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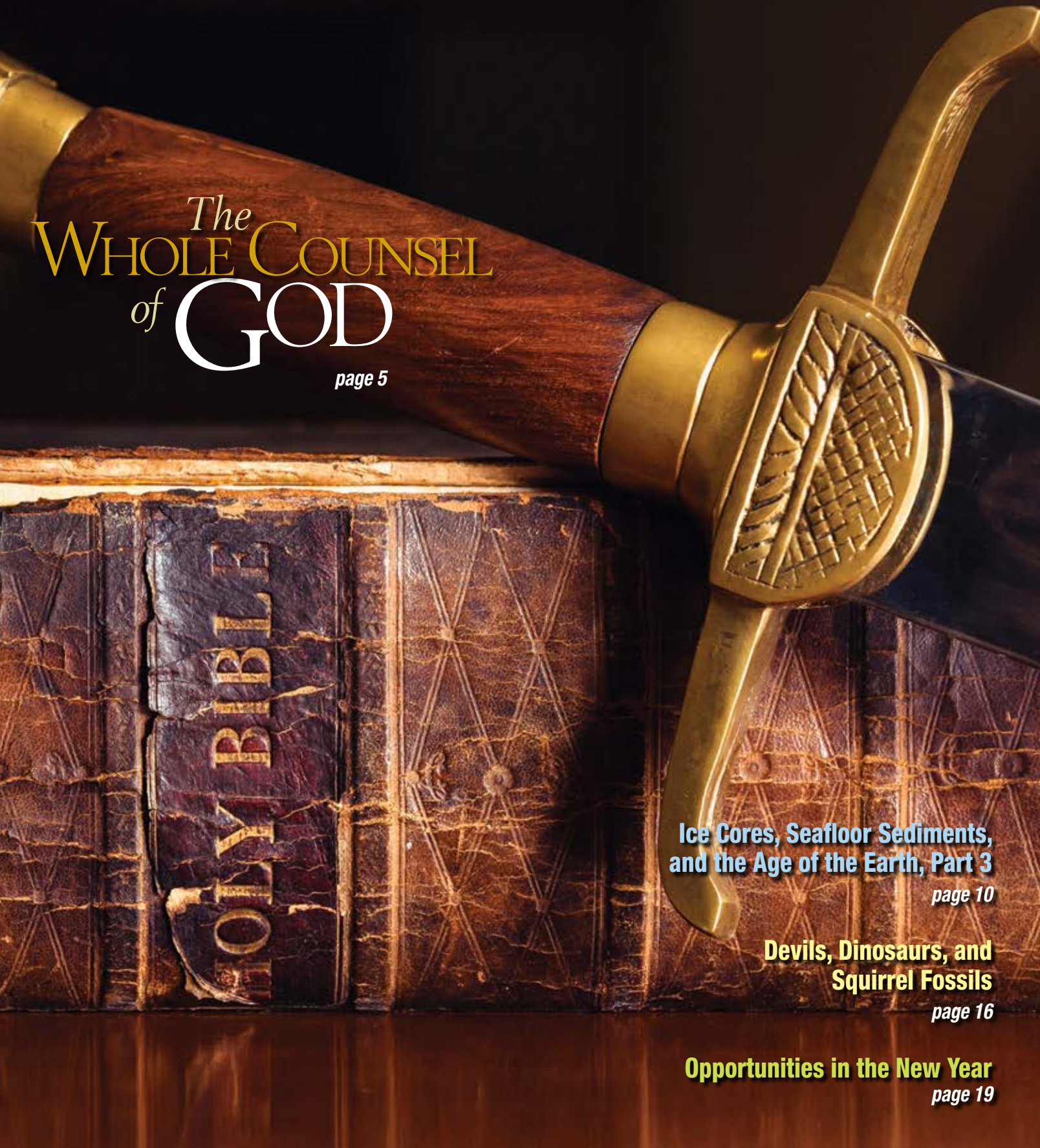
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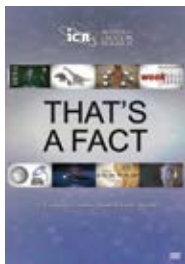
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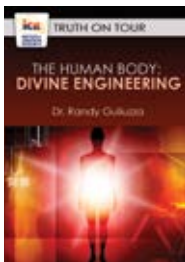


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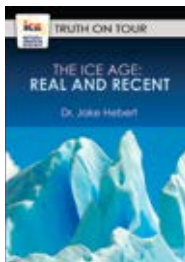
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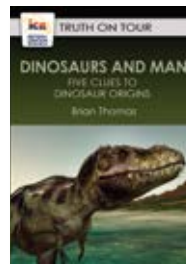


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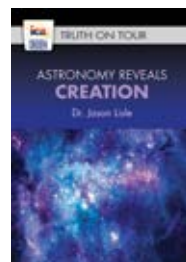


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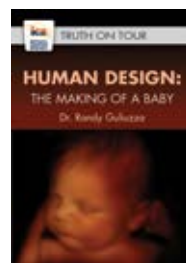


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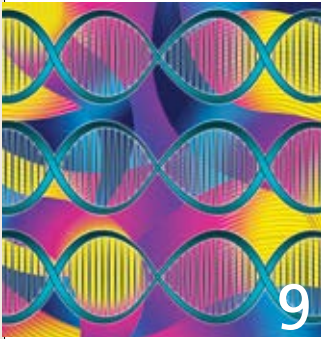
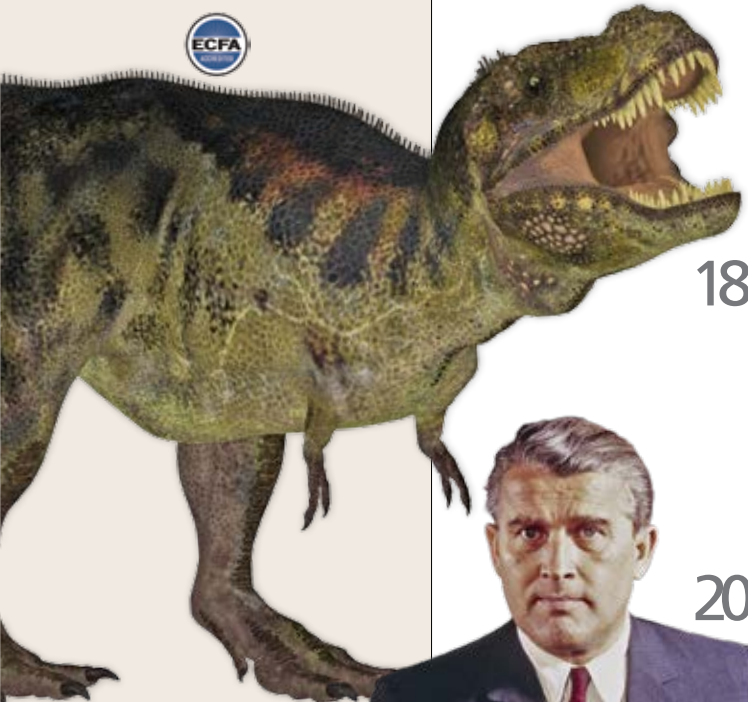
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One More Minute

Whether or not you write New Year's resolutions, I'd like to encourage you to stop and take stock—not to list out resolutions but to consider what matters most in life. Where are you going? How do you spend your time? What matters for eternity?

What would you do if you had just one more minute?

Years ago, I was forced to face the realization that life is short. I had just finished my second year in college. My two brothers and I still lived at home with our single mother, and we got the news that she had cancer. My sweet mother died shortly afterward, just a few weeks after my 20th birthday, and I experienced the hard reality that death robs us of the luxury of *just one more minute*.

If you had one more moment to share with someone, how would you use that blip of time? What if that moment extended to hours, weeks, or months—how would you spend those days? And if you have the good fortune of many more years, how will you spend that opportunity?

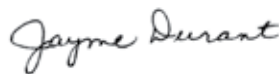
January is a perfect time to ponder the possibilities God has placed before you and to seek His wisdom about how you choose to spend your moments. This is the time to be intentional about life—to make decisions that will last for eternity. Ultimately, we face the reality that the

only things that will last in life are God, His Word, and human souls.

A new year prompts us to consider new beginnings for both ourselves and those around us. How can we introduce and cultivate the growing of God's Word in our souls and the souls of others? What changes do we need to make? Which decisions will impact others and us, understanding that the Lord is sovereign over all our efforts and best-laid plans? By His grace, how can we use our time, money, and gifts to impact the Kingdom of God?

We'd like to help you influence the world around you. We recognize that believers need to be equipped to discuss creation with skeptics and believers alike, and we're committed to providing you with the resources to bolster your faith and equip you to answer questions you may face. (You'll find some of our plans for the upcoming year on page 19.) ICR's consistent mission is to reach others with the truths of Scripture and glorify our Creator by pointing to His marvelous works.

Life on Earth is short. Eternity is forever, and the moments we spend in this brief life affect our "forever." If you had just one more minute, how would you spend it, and how could you make a difference in the lives of others? Make a plan to learn more about God and His creation, and decide to be intentional about sharing your faith throughout this upcoming year. Be prepared to take a minute to introduce others to our marvelous Creator—the God of eternity.



Jayme Durant
EXECUTIVE EDITOR



The WHOLE COUNSEL of GOD

HENRY M. MORRIS III, D.M.I.N.

We live in a time when science and scientists have seemed to take on the role of the ultimate authority for mankind. Christian leaders must either refute the false science of evolutionary philosophy or forfeit their responsibility to refute heresies that challenge the accuracy and authority of God's Word (2 Peter 2:1). Satan's great lie of evolution twists even the creation record (2 Peter 3:4) and corrupts all biblical doctrine by undermining the need for redemption in the first place.

No Facts, No Trust

The book of Genesis was obviously written as a historical narrative. The plain reading of the text presents a recent creation, spoken into existence by an omnipotent and omniscient eternal being. Yet many biblical scholars sweep the entirety of the first 11 chapters into the bin of mystical allegory, twisting and spinning the words, interpreting the text into manmade philosophical theories that conform to atheistic evolutionary thinking.

Some insert a gap between the words of verses 1 and 2 of Genesis 1 to allow for all the long ages demanded by "science."

Others would argue that the differences between chapters 1 and 2 show that the ancients could not get their stories straight and that we, the more enlightened world of the later centuries, should essentially discard those "stories" for the "facts" of modern science.

But here's the problem: Jesus quoted from both Genesis 1 and 2, and He treated those passages as actual history. If this portion of Genesis is not historical narrative, that would mean Jesus was either deluded or lying. Most of the writers of the New Testament also quoted from the early chapters of Genesis, and all of them treated those words as real, literal events of history. Many of the Old Testament writers (including Moses and the words of the Pentateuch) either quoted from or referred to the creation week, and all of them acknowledged those events as actual history. God frequently spoke of Himself as the Creator when He addressed the prophets and kings of history. Everywhere, up and down and throughout the entirety of the 66 books of the Bible, the creation week is presented as fact—as the foundational event of reality.

If the creation account is not actual history, then either the whole of Scripture is wrong about creation or the God who is



said to have inspired the words of Scripture is inaccurate. Neither position argues very well for the trustworthiness of any part of the Bible.

Death: Good or Evil?

In the billions of years required for all evolutionary theories and woven into all of the various hybrid models of creation, death is a normal and necessary part of life. Throughout the evolutionary story, death is the “good and natural” way of weeding out the unfit so that the “fittest” can flourish. Death is an absolutely necessary tool of the “natural selection” that ultimately produced the greatest of all animals—man.

The Bible’s message is vastly different.

Death is the sentence declared on everyone and everything because of the sin of Adam, humanity’s progenitor (Romans 5:12). Death is the “last enemy that will be destroyed” when the Lord Jesus Christ makes the “new heaven and a new earth” (1 Corinthians 15:26; Revelation 21:1). All

normal, natural condition and the means whereby evolutionary development can operate over eons—a “good” mechanism—or death must be the sentence handed down by the Creator God on His rebellious subjects—an “evil” consequence of man’s actions. Naturalistic philosophy insists that death is the ordinary process of nature that has operated incessantly for billions of years. The Bible insists that death is the “last enemy” that the Creator Himself will destroy when He will “reconcile all things to Himself” (Colossians 1:20).

No God vs. All God

Unfortunately, there is no middle ground. Either the atheist is right—“the universe is all there is or ever will be”—or a transcendent, omnipotent, and omniscient eternal being exists who “works all things after the counsel of His own will” (Ephesians 1:11). These two polar opposite positions are not a newly discovered dichotomy. Nearly 15 years ago, Michael Ruse insisted:

certainly not the sort of God to whom anyone would be inclined to pray.²

Fortunately, God’s Word does not lend itself to compromise. Even the atheists appear to know that.

Divine Nature or Natural Selection?

This glaring contradiction has been clear for a long time. The God who is revealed in the Bible does not exhibit the nebulous character required for evolutionary development. Holiness is the foundational nature of God. The very first structure the Creator imposed on His universe was the holiness of the rest day—He worked for six days and rested on the seventh. His holy nature was bound up in the way He worked, and that foundational nature is so significant that the beings He brought into existence to rule over the creation were designed to function in the same way (Mark 2:27). That’s one of the reasons that one of the Ten Commandments insisted that all humanity

FOR I HAVE NOT SHUNNED TO DECLARE TO YOU THE WHOLE COUNSEL OF

students of Scripture know that death is never treated as a good thing in the Bible but always as an insatiable enemy, brought into this universe by the open rebellion and conscious violation by Adam of God’s one restriction, as recorded for us in Genesis 3.

All of Scripture changes tone in Genesis 3. After the events in the Garden, the rest of the story centers on redemption. Over and over again our Creator presents the gospel in a vast array of historical implementations so that death could be defeated by the substitutionary act of His beloved Son on Calvary. If the events recorded in the first three chapters of Genesis are nothing more than allegorical myth, then the rest of Scripture is a mere collection of interesting stories with some moral implications that can be taken or left at the whim of the reader.

There can be no hybrid solution because a hybrid solution is a half-truth, and a half-truth, when presented as the truth, is a non-truth! Death must either be the

Evolution is promoted by its practitioners as more than mere science. Evolution is promulgated as an ideology, a secular religion—a full-fledged alternative to Christianity, with meaning and morality....Evolution is a religion. This was true of evolution in the beginning, and it is true still today.¹

The battle between evolutionary scientists and Christian academics who attempt to synthesize the evolutionary theories with the biblical message has been going on since the early part of the 20th century. Various forms of theistic evolution or the day-age theory became popular among Christian academia—but were never embraced by evolutionists.

The evolutionary process is rife with happenstance, contingency, incredible waste, death, pain and horror.... [Theistic evolution’s version of God] is not a loving God who cares about His productions. [He] is careless, wasteful, indifferent, almost diabolical. He is

should hallow the rest day (Exodus 20:11).

Although God “so loved the world” (John 3:16), His holy nature requires punishment for all humans who violate that holiness. Thus, a completely holy man was necessary to substitute for sinners before the holy God could forgive their sin (2 Corinthians 5:21). No matter how you look at it, God’s holy nature rules what He does and how He relates to His creation.

God IS holy (1 Peter 1:16) and therefore *cannot* lie (Titus 1:2).

God must reveal truth in the created “things” (Psalm 19:1-4; Romans 1:20). The creation cannot distort anything about God—or about the creation itself. God could not make anything that would inexorably lead us to a wrong conclusion, nor could He create processes that would counter His own nature—or that would lead us to conclude something untrue about Him.

The horrific processes of random forces spitting out death and damage for

eons, with blind and bungling nature “selecting” the “fittest,” most certainly do not fit the character of the Creator described in the Bible.

God *cannot* be the Evolver.

Flawless Function or Apparent Age?

Some would suggest that the text of Genesis 1 and 2 presents an “apparent age” of everything that was made, thus forcing the Creator into a distortion of truth—lying, if you will, about the reality of the condition. They would say that if, indeed, Adam were only a few seconds old but is presented to us as a full-grown man, then God is deceiving us about His work—that the very word choices suggest a deceptive agenda on the part of the Creator.

Nonsense!

Omniscience requires that the Creator produce that which is flawless in design, and omnipotence requires that the Creator produce that which functions perfectly according to that design. Holi-

from the diverse population of pre-human hominids, but all of the various hybrids give modern, naturalistic, evolutionary, atheistic science the last word in “interpreting” Scripture.

Evolutionists never yield. They may well eventually become converted, but while they remain evolutionists, they do not compromise their position. It is sad that the ones who try to “harmonize” the Bible’s message with what are essentially godless theories claim to be upholding Christian truths.

May God forgive them.

Having Done All, Stand!

After describing the vital importance of God’s armor that has been provided for the Christian, after making us aware that our battle is a spiritual one against “principalities and powers,” after insisting that our strength and power do not come from our humanity, experience, training, or station in life, Paul simply tells us: “Therefore take up the whole

armor of God, that you may be able to withstand in the evil day, and having done all, to stand” (Ephesians 6:13).

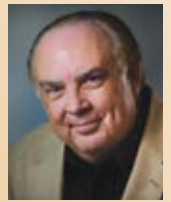
As the great reformer Martin Luther once said, “Here I stand, I can do no other.” So ICR stands committed to the absolute authority and integrity of the Scriptures. The whole counsel of God must be declared. Our particular battle lies in the defense of the historicity and accuracy of the first 11 chapters of Genesis. If these foundational truths are negated or spurned, then the rest of Scripture falls like a row of dominoes.

Stand with us. Pray for us. Share some of your resources with us. There is much to do, and the heat of the battle is increasing. Thank you for helping. ●

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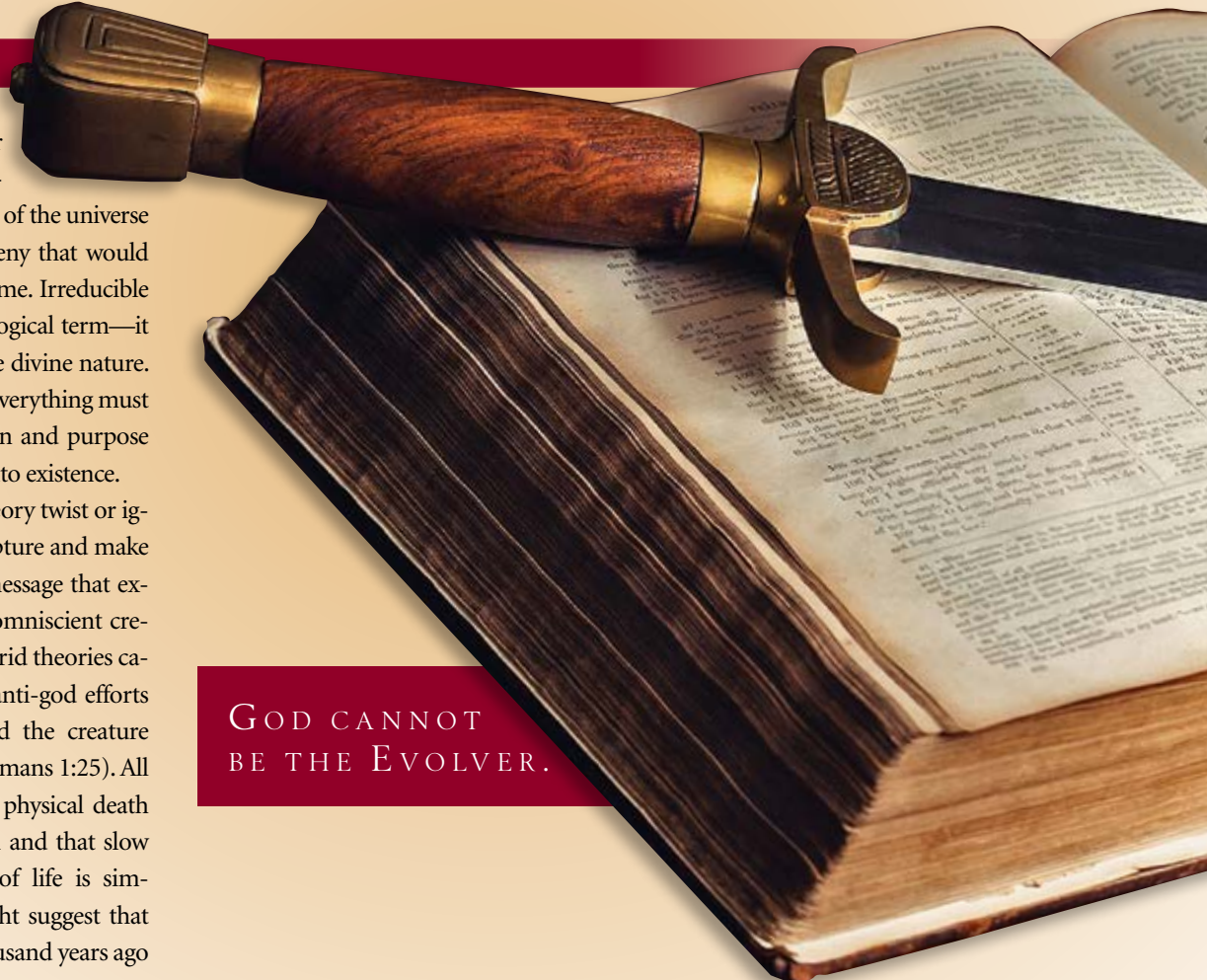


GOD (ACTS 20:27)

ness requires that the Creator not deceive anyone or anything, from the interworking of the universe itself to the billions of progeny that would follow in the centuries to come. Irreducible complexity is not just a biological term—it is an absolute demand of the divine nature. Everything must work, and everything must work according to the design and purpose of the One who brought it into existence.

All forms of hybrid theory twist or ignore the clear words of Scripture and make a story with a naturalistic message that excludes an omnipotent and omniscient creator entirely. All of these hybrid theories capitulate to the determined anti-god efforts that “worshiped and served the creature rather than the Creator” (Romans 1:25). All of these theories insist that physical death is a normal part of creation and that slow evolutionary development of life is simply the way it is. Some might suggest that Adam was created a few thousand years ago

GOD CANNOT
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BioOrigins Project Update

Purpose, Progress, and Promise

Part 4

The first two installments of this series described the purpose and strategy of ICR's life sciences research and highlighted the key origins questions we're trying to answer—the *how*, *where*, *why*, *when*, and *from whom* different species originated, as well as *why* species go extinct.¹ The third article began to report our progress on answering these questions for humans.² This installment further describes our success on this front.

Genetics is our main scientific tool for investigating human origins. Practically, our purpose is to demonstrate that human ancestry traces back to a single couple—Adam and Eve—not to a group of ape-like creatures. Based on the biblical record, we also expect to find evidence that mankind essentially “re-started” from four couples (Noah, his wife, their three sons, and their wives) near Mt. Ararat about 4,350 years ago.

Dr. Jeffrey Tomkins has done tremendous work in demonstrating that a profound genetic gap exists between us and the great apes—900 million DNA letter differences and an entire chromosome separate us from our supposed evolutionary cousin, the chimpanzee.^{3,4}

Dr. Tomkins also refuted another prevalent argument for human-chimpanzee common ancestry based on supposed genetic mistakes. Segments of the human genome contain *pseudogenes*—sections of DNA assumed to be broken and useless. Humans and chimps contain some of the same pseudogenes that, according to evolutionists, must mean that they both copied these error-ridden sequences from a common ancestor.⁵ However, Dr. Tomkins has

demonstrated that one of the evolutionists' favorite examples of a shared pseudogene is actually a functional DNA sequence.⁶ As our research progresses, more examples of supposed shared mistakes are likely to fall and further shatter the evolutionary model. In summary, little genetic evidence exists that ties our genealogical heritage to the primates.⁷

However, evolutionary arguments against the Genesis account of human origins are not limited to human-primate comparisons. Lately, evolutionists have been using the genetic differences among modern humans to try and chip away at the biblical claim that humanity originated from two people in the recent past.⁸

Nevertheless, the trajectory of scientific progress is not in the evolutionists' favor. They have postulated for many years that, based on the geography of the fossil record, humans first evolved in Africa. Modern genetic evidence indicates that Africans have more genetic diversity than non-Africans,⁹ a finding that evolutionists see as consistent with their original proposal. However, no one has actually measured the rate of DNA mutations in Africans, and preliminary studies suggest that a higher rate of change rather than an earlier time of origin is the explanation for their greater diversity.¹⁰

Other genetic aspects of human origins are discrediting the evolutionary model and falling in line with the biblical account. For example, in non-Africans the rate of DNA change has been measured in a subset of DNA termed *mitochondrial* DNA, and these data point toward a recent origin of the human race—within the last 6,000

to 10,000 years.¹¹ In the rest of the human DNA sequence (e.g., the *nuclear* DNA), the spectrum of DNA variety points toward a recent origin of humanity from two people whom God created with innate genetic differences.¹² The evolutionary model isn't squaring with the facts—but Genesis is.

Our research on the origin of non-human species is just as encouraging. Look for our next installment! ●

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Ice Cores, Seafloor Sediments, *and the Age of the Earth*

PART 3

JAKE HEBERT, P.H.D., AND TIM CLAREY, P.H.D.

The two previous articles in this series demonstrated problems with the old-earth timescales that secular scientists have assigned to deep seafloor sediments and ice cores.^{1,2} This article presents a positive argument for the youthfulness of the seafloor sediments—an argument that has ominous implications for the vast ages assigned to the high-latitude ice sheets.

Dating Seafloor Sediments: Secular vs. Creation Thinking

At today's "slow and gradual" rates, it can take a thousand years for just a couple of centimeters of sediment to be deposited on the

ocean floor. Because these sediment layers can be many hundreds of meters thick, and because it's assumed that sedimentation rates have always been slow, secular scientists believe the sediment deposition required many millions of years.

Secular scientists assign ages to these layers by using the astronomical or Milankovitch hypothesis of ice ages to interpret chemical clues within the seafloor sediments. This theory simply accepts as a given the idea of "deep time"—millions of years. A previous article discussed some of the problems with the Milankovitch hypothesis.¹

Although creation scientists reject the millions of years that secular scientists have assigned to the seafloor sediments, they do agree

that their deposition *has* been slow and gradual for at least the last few thousand years. But even a few thousand years of slow deposition could only account for a tiny fraction of the total sediments on the ocean floor. How, then, can creation scientists explain the great thickness of these sediments? Objects called *manganese nodules* found on the floors of the Pacific, Atlantic, and Indian Oceans provide a significant clue.

Manganese Nodules

Manganese nodules are typically potato-size concretions found scattered on the ocean floor (Figure 1). Composed of manganese and other metals such as iron, nickel, and copper, these nodules form as a result of the accumulation of chemicals onto a nucleus. These chemicals originate in seawater or within water trapped between the sediment grains below the sea floor. In both cases, the end result is the formation of metallic pellets near the surface of the ocean floor. Manganese and iron extruded from underwater volcanoes can also contribute to nodule growth, as can the presence of algae and bacteria.^{3,4} Nodule growth is thought to cease once the nodules become buried beneath more than a few centimeters of sediment.^{5,6} Based on radioisotope dating methods, secular scientists estimate that these nodules typically grow at the exceptionally slow rate of only a few millimeters per *million* years.³



Figure 1. Manganese nodules are abundant on the ocean floor yet are extremely rare at great depths within the seafloor sediments. Image: U.S. Geological Survey.

Manganese Mystery

Manganese nodules puzzle secular scientists because most are found in just the uppermost 50 centimeters (~20 inches) of sediment, although some are found at greater depths.^{3,5,6}

Why are nodules generally missing from the deeper seafloor sediments? If the present really *is* the “key to the past,” one would expect nodules to be found at *all* depths within the seafloor sediments. After surveying manganese nodule data from the Deep Sea Drilling Project, one secular geologist observed, “The major question arising from this survey is why nodules occur in such paucity

at depth in the sediment column.”⁵

Some scientists have speculated that this scarcity of deep nodules can be explained by chemical dissolution of the nodules after burial. However, this proposal is problematic for at least two reasons. First, some nodules have been found at great depths, although this is relatively rare.⁵ Second, buried nodules do not exhibit any clear trends in chemical composition with depth, as one might expect if they were in various stages of dissolving, suggesting that “buried nodules neither grow nor dissolve after their burial in the sediment column.”⁶

But if nodules don’t dissolve after burial, then their absence in the deep sediments implies that nodules simply were not being formed when the deeper sediments were deposited. Secular scientists have suggested possible explanations for this,⁵ but these proposals tacitly acknowledge that past conditions were significantly different than those of today, and this violates uniformitarian assumptions. In the case of manganese nodules, the present is definitely *not* “the key to the past”!

Creation Explanation

Creation scientists have an extremely straightforward and logical explanation for the rarity of manganese nodules within the deep seafloor sediments: Since nodule growth is apparently possible only at the surface or below a shallow layer of sediment, the absence of nodules in the deeper sediments implies that these deeper sediments were simply deposited too rapidly for nodules to form and grow.⁷ This is consistent with the proposal of creation scientist Dr. Larry Vardiman that the deposition of seafloor sediments was initially very rapid during and shortly after the Genesis Flood but then decreased to the slow and gradual rates we observe today (Figure 2).⁸

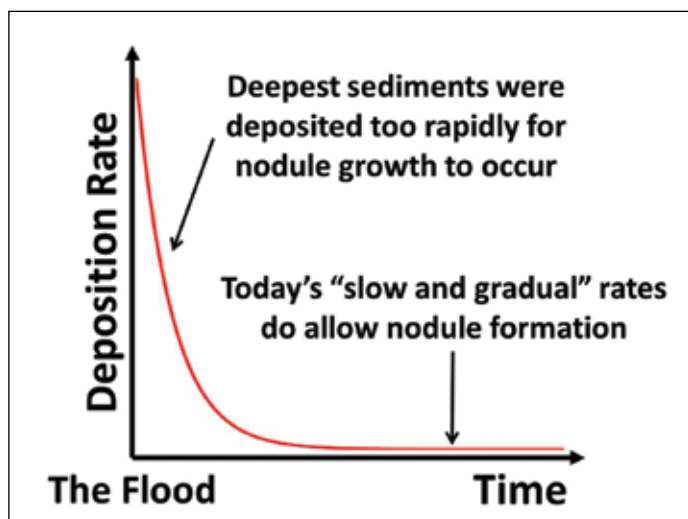


Figure 2. The creation explanation for the rarity of manganese nodules within the deep seafloor sediments is that the bulk of the sediments were deposited too rapidly for nodules to form. This is consistent with Dr. Larry Vardiman’s model of seafloor sediment deposition: Sedimentation rates were initially very high during and after the Flood and then gradually decreased to today’s “slow and gradual” rates.

This argument is strengthened by the fact that secular scientists seem to have seriously underestimated the true rates of nodule growth. Although growth rates can vary considerably due to a number of factors, nodules have consistently been observed growing at rates hundreds of thousands of times faster than the slow rates calculated from radioisotope dating methods.^{4,9,10} This implies that deposition of the deeper sediments would had to have been even *more* rapid in order to prevent the formation of nodules at these faster growth rates. Moreover, this glaring discrepancy between the calculated and observed rates of nodule growth is just one more indication that there are *serious* problems inherent in radioisotope dating methods.¹¹

Planation Surfaces

If most of the seafloor sediments were rapidly dumped into the ocean basins, then one might expect additional geological clues to fit this interpretation of the data. Is this the case?

Across every continent, we observe flat or nearly flat erosional surfaces that extend for many miles. These erosional plains are known as *planation surfaces* (Figure 3).¹²



Figure 3. Cape Breton Highlands planation surface in Nova Scotia, Canada. Photograph courtesy of Ian Juby (ianjuby.org).

Each planation surface marks a very specific event in time and therefore allows insight into the geological history of that area. These surfaces are especially important since they are observed on a *global* scale. The deepest global planation surface is called the Great Unconformity.

In many places around the world, the Great Unconformity resides at the Cambrian-Precambrian boundary. Uniformitarians believe this surface, and others like it, formed as the sea level slowly rose, invading (transgressing) the land and forming a broad zone of coastal erosion. Their explanation for the formation of this global surface is problematic and falls outside traditional uniformitarian thought.¹³

Secular geologists have identified at least five other global planation surfaces that were supposedly formed as oceans slowly flooded the continents and later drained off in cyclic succession. Secular

scientists believe these planation surfaces define the tops and bottoms of what are termed *megasequences*. The Great Unconformity is, in fact, the base of the first of these megasequences, known as the Sauk sequence. The upper erosional boundaries of each megasequence are believed to have been created as each new megasequence, during its deposition, eroded the top of the previous sequence. These megasequence-bounding erosional surfaces, like the Great Unconformity, have been traced across the globe and yet the mechanism of their formation continues to perplex secular scientists.¹² This is because modern erosion creates V-shape stream channels across all exposed land; it does *not* create planar surfaces. So if no modern geologic process can account for the creation of flat planation surfaces, then how did they form?

As the Flood progressed, the water oscillated, retreated, and advanced in cycles, resulting in the formation of additional megasequences. . . . Thus, these erosional episodes between megasequences do not represent millions of years but merely brief hiatuses as the floodwaters surged.

Source of the Sediment: The Genesis Flood

The answer requires a unique global erosional event: the Genesis Flood. At the start of the Flood, we would expect the formation of a vast erosional plain like the Great Unconformity as immense tsunami-like waves swept across the continents, stripping away soil in a matter of hours or days.

As the Flood progressed, the water oscillated, retreated, and advanced in cycles, resulting in the formation of additional megasequences and their associated planation surfaces. Thus, these erosional episodes (planation surfaces) between megasequences do not represent millions of years but merely brief hiatuses as the floodwaters surged.

At the end of the Flood, the newly formed ocean crust cooled and subsided, deepening the ocean basins and lowering sea levels worldwide. This caused the floodwaters to recede on a vast scale, likely as massive sheets of rapidly moving water drained off the continents.¹⁴ “And the waters receded continually from the earth. At the end of the hundred and fifty days the water decreased” (Genesis 8:3).

It should also be noted that the warm, mineral-rich oceans during and after the Flood would also have greatly stimulated the growth of phytoplankton, likely resulting in many algal blooms. Since zooplankton (such as foraminifera and diatoms) can feed on phytoplankton, it’s likely that they too greatly increased in number, and their abundant remains would also have contributed to the accumulating sediments during the post-Flood period.¹⁵

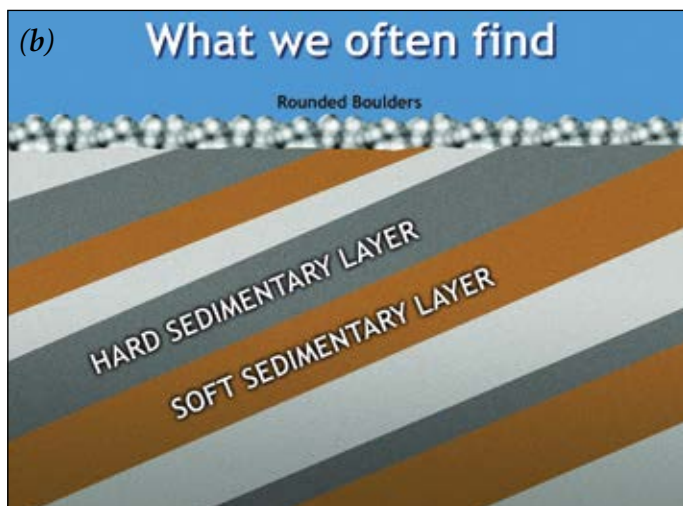


Figure 4. (a) “Slow and gradual” erosion of tilted strata of varying hardness should result in a pattern of hills and troughs, but (b) sheet erosion would “plane” the tilted strata flat as rapidly moving water indiscriminately eroded both hard and soft strata. (c) The flat planation surface at Joggins Fossil Cliffs in Nova Scotia, Canada, is consistent with rapid, not slow and gradual, erosion. Diagrams by Peter Kleverberg and Daniel Lewis, provided by permission of Creation Ministries International (creation.com). Photograph provided courtesy of Ian Juby (ianjuby.org).

Evidence for Rapid Erosion

In some cases, inclined strata of varying hardness on the continents have been beveled flat (Figure 4). This is consistent with catastrophic erosion by rapidly moving sheets of water but inconsistent with slow and gradual erosion over long periods of time.¹² Such catastrophic sheet erosion would have dumped enormous quantities of sediment into the ocean basins in a short amount of time. The scarcity of manganese nodules in the deeper seafloor sediments is consistent with this rapid deposition, and their abundance in the upper seafloor sediments is consistent with a gradual decrease in sedimentation rates in the millennia after the Flood.

Implications for the Seafloor Sediment and Ice Cores

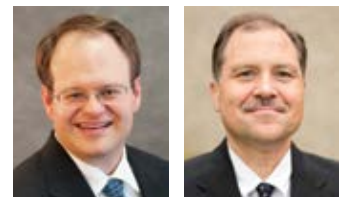
But such rapid deposition invalidates the timescales that secular scientists have assigned to the deep seafloor sediments because these sediments are *assumed* to have been deposited slowly and gradually—not catastrophically—over many millions of years. Moreover, it also invalidates the age scales that have been assigned to the deep ice cores from Greenland and Antarctica since these age scales are ultimately tied—via a complex network of circular reasoning—to the dates that have been assigned to the seafloor sediments!^{11,16}

Hence, the Bible’s true history of a global flood and a young earth enables us to make far better sense of the seafloor sediment and erosional data than can uniformitarian, old-Earth assumptions and speculations. The evidence points to a young earth! ●

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“DICER” ENZYME KEEPS DNA ON TRACK

As you read this article, think about your body. It's composed of over 100 trillion cells working nonstop in a complex choreography of microscopic building and repairing. Scientists have looked inside these cells and viewed the unparalleled sophistication of their millions of tiny machines made of protein.¹ In this article we'll look at several kinds of these incredible micro-machines. An evolutionary website recently made this statement about a spindle machine involved with *mitosis*—the cell's nuclear division:

At the cellular level, the mitotic spindle apparatus is arguably the most complicated piece of machinery in existence.²

The spindle apparatus is formed from very thin protein threads called *microtubules* that stretch between opposite poles of the cell during mitosis. These are forming by the millions right now inside your body!

If you took high school biology, you were probably taught how cells make protein—a process called *protein synthesis*. In recent decades, newly discovered details show this process to be incredibly complex and highly orchestrated.

Transcription is the first part of the protein synthesis that occurs in the cell nucleus. During transcription, DNA is copied nucleotide by nucleotide in an operation mediated by an amazing enzyme called *RNA polymerase*. This tiny biological machine moves along the DNA, rapidly reading the genetic code. This results in a growing string of *messenger RNA* (mRNA) emanating from the RNA polymerase as the nucleotides are read. This mRNA then leaves the nucleus, and its code is translated into proteins or polypeptides (the second part of protein synthesis) via ribosomes in the cytoplasm.

In a further display of amazing complexity, a portion of the ribosome is designed to undergo a “large-scale rotation” by pivoting along a hinge while also functioning like a ratchet!³

At virtually the same time, however, the cell duplicates its entire genome (DNA) in preparation for mitosis, followed by division into two cells. This step is called *replication* and is every bit as complex as transcription. For example, right now in millions of your cells, rep-

lication is beginning at about 10,000 to 100,000 different places on a DNA strand. The small portions of replication are called *replicons* (unit lengths of DNA). Replication is effected by a highly complicated machine generically called *replicase* (or RNA-dependent RNA polymerase) that attaches to the DNA strand.

To have both replication *and* transcription occur at once is akin to having two microscopic locomotives (molecular machines) heading toward each other on the same railroad track (DNA strand). When these molecular machines occasionally collide, it results in a genetic train wreck that can cause aging and diseases like cancer. Enter another amazing molecular machine with several functions called

Dicer. This enzyme cuts or cleaves pre-microRNA (pre-miRNA) and double-stranded ribonucleic acid (dsRNA). This biochemical slicing results in short, double-stranded RNA fragments. With further investigation, researchers discovered another unrelated function of Dicer—it removes the transcription machine from the DNA “track,” allowing the replicase machine to proceed without collision.⁴

Finally, speaking of the long DNA molecule, God designed machinery that actually

repairs tangles in your DNA automatically:

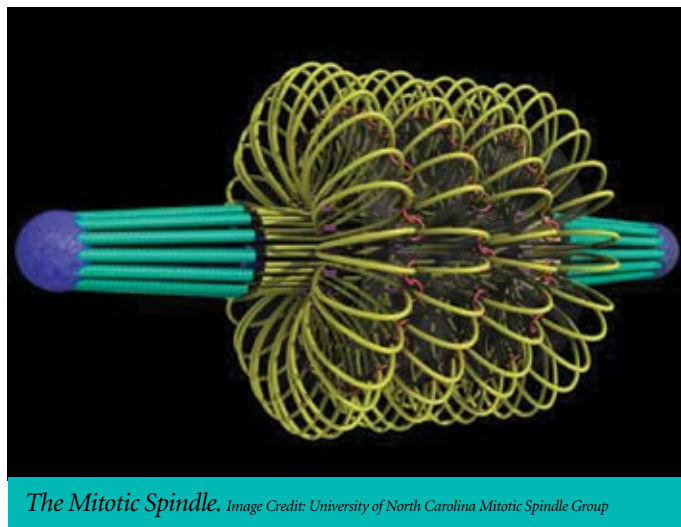
One of these DNA repair enzymes acts as a kind of molecular scissors to cut DNA at damage points and resolve tangles that can form when things go wrong. This must be done with great specificity in order to restore the DNA code to its previous state and not generate mutations.⁵

Where does this “great specificity” the secular authors speak of come from? Nothing less than “the living God, who made the heaven, the earth, the sea, and all things that are in them” (Acts 14:15). ●

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The Mitotic Spindle. Image Credit: University of North Carolina Mitotic Spindle Group

Not Even Wrong

Physicist Wolfgang Pauli was once asked to review a technical paper and assess its accuracy. The content was so garbled, however, that Pauli is said to have remarked that not only was the paper not right, it was “not even wrong.” He meant the paper was so poorly written, so muddled in its reasoning, that it was impossible to evaluate in any fashion. It was even worse than wrong—it was incoherent. The author would have to substantially improve the paper in order for it to even be assessed as wrong.

terms and use them in a consistent way. Anything less is confusing at best and “not even wrong” at worst.

This type of problem frequently appears in debates over origins. Both evolutionists and creationists can be guilty of muddled thinking that results in muddled writing—papers in which terms are not defined or used consistently.

Consider the term *evolution*. It can mean “change” in a generic sense. It can refer to a shift in allele frequency in an organism’s DNA. Or it can refer to the idea that all

ICR’s writings that we refer to “particles-to-people evolution,” “Darwinian evolution,” or some similar qualifying adjective at least once. This is a way of implicitly defining our terms to avoid fallacious reasoning. We use the term evolution consistently in the sense of the alleged descent of all life from a common ancestor.

Consider the term *adaptation*. This can refer to a non-genetic change within an individual organism in response to a change in the environment. One example is when a person moves to a higher elevation and his or her body responds by producing more red blood cells to accommodate the lesser supply of oxygen. Alternatively, adaptation can refer to a shift in a population of organisms due to the extinction of those members with traits unsuitable to their environment. In this latter type of adaptation, no individual organism does any adjusting whatsoever, but the group makeup shifts because some of its members die. This is a totally different process, yet some people erroneously confuse the two.

Muddled writing is a symptom of muddled thinking. When an author writes in a way that makes no sense, using terms inconsistently or in a convoluted fashion, it suggests that his or her thoughts on the topic are confused. Given the chance to interact with the author, it may be helpful to ask him or her to define the terms in question. “What exactly do you mean by ‘evolution,’ ‘adaptation,’ or ‘science’? What is the central point you are attempting to make?” In many cases, the reader is confused because the author is confused. As Christians we should strive to be consistent and clear (2 Corinthians 1:18) as we boldly defend the faith. ●

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Science is largely a literary endeavor. It advances only when scientists are able to communicate their discoveries to other scientists for independent evaluation and confirmation. A hypothesis that is not clearly stated cannot be tested. Only when experimental methods are carefully articulated can they be critiqued or validated. Therefore, scientists must be able to cogently articulate their hypotheses, observations, and methods. They must carefully define important

organisms share a common ancestor. Any of these definitions are fine if used consistently. But they are different and therefore must not be mixed.

How many fallacious arguments have I seen where the person thinks he has proved evolution (common descent) by giving an example of some other type of change that he also calls “evolution”? In logic, this type of bad argument is called an *equivocation fallacy*. You may have noticed in many of

Devils, Dinosaurs, and Squirrel Fossils

The concept of dinosaurs living in a distant time populated by unique and now mostly extinct plants and animals has captured generations of students and moviegoers, but actual fossil finds keep contradicting this view. More and more they seem to paint a biblical picture of dinosaurs and various mammals created and alive at the same time.

A 2013 *Acts & Facts* article described an intriguing Chinese fossil that broke with the conventional secular scene.¹ The fossil looked so similar to today's Tasmanian devil that one wonders why scientists didn't simply name it as such. Instead, they called it *Repenomamus robustus*. After 130 million supposed years of natural environments culling a constant supply of mutated variants, why did *Repenomamus* not evolve one new body part or function? Perhaps something other than the actual fossil discouraged secular scientists from simply calling it like it appears—a fossilized Tasmanian devil with a baby *Psittacosaurus* in its stomach.

Similarly, a recent ICR *Creation Science Update* reported six newly discovered squirrel-like mammal fossils found in dinosaur fossil-containing rock layers in China.² Researchers grouped their finds under a new name, Euharamiyida, but this fancy title merely cloaks plain old squirrels—found in Jurassic layers.

Advocates of evolution typically assert

that smaller mammals in this supposed Age of Reptiles evolved into today's larger mammals like whales, elk, and bears. But if the global Flood really happened, then we would expect the initial tsunami-like waves of sediment-laden water to deposit sea creatures in the lower layers. Then, in later months, the Flood would bury dinosaurs, mammals, lake or swamp-loving plants, reptiles, fish, clams, insects, and birds in upper layers. In this model, the mammals buried with dinosaurs were relatively small not because they were waiting to evolve into larger forms but because they lived in vast pre-Flood lowland swamps that elk, bears, and people avoided.

It comes as no surprise that the ever-increasing discoveries of mammal fossils in rocks that also contain dinosaur fossils show an ever-widening diversity of swamp-friendly mammal forms. For example, small shrew-like mammals that books and museums often show with dinosaur fossils closely resemble treeshrews that thrive today in southeast Asia's tropical forests.



Researchers in 2006 described a fossil they named *Castorocauda*. They found it in a sedimentary layer mixed with pterosaurs, insects, amphibians, a dinosaur, and a gastropod. It “has a broad, flattened, partly scaly tail analogous to that of modern beavers.”³ Maybe it *was* a beaver.

Other researchers recently described their unexpected discovery of raccoon-size mammal tracks right beside dinosaur tracks at Angola's Catoca diamond mine.⁴ To this

author's admittedly non-expert eye, the five-toed tracks are hard to distinguish from those made by opossums that walk with their thumbs pointing inward.

Finally, a mammal skull from Madagascar's dinosaur rocks, when artistically fleshed out, looks like a 20-pound rodent. An article summarizing the find called it “a groundhog-like animal,” three times the size of today's adult groundhogs.⁵ They named it



Vintana, but perhaps should have named it “mega-groundhog.”

The unfolding story of amazing mammal diversity in dinosaur-laden rocks does not shock Flood geologists. Those who accept the Genesis account of Earth history expect tropical mammal fossils with dinosaurs—including varieties in squirrel, tree-shrew, beaver, Tasmanian devil, and other rodent kinds—that look so similar to today's basic created mammal kinds. ●

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Does Our Immune System Indicate Disease Before the Fall?

RANDY J. GULIUZZA, P.E., M.D., AND FRANK SHERWIN, M.A.

A: If God originally created the world without death and disease, where did our bodies get their disease-fighting capabilities? Christians generally explain the origin of immune systems in three ways. These explanations, though, have theological and scientific snags.

1) Humans somehow developed immune systems after the Fall. However, this life-preserving system is so elaborate that any natural development is unlikely.

2) God supernaturally infused Adam, Eve, and living creatures with immune systems after the Fall. While this is possible, since Scripture allows post-Fall interventions, it is unlikely because immune systems are so extensive and complex that infusion would entail broad creation-like formations that Scripture indicates had ceased at the end of the creation week.

3) Since God foreknew the Fall, He hid in Adam a latent immune system whose activation was mediated by post-Fall conditions. However, explanations that only work by invoking God's omnipotence/omniscience do not truly explain anything since, obviously, they can explain everything. In addition, no known scientific tests unambiguously detect mediating interventions by either God or environmental conditions.

Creationists need biblical explanations that are scientifically sound and not simply lighter versions of evolutionary lines of thinking. So, one way to begin is by asking: Does our immune system serve any non-disease-fighting purposes today? Yes, it does.

Our immune system breaks down cells that have reached the end of their programmed duration. Why should we view some cells as having a pre-specified existence? Because we can identify machinery and programming within those cells that enable them to self-destruct upon reaching specified conditions.

However, the core dilemma is the immune system's relationship to microbes. Are there immunological functions that include the destruction of microbes for an entirely different purpose than to protect us from disease? Yes, there are.

Researchers have mapped many unique microbial communities on or in our bodies, such as our mouth, gut, airways, and skin. We call our collection of microscopic viruses, bacteria, and fungi our *microbiome*. Our relationship to our microbiome is quite intimate since it accomplishes vital tasks for us—a fact likely true for Adam before the Fall. This is no trivial collection—researchers estimate that ten times as many microbes live on us and in our gastrointestinal tract as the 100 trillion cells that compose our bodies.

One exciting aspect of microbiomes is that they constantly change as we experience different conditions like diet and travel. From a design standpoint, when two distinct dynamic entities interface closely with each other, at least one has systems that enable that successful relationship. Thus, we should look for systems facilitating the human-microbiome interface.

From the human side, research shows how our immune system regulates our dynamic microbiome. One study revealed how immune factors regulate the different types of microbes in our guts.¹ In flies, another study disclosed that a gene controlling embryo development also had a surprising function maintaining the balance of immunological elements regulating specific microbes.² These researchers noted that virtually all organisms with a gut have similar features.

It could be that dynamic microbiomes regulated by dynamic immune systems might enable creatures to be fruitful, multiply, and fill a dynamic earth as God commanded in Genesis 1:22, 28—and in the process display some impressively designed capacities by adjusting to new niches. A study demonstrated how some woodrats rapidly filled a new environmental niche when they began consuming normally toxic creosote plants aided by the detoxification metabolic processes of their well-regulated microbiome. The researchers concluded, “These results demonstrate that microbes can enhance the ability of hosts to consume PSCs [plant secondary compounds] and therefore expand the dietary niche breadth of mammalian herbivores.”³

The immune system's phenomenal regulation of our microbiome allows us to appreciate a higher level of design when systems of two independent entities work together in a seamless operation. A reasonable conclusion is that they were, and are, designed to work together.⁴

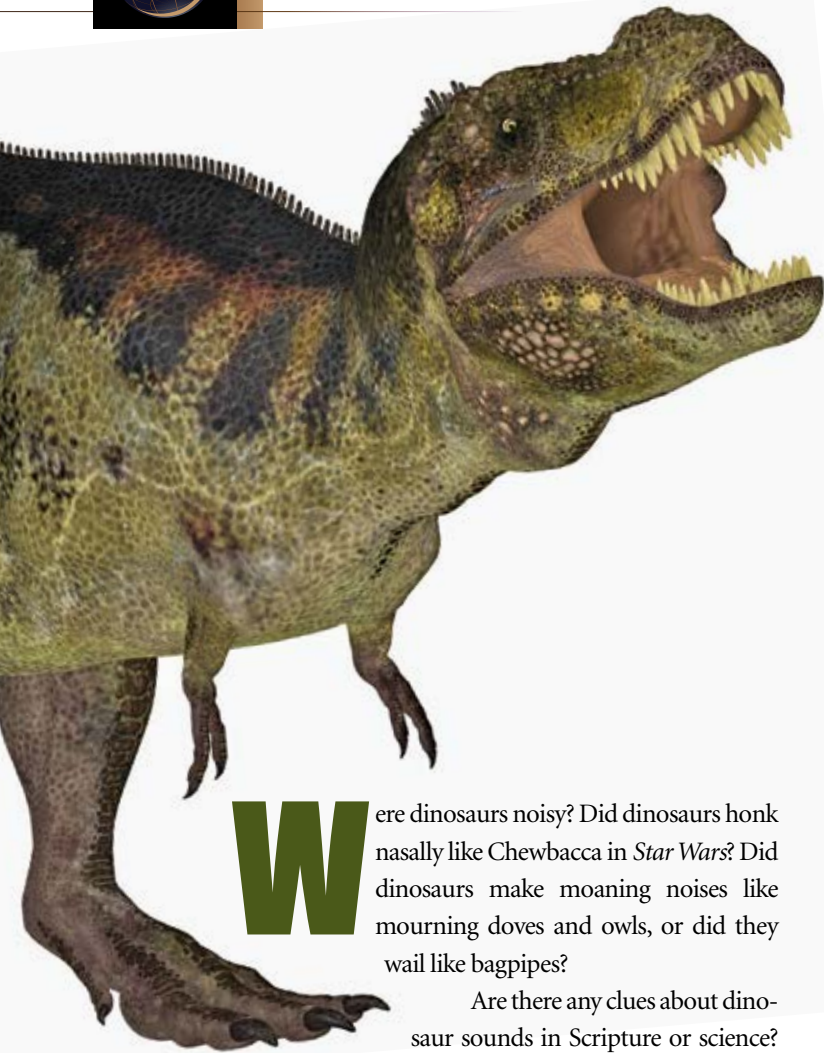
Certainly, the Fall caused perversions of some once-symbiotic relationships to become pathogenic. These two functions of our immune system—internal maintenance and regulation of our microbiome—involve microbe destruction but can operate for purposes other than disease protection. ●

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Sound Science About Dinosaurs

Were dinosaurs noisy? Did dinosaurs honk nasally like Chewbacca in *Star Wars*? Did dinosaurs make moaning noises like mourning doves and owls, or did they wail like bagpipes?

Are there any clues about dinosaur sounds in Scripture or science?

In both, actually. If this answer seems surprising it shouldn't be, because both Scripture and science provide trustworthy evidence that dinosaurs were anything but silent.

But how can the Bible tell us anything about dinosaur sounds? The word "dinosaur" does not appear in English translations. But that term was not coined until 1841, so we wouldn't expect to find it in the King James Bible, which was published in 1611. Obviously, before 1841 the animals known today as dinosaurs would have been called something else—most likely dragons or monsters, both of which appear in the English Bible repeatedly, translating the related Hebrew nouns *tannim*, *tannin*, and *tannoth*.¹

As creation scientists have shown, using an open-Bible approach to scientific inquiry, there is a realistic connection between the "dragons" of old and the "dinosaurs" studied today.² Thus, it is not surprising that the once-living dragons mentioned in Scripture (and occasionally reported by later eye witnesses, sometimes even after the Viking Age) would be called dinosaurs when their bones are found today.²

But do dinosaur bones, or allusions to dragons in Scripture, disclose anything about dinosaur noises?

Empirical science observations—such as examining the remains of dinosaur bones—can corroborate the idea that some di-

nosaurus *could* express nasal vocalizations that might have sounded something like the low-frequency tones of a trombone, a bagpipe chanter, or a medieval krumhorn:

Lambeosaurine [hadrosaurs with hollow crests containing parts of the nasal cavity] dinosaur crests are judged to have been conducive to resonance on the basis of an acoustic analysis of the structure of the nasal cavity...[T]he elongated nasal passages acted as resonators [similar to] a Fennoscandian musical instrument known as a *krumlur* or *krumhorne*.³

But, besides anatomical studies of dinosaur bones, is there any reliable historical evidence from eye witness observations to prove the forensic fact that dinosaurs were noisy?

Yes. The prophet Micah said he would "wail and howl" and "make a wailing" like *tannim* (Micah 1:8). The Hebrew noun *tannim* is routinely translated as "dragons" in English.¹ So if the biblical term "dragons" equals "dinosaurs," Micah is indicating that at least some dinosaurs were known for their howling or moaning-like "wailing."

In fact, the nouns *tannin* and *tannim* (usually translated "dragons") derive from the Hebrew root verb *tanah*, which describes a sad, wailing lamentation (see Judges 11:40), meaning "to wail, moan, mourn, or lament."¹ So the Hebrew noun *tannim* literally describes monsters known for wailing and moaning. Since Scripture shows that dragons (*tannim*) were well-known for their sad-sounding wailing (Micah 1:8), we should not be surprised when anatomy-analyzing paleontologists conclude that lambeosaurine hadrosaurs had the right anatomy for emitting low-frequency nasal sounds, perhaps something like low woodwind tones from a Scandinavian krumhorn or Wendish bagpipes. ●

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



OPPORTUNITIES IN THE NEW YEAR

HENRY M. MORRIS IV

We at ICR are thankful for God's many blessings as we begin a new year of service. Our ministry is well into its fifth decade, and confirmation of the Lord's providential hand has been clearly seen as He has answered our prayers, guided our steps, and supplied our every need. And by God's grace, ICR continues to expand and is reaching more people today than ever before with the scientific evidence for creation, revealing the One who "created all things" (Revelation 4:11).

Even so, ICR recognizes Christ's expectation for His people to "do business till I come" (Luke 19:13). Unlike the first-century believers in Thessalonica whose tendency toward idleness prompted a gentle rebuke from Paul (1 Thessalonians 4:11-12), Jesus has called us to stay busy with the abilities and opportunities afforded us to sow, water, and reap in fruitful service to Him. There is still much work left to do, and ICR's agenda is positively bursting with new and exciting initiatives. But in keeping with the biblical principle to "wait on the LORD" (Isaiah 40:31) for He will "supply all your need" (Philippians 4:19), we will only move forward as God provides the resources. As we enter another year, several projects have risen to the top. We list them here in the hope you will be led to pray and give as you are able.

► **Human Body DVD Series.** By all accounts, ICR's groundbreaking 12-part DVD series *Unlocking the Mysteries of Genesis* has been a resounding success. Clearly it met a great need, judging by the numerous requests for more resources of similar quality. ICR certainly has the technical expertise on staff to do more, and we have been actively seeking the Lord's will on producing a new DVD series based on the marvelous design of the human body. Though the ministry potential of such an effort would be profound, exceptional quality does not come cheap. Costs will likely run at least \$500,000 for a shorter series of four

or five episodes. Please help if you are able.

- **Television Promotion.** Because *Unlocking the Mysteries of Genesis* has been so well received by our followers, we believe it has great potential to appeal to a much wider audience. Even many evangelicals remain mired in evolutionary thinking because they have never seen the marvelous scientific evidences for recent creation. ICR must think outside our "box" in order to reach them, and strategic promotion on national television and cable networks offers the most effective solution. Television promotion is an expensive endeavor, but we believe this is a unique opportunity from the Lord to sow farther and wider than ever before. Please consider how you could partner with us in this effort.
- **Research, Writing, and Speaking.** Though these new opportunities are exciting, our primary focus will remain fixed on ICR's core ministries. Research and writing comprise the heart of our work, but most may not know that we have scientists and speakers, supported by the resilient ICR Events staff, who somehow find the time to speak between 200 and 300 times each year all over the nation! If you have been blessed by these key facets of our ministry, we invite your generous support to keep them going strong.

As you make your plans for the coming year, please prayerfully consider helping ICR with these ministry opportunities. If we remain faithful, it won't be long before we see the fruit of our labor standing around the throne of God, "for in due season we shall reap if we do not lose heart" (Galatians 6:9). Until He comes, may God grant you a truly productive New Year in service to Him! ●

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



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WERNHER VON BRAUN: THE FATHER OF SPACE FLIGHT

JERRY BERGMAN, PH.D.

Wernher von Braun—more than any other scientist—brought us into the space age.¹ Von Braun laid the foundation for cell phones, satellite radio, the Internet, GPS, and Doppler radar. His later career reads like a history of the American space program,² and it was undergirded by a firm belief in the Creator God of the Bible.

In 1934, 22-year-old Wernher von Braun received his Ph.D. in physics from what is now the Humboldt University of Berlin.³ Adolf Hitler had come to power the year before, and by then von Braun's accomplishments were already widely recognized.⁴ When he was not yet 30, von Braun had eighty scientists and technicians working for him at Peenemünde, Germany. Under his leadership, the first true rocket was successfully launched in 1942.⁵ This rocket was also the world's first operational guided bal-

listic missile—a technical coup requiring significant progress in understanding aerodynamics, rocket propulsion, and guidance systems.

Although von Braun initially supported the German war effort, he soon became disenchanted with Hitler's policies and began to voice his opposition against the war and Hitler himself.

Eventually, Heinrich Himmler attempted to take over the rocket program, widening the gap between von Braun and the Nazis. In September 1944, von Braun objected to the thousands of V-2 rockets being launched in attacks on the civilian populations of London and Paris. As a result, he and his top aides were jailed. Realizing the rocket program could not continue without von Braun, authorities released them in the spring of 1945. Soon afterward, von Braun and his entire team and their families—some 5,000 people—surrendered to the

Americans. He became one of the more than 4,500 German army technicians brought to the United States.

The American Space Program Begins

The American space program was largely a transplant of the German team.⁶ In America, von Braun became a Christian and a creationist.⁷ He also became the leader of the scientists who placed America's first satellite—*Explorer 1*—into orbit on January 31, 1958.⁸ Von Braun “might have preceded Sputnik if he had been given the go-ahead” by the government.⁴

Critical to von Braun's success was his enormous dedication to his work. Jay Holmes concluded that von Braun “must certainly rank among the most single-minded men in recorded history.”⁹ For over thirty-five years he pursued the idea of building rockets for space exploration.¹⁰

It was only in America that he was able to fulfill his dream of using rockets for the good of humanity by sending satellites into orbit. The enormous importance of satellites for our modern way of life is demonstrated by their use in communications, scientific research, and the military.

In 1960, von Braun supervised the development of the Saturn liquid-fuel rocket that provided the basis for transporting Neil Armstrong and his crew to the moon. Project Apollo was the peak of the American space program—and von Braun was at the center of the entire enterprise.

The Scientist as Creationist

After his conversion, Dr. von Braun became a strong proponent of the Christian faith and creationism. He wrote “a good deal about his Christian faith” and even spoke extensively on the subject.¹¹ He said creationism was “a viable scientific theory for the origin of the universe, life and man.”¹² Von Braun concluded that acknowledging the universe is designed

ultimately raises the question of a Designer....The scientific method does not allow us to exclude data which lead to the conclusion that the universe, life



“Space flight is an outlook at the vast mysteries of the universe that should only confirm our belief in the certainty of its Creator.”

and man are based on design. To be forced to believe...that everything in the universe happened by chance—would violate the very objectivity of science itself. Certainly there are those who argue that the universe evolved out of a random process, but what random process could produce the brain of a man or the system of the human eye?¹³

His beliefs regarding the importance of studying God’s creation are vividly expressed in his observation that the “more we learn about God’s creation, the more I am impressed with the orderliness and unerring perfection of the natural laws that govern it. In this perfection, man—the scientist—catches a glimpse of the Creator and his design for nature.”¹⁴

Dr. von Braun’s own words reveal how important the design argument was to him:

The primary resistance to acknowledging the “Case for Design” as a viable scientific alternative to the current “Case for Chance” lies in the inconceivability, in some scientists’ minds, of a Designer. The inconceivability of some ultimate issue...should not be allowed to rule out any theory that explains the interrelationship of observed data....[He added that] many intelligent men say they cannot visualize a Designer. Well, can a physicist visualize an electron? The electron is materially inconceivable and yet, it is so perfectly known through its effects that we use it to illuminate our cities [and] guide our airliners....What strange rationale makes some physicists accept the inconceivable electron as real while refusing to accept the reality of a Designer on the ground that they cannot conceive Him?...Although they really do not understand the electron either, they are ready to accept it

because they managed to produce a rather clumsy mechanical model of it.¹⁵

Von Braun also believed that origins should be taught objectively in government schools, arguing that the claim that science and religion should be separate is invalid. Instead, science “in its drive to understand the creation, and religion in its drive to understand the Creator, have many common objectives.”

Science and religion are like two windows in a house through which we look at the reality of the Creator and the laws manifested in His creation. As long as we see two different images through these two windows...we must keep trying to obtain a more complete and better integrated total picture of the ultimate reality by properly tying together our scientific and religious concepts.¹⁶

Von Braun stressed that more than ever our survival depends on the adherence to basic ethical principles provided by Christianity.¹⁷ When asked about his views on religion and science, specifically if “technological methods and religious beliefs are really compatible,” von Braun answered:

While technology controls the forces of nature around us, ethics try to control the forces of nature within us.... The Ten Commandments are entirely adequate—without amendments—to cope with all the problems the technological revolution not only has brought up, but will bring up in the future.¹⁸

Von Braun concluded that the Bible was the “most effective bulwark ever built against the erosive effects of time....The Bible is...the revelation of God’s nature and love.”¹⁹ Prayer, too, was critically important to von Braun. Asked when his need to pray was particularly strong, he stated that he prayed a lot before and during the crucial Apollo flights.²⁰ As Henry Morris notes, von Braun believed that manned space flight was an amazing achievement that

has opened for mankind thus far only a tiny door for viewing the awesome reaches of space. An outlook through this peephole at the vast mysteries of the universe should only confirm our belief in the certainty of its Creator. I

find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science.²¹

Von Braun died in Alexandria, Virginia, on June 16, 1977, leaving the world a radically different place.

Summary

A study of the history of Western science reveals that Christianity was a major motivation for many of the world’s greatest scientists. They concluded that God reveals Himself both in the Scriptures and in His creation, and to get closer to God it is incumbent on the believer to study His creation. Wernher von Braun stated that the “universe revealed through scientific inquiry is the living witness that God has indeed been at work. Understanding the nature of the creation provides a substantive basis for the faith by which we attempt to know the nature of the Creator.”²² Properly understood, science and the Bible reveal the same truth. ●

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Dr. Bergman is Adjunct Associate Professor at the University of Toledo Medical College in Ohio.



You Tube

I find the ministry of ICR very valuable. Recently I watched a Duane Gish debate on YouTube. Also, in preparation for biology class I am presently watching Dr. Randy Guliuzza's video on the visual system. His presentation gives me valuable information to share with my students. I think of how I heard Dr. Gish 40 years ago. That was my first time to hear anyone from ICR. He gave a talk on creation science in our biology department. For the first time, science began to make sense. I believe the Lord used Gish's presentation to help put me on the road to salvation.

— G.C.



We purchased the DVD series *Unlocking the Mysteries of Genesis* with the intent to use it as a way to educate fellow Christians and non-Christians regarding creation. We are presently in the Rio Grande Valley where we have the opportunity to witness to people from many states

and all faiths. We are scheduled to present the series in an RV park and at a Bible-believing local church. Our hope is to ground people, including ourselves, in the very foundation of Christianity found in Genesis, by way of creation. Thank you to ICR for making such an outstanding series! This series is a MUST-have for everyone's library!

— J.D.

Thank you for coming out to California to speak at the creation conference at Grace Church. We watched the conference streamed online. It was wonderful. Praise God! About four years ago, God saved me. I knew that salvation was by faith, and I knew I needed Him. By the time He saved me, He had brought me to a point of such disillusionment with academia and the world that I didn't care at all to be branded an ignorant person by the whole world, but wanted above all else to be a child of God! Without really knowing it, however, I had accepted the world's idea of science and faith as being irreconcilable. I was sure that I was on the side of faith in God, and I did not give much importance to science.



However, over the past few years God has taught me, through my husband and through your ministry and others like yours, about how

true faith in our Lord Jesus, far from being separated from logic or reason, is really a return to true logic and reason. This has provided me even more occasion to glorify our God and the excellence of His person, ways, and Word!

— J.C.

Thank you for your faithfulness, which has led to your understanding and wisdom. I was reflecting upon your October 25th [*Days of Praise*] devotional "The Heavens Declare" and connected with your final thought: "It can thrill our spirits and motivate us to draw nearer to Him." How true!



Inwardly my heart races and my imagination is thrilled with thoughts of heaven's courts. God's Word thrills me and excites me constantly!

Your devotional reminded me of Job 38:7: "When the morning stars sang together, And all the sons of God shouted for joy." How can a Christian not be

thrilled with our God's statements of accomplishment in Job 38 through 42? The behemoth, leviathan, the horse devouring the distance, and the eagle mounting on high, thrilling!

— S.B.

I'd like to thank HMM [Henry Morris, Ph.D.] (posthumously), HMM III [Henry M. Morris III, D.Min.], and JDM [John D. Morris, Ph.D.] for their hard work on this delightful daily *Days of Praise* devotional. They often pack as much theology into a two-minute read as many of my hour-long seminary classes 40 years ago. I read it early each morning and oftentimes again later in the day, and I consistently find that while my eyes take only two minutes to read it, my mind and heart take all day and indeed a lifetime to digest it. Years ago in a paraphrase of the Psalms that our family read each evening for a while, the author would always translate "Selah" as "Pause and calmly think of that!" Each one of the Morris' daily doses could well end with "Selah"! I thank them for the hours and hours they've devoted to this work so that we could be more devoted to our Lord.

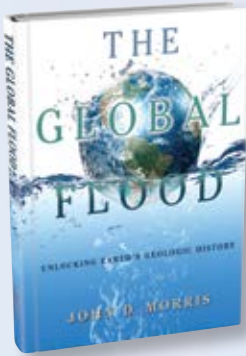
— R.S.



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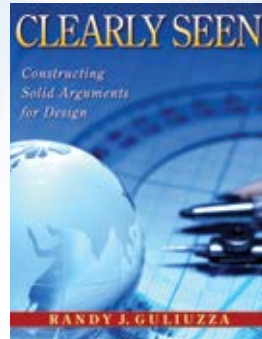
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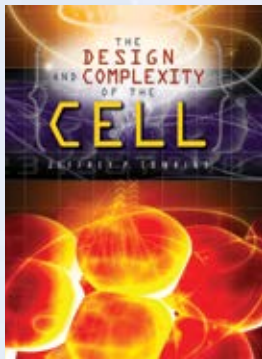
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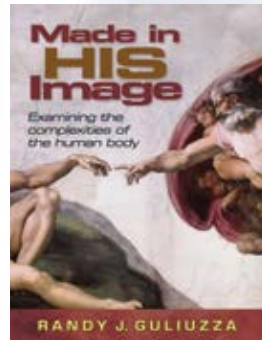
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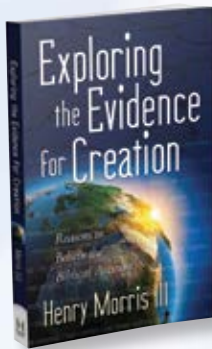
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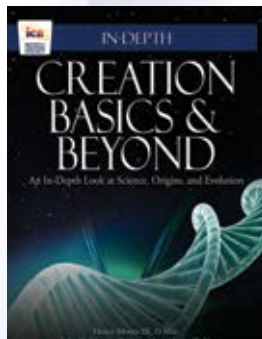
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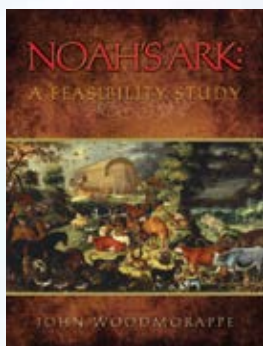
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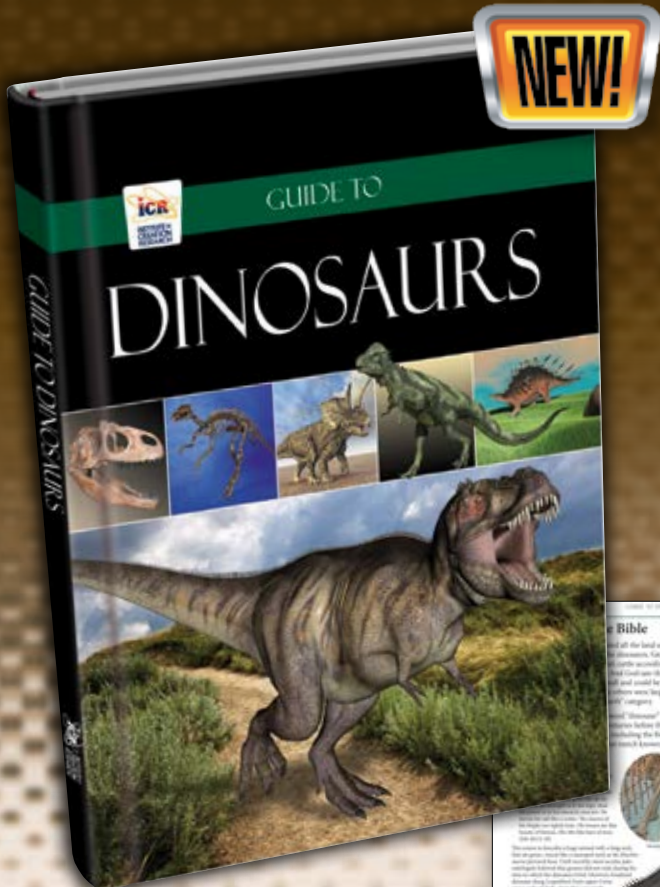
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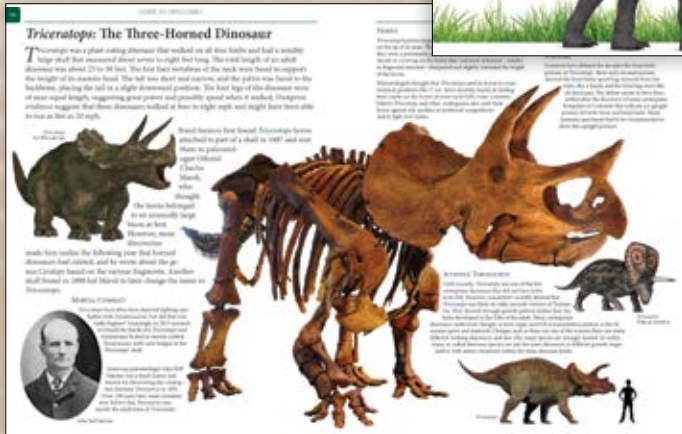
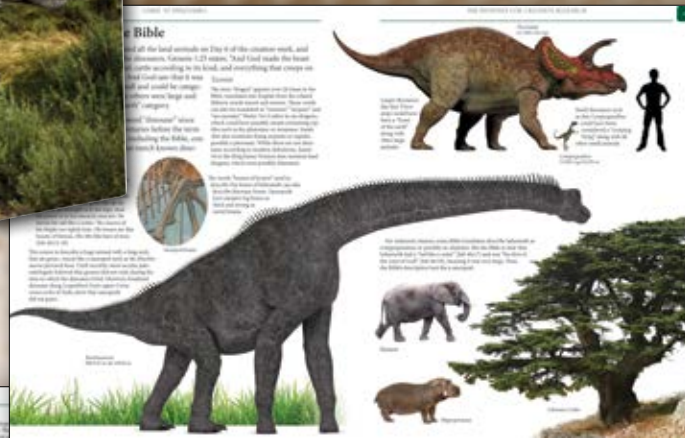
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