gaia] to govern a verb [acts]." Theistic selectionists use the same formulation when they say things like "natural selection cannot see most mutations" or "the only thing natural selection can do is..." Evolutionist Stephen Talbott, seeking to extricate the theory from the mysticism of selectionism, objected that "natural selection becomes rather like an occult Power of the pre-scientific age."¹¹

Recently, Talbott went into great detail to reveal why Darwin's selectionism didn't deliver biology from bondage to religious superstition. He identifies why no substitute word for "selection" would enable selectionists to employ natural selection as a mystical supervising agent in their explanations. He said:

Natural selection is always *doing* things... We learn that natural selection *shapes* the bodies and behaviors of organisms, *builds* specific features, *targets* or *acts on* particular genomic regions, *favors* or *disfavors* (or even *punishes*) various traits... This sort of language is all but universal. I think it is safe to say that relatively few references to natural selection by biologists fail to assert or imply that we are looking at something like a humanly contrived *mechanism* with the well-designed power to *do things*, beginning with the activity of *selecting*... Some evolutionists are uncomfortably aware that their use of a phrase intentionally evoking the breeder's "artificial selection" invites mystical belief in a breeder-like agent supervising adaptive evolution. And so they assure us that "natural selection", despite its explicit suggestion of a selecting agent, is "just a metaphor"... But it is hard to see this as anything but subterfuge. There is a reason why no effective verbal alternative to the painfully tendentious "selection" has taken hold. The idea of a selecting power is deeply rooted and seemingly ineradicable from the modern biologist's thinking about evolution.¹²

Romans 1:25 said the false god is viewing nature as self-creative—and now we see how selectionism facilitates this.

Present-day Nature Worship Is Rooted in Selectionism

Why would leading *scientific* journals give Gaia—an unabashed personification of nature—credibility other than to reinforce the inherently mystical selectionist worldview common among academics? Since, as Talbott observes, evolutionists are trapped in their selectionist worldview, if they replace Gaia we should expect another superstitious hypothesis.

Romans 1:25 said the false god is viewing nature as self-creative—and now we see how selectionism facilitates this. Like Doolittle, some evolutionists further imagine Earth, moon, stars, galaxies, etc. like a massive organism "acted on" by "cosmic natural selection,"¹³ meaning that "the universe could be further understood

as a self-coherent and self-creating whole, without the need for anything outside itself to give it law, meaning or complexity."¹⁴

The Bible can read human behavior perfectly—even atheists like Carl Sagan who add "reverence and awe" to nature:

A religion old or new, that stressed the magnificence of the universe as revealed by modern science, might

be able to draw forth reserves of reverence and awe hardly tapped by the conventional faiths. Sooner or later such a religion will emerge.¹⁵

It seems such a religion *has* emerged. As Romans 1 predicted, it's "not only falling into adoration of but also reverentially serving the created material realm of nature, contrary to the Creator."² The Bible gets it right every time. 🙏

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Q: How Can I Answer Attacks on the Bible?

A Some contend that science proves the Bible wrong. They may ask how the Bible's supposedly good God could allow so much pain and evil in the world. And who hasn't heard that science has proved humans evolved over eons?

Does a Bible believer need a bunch of college degrees to answer these claims? Education helps, but even non-expert Christians can use one basic tactic to address such attacks.

Any Christian can ask thoughtful questions of the challengers. It demonstrates humility, and

from meekness rather than wrath may help the challenger far more than words about their actual subject. After all, "a soft answer turns away wrath, but a harsh word stirs up anger" (Proverb 15:1). Finally, you might learn something from the encounter, and "how much better to get wisdom than gold!" (Proverb 16:16).

What kind of questions should you ask? That depends on what you know and what the critics say in their critique. When we don't know much about a subject, we can always ask questions about the words

sinner like me?" If they describe science as *evolution over millions of years*, then you might try asking what scientific experiments demonstrate either evolution or millions of years.

The more you know, the more precise the questions you can ask. For example, I have learned that many who accuse God of evil have no logical support for a belief in right and wrong. Those who believe the whole world is made of nothing but atoms think of themselves as walking, talking bags of chemicals. Those who think like this have

a hard time trying to explain how atoms can be good or bad. One good question could lead them to see the mismatch. I learned that only law-givers, not atoms, make laws. God is the ultimate lawgiver. He placed that knowledge of right and wrong both in the Scriptures and in our souls. Ask "how can mere molecules know good or evil?"

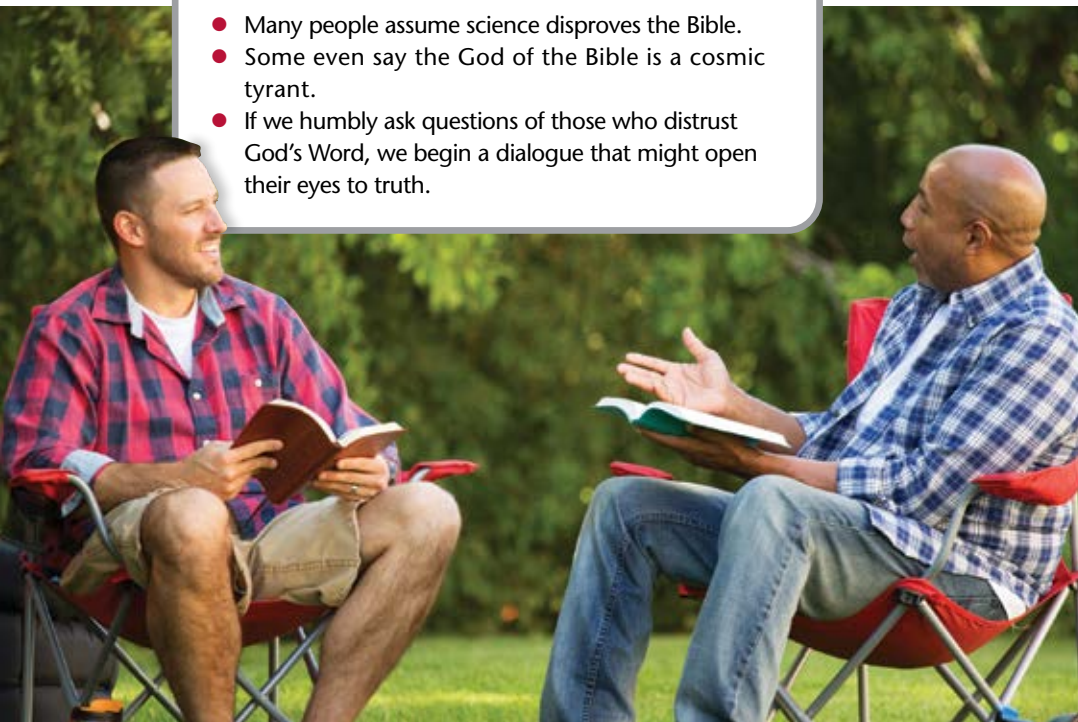
Finally, I wouldn't expect this question tactic to work well online—at least not past the first question. People don't always act as civilized when facing a screen as when facing a face.

Every generation suffers attacks on the Bible. So, every Christ follower should "sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear" (1 Peter 3:15).

Give your heart to Jesus, then go talk to folks. Ask them about their beliefs. If they challenge the Bible, you can always ask them what they mean or what led them to that conclusion. Your question may become their turning point. ✍

article highlights

- Many people assume science disproves the Bible.
- Some even say the God of the Bible is a cosmic tyrant.
- If we humbly ask questions of those who distrust God's Word, we begin a dialogue that might open their eyes to truth.



"God resists the proud, but gives grace to the humble" (James 4:6). It shows interest and care for the questioner. Scripture says, "Let your gentleness be known to all men. The Lord is at hand" (Philippians 4:5), and "I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also" (Matthew 5:39). A response

the questioner uses. Ask "what do you mean by *God*," "what do you mean by *evil*," or "what do you mean by *science*?"

This can open a new chat. For example, if they describe God as a cosmic tyrant, then you can ask what Bible verses showed them He is a bad God. You could ask "why would a bad God sacrifice His own Son for

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When skeptics criticize biblical teachings, they often attack God's character.¹ One tactic is to malign the Creator by devaluing the people He created. When someone denies the precious worth of human life, that denial clashes with the Bible's teachings about how God made and cares for humans.²

For example, an astrophysics professor who advocates New Age mysticism once used Hinduism's drop-of-water analogy to imply that an individual's unique value is an illusion, or ephemeral at best. This portrays our earthly journeys as emptying into a common "one size fits all" dead-end. What weird and pessimistic theory was he promoting?

According to [Hinduism's] Upanishadic view, what happens...is that the individual Atman [personal identity] merges into the cosmic Brahman [oneness], much like a drop of water which, when dropped into the ocean, loses its individuality and becomes one with the ocean.³

The analogy suggests that individual drops of water are nothing permanent and thus nothing special because they quickly lose their individual identities when they enter oceans, lakes, or other bodies of water. This confuses inconspicuousness with becoming nothing—which doesn't happen here because water molecules continue to exist.⁴

Notice also that anti-personhood notions clash with the Bible's teaching that God created humans in His own image (Genesis 1:26-27). The Hindu mythological concept that individual personhood is swallowed up into the impersonal cosmic "one" assumes that our human lives have no *permanent* uniqueness. However,

that fanciful fiction rejects the Creator God's very personal choices to create each one of us, permanently, as exactly the individual humans we are and continue to be.²

Furthermore, the drop-of-water analogy is false even at the chemistry level. Each human has *unique* genetic and epigenetic identity, whereas all drops of pure water are composed only of H₂O.⁵

carefully made, owns, and operates.^{2,5,6}

"The rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater." (Isaiah 55:10)

Imagine filming or writing a documentary of the ongoing adventures of a single drop of water as it moves through its individual journey in Earth's water cycle, day after day, for weeks, then months, years, centuries, and beyond.

That's hard to imagine! Yet, God doesn't just *imagine* the exact location of each water droplet. He actually keeps track of them all—within oceans, evaporated into clouds, raining down as raindrops, free-falling as snowflakes, and trickling in streams. Humans can't keep track of all those water drops, but God can and does. Billions of people don't know you or how unique you are or see where your life is going—or where it came from. But God sees it all, and He cares! You are much more valuable than a drop of water in a cosmic ocean.

The mystical astrophysicist was wrong. God cares *personally* about us as His human creatures, and that is *permanently* true. ✂

References

1. For example, the serpent in Eden falsely accused God of selfishly misleading Adam and Eve (Genesis 3:4-5).
2. Psalm 102:18. See also Johnson, J. J. S. 2012. Of Grackles and Gratitude. *Acts & Facts* 41 (7): 8-10.
3. Lewis, J. R. 2002. *The Encyclopedia of Cults, Sects, and New Religions*, 2nd ed. Amherst, NY: Prometheus Books, 145.
4. All nations, relative to God, are like "a drop in a bucket" (Isaiah 40:15)—yet even drops are not nothing.
5. Johnson, J. J. S. 2018. Infinite Time Won't Rescue Evolution. *Acts & Facts* 47 (6): 21.
6. Isaiah 55:10-11; Ecclesiastes 1:7; Job 36:26-27; Psalm 135:7; Jeremiah 10:13; Luke 12:54; Acts 14:17.

Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the Institute for Creation Research.



Water Drops and Human Value

article highlights

- Eastern mysticism promotes the idea that individual life isn't worth much.
- In this view, individuals lose their identities once they die, much like a drop of water that's absorbed into a vast ocean.
- But even water is designed with value—God knows where every drop is.
- Every person has been made in God's image, has value, and is fully known by Him.

Unsurprisingly, as with many other errors, this thinking is traceable to both ignoring Scripture and inadequately appreciating God's providential power (Matthew 22:29; Mark 12:24). In fact, God knows about, sees, and interacts with all raindrops, snowflakes, and other tiny bits of water. Earth's entire water cycle is just one of its interactive systems that God

CGAs for Seniors

HENRY M. MORRIS IV

The American Council on Gift Annuities recently authorized a small rate decrease for charitable gift annuities offered by nonprofits. The change was necessary for two reasons: 1) interest rates remain exceptionally low, and 2) most importantly, people are living longer and may outlive their savings. But with a healthy economic outlook and the stock market soaring, this is an excellent time for seniors age 65 or older to consider protecting their assets with guaranteed income payments through ICR's Charitable Gift Annuity (CGA) program.

CGAs are planned giving instruments that involve a simple contract between ICR and the donor. Unlike other financial arrangements, these special annuities offer additional benefits unmatched by other secure investments such as certificates of deposit, savings accounts, and commercial annuities. In exchange for a gift of cash or stock, ICR provides a partial income tax deduction and a guaranteed fixed-income stream for life, a portion of which is paid out tax-free.

The fixed-income amount is determined by several factors, the donor's age playing the biggest part. The older you are, the higher the rate—just one of many benefits to growing older! CGAs can be written for either an individual or a couple, and payments can begin immediately or be deferred to some future date. Once the donor passes, the remainder of the gift is applied to ICR's ministry.

Charitable gift annuities could be right for people who desire to do any of the following:

- Increase cash flow over low-interest rates in CDs and other fixed-income investments
- Secure fixed-income payments unaffected by fluctuating interest rates and stock prices
- Avoid capital gains tax on appreciated stock or mutual funds while generating more predictable income
- Gain peace of mind knowing payments for a surviving spouse will continue without the delay of probate
- Help an elderly parent, sibling, or other person in a tax-advantaged manner

For seniors, CGAs simply provide the highest available *guaranteed* returns. When

both the income tax deduction and the tax-free payment portion are taken into account, the overall effective rate can be considerable. The accompanying chart offers examples based on a \$10,000 gift and current applicable federal rates with immediate payments.

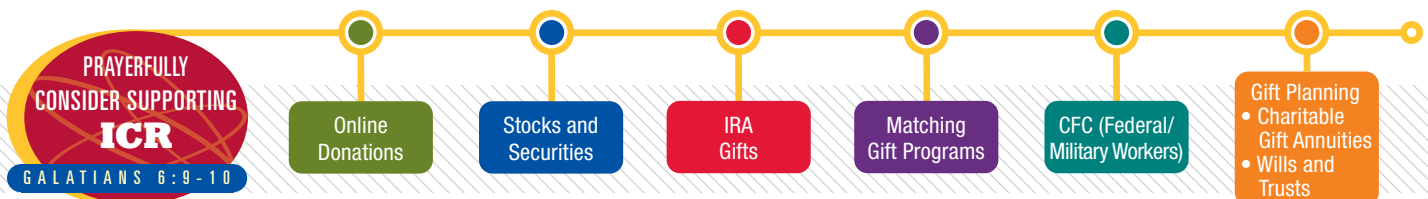
If you'd like to support our ministry but still need ongoing income, please prayerfully consider a gift annuity with us. ICR requires a minimum gift of \$10,000 and can only offer CGAs to people 65 or older (or deferred until 65). Contact us at 800.337.0375 or stewardship@icr.org and provide your name, birth date, state of residence (not all states qualify), and the gift amount you're considering. We'll be happy to design a customized proposal just for you. ✍️

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



Donor Age(s)	One-Life CGA				Two-Life CGA			
	Estimated Annuity Rate	Charitable Deduction	Tax-Free Portion	Overall Effective Rate	Estimated Annuity Rate*	Charitable Deduction	Tax-Free Portion	Overall Effective Rate
65	4.7%	\$3,231	72.4%	5.4%	4.2%	\$2,451	72.2%	4.8%
70	5.1%	\$3,901	75.2%	5.9%	4.6%	\$2,968	74.6%	5.3%
75	5.8%	\$4,426	77.5%	6.8%	5.0%	\$3,695	76.9%	5.8%
80	6.9%	\$4,833	79.7%	8.1%	5.8%	\$4,154	79.4%	6.8%
85	8.0%	\$5,469	83.3%	9.5%	6.9%	\$4,617	82.1%	8.1%
90	9.0%	\$6,243	85.2%	10.9%	8.6%	\$4,959	83.7%	10.2%

*Assumes both annuitants are the same age



Visit ICR.org/give and explore how you can support the vital work of ICR ministries. Or contact us at Stewardship@ICR.org or 800.337.0375 for personal assistance. ICR is a recognized 501(c)(3) nonprofit ministry, and all gifts are tax-deductible to the fullest extent allowed by law.



5-Star Discovery Center Google Reviews

★★★★★ A-M-A-Z-I-N-G. “Be open minded” is what we are always told in society, right? What about in science and actual published research? This museum is science with a creation basis. They are not [mutually] exclusive! **Very well done, has lots of deep-level information.**



Image credit: Joseph Haubert

— W. D.


★★★★★ Great museum, very high-quality displays. My kids love the 3-D show in the planetarium. We will be back.

— R. S.

★★★★★ Fantastic museum. **This is a Christian organization, so expect great information on creation theology and scientific research to back it up.** Exhibits are text-heavy with awesome visuals to improve the experience. We spent 2½ hours here and had to rush the second half. We will return soon to see everything available.

— D. W.



 We attended a pre-opening and were blown away by the technology used to present the science that affirms the truth of the Bible. **The talking portraits were astounding and were my favorite bit of technology.**

The science that is behind the exhibits is just a small piece of the research, technical papers published, time, and devotion to showing the world the science.... This center is about true science—not what can be thrown out as “absolute” with millions and millions of years behind it as proof. They offer repeatable results and a young earth. Visit—you will learn and enjoy.



— S. B.



Full of great information and variety in presentation. **My teenage kids got lots out of it, despite trying not to.** Planetarium was sold out all day. Very first room with animated portraits of famous scientists speaking their own words of praise to our Creator in science was ingenious. We all liked the Ice Age Theater and the live talk in the auditorium.

— V. O.

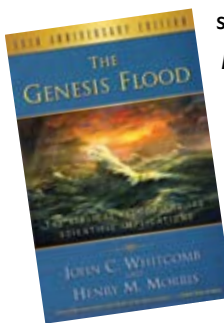


I read my *Days of Praise* every morning first thing as I wake up. Very inspirational.

— R. A.



I just wanted to share a quick testimony to God’s glory through the ICR ministry. One of the older men in a Bible study I lead shared with me that the book *The Genesis Flood* by Drs. [John] Whitcomb and [Henry] Morris, as well as ICR, was a huge part of his conversion story, which started December 25, 1976. My friend studied evolution, geology, and biology in college, and in 1976 he read the book *The Genesis Flood* as well as went to the Grand Canyon to see it through new lenses. **He then opened up Scripture, and God revealed the truth of Himself as well as creation to him, which brought him to his knees in repentance and worship January 14, 1977.** I thought I would share [this] as it’s always cool to hear how, and see how, the work you are doing for the Lord impacts those around the world for His glory.



— C. L.

Editor’s note: The “Perhaps Today” plaque from page 23 of the January 2020 issue of *Acts & Facts* is from our founder’s office. Dr. Henry M. Morris placed it there to remind him that Christ might return at any time.

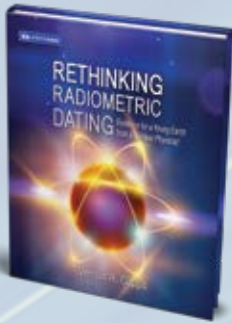


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Rethinking Radiometric Dating

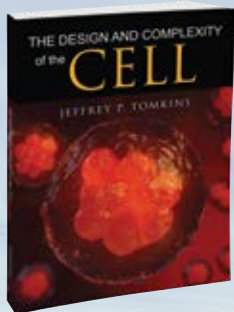
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Dr. Vernon R. Cupps

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Dr. Brian Thomas

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