

# ACTS & FACTS

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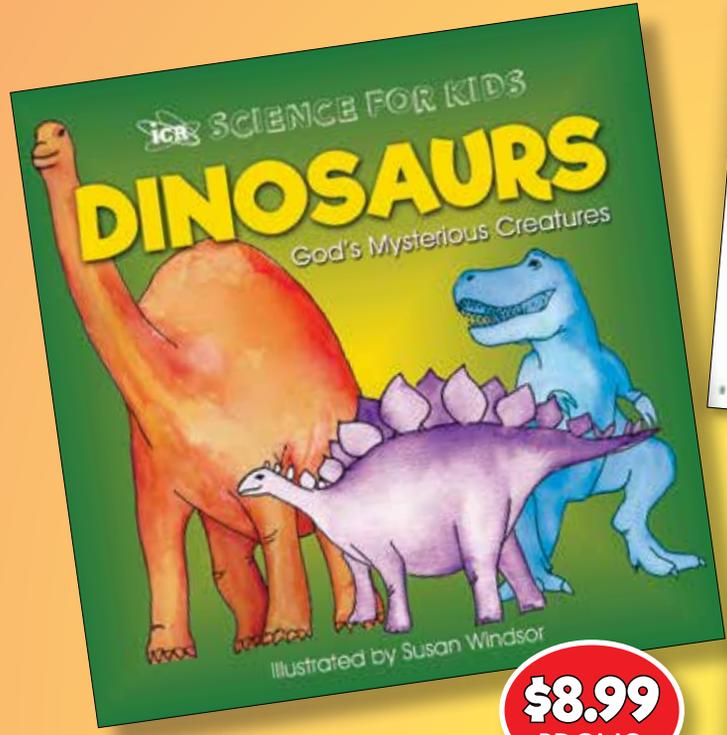
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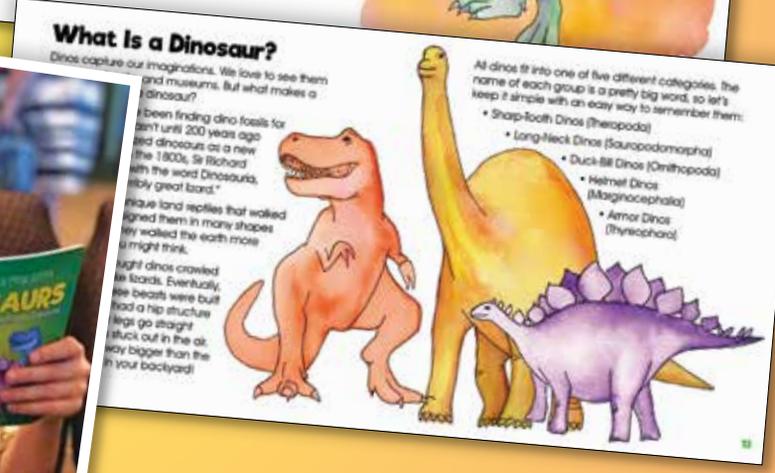
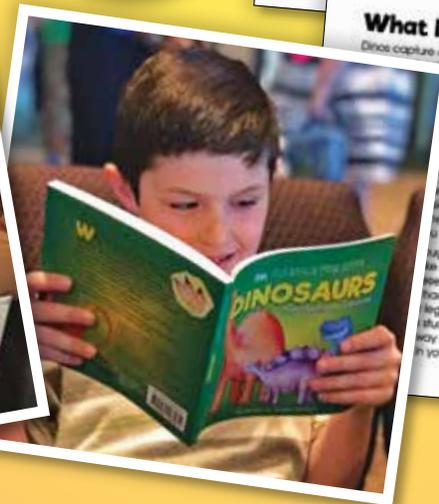
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# So Much to See and Learn

Summer's a great time to visit fun learning places, and until the ICR Discovery Center for Science and Earth History is completed, we'd like to help you and your family get the most out of your summertime travels. Museums, historical sites, and science camps specialize in providing exciting educational experiences. There's so much to see and learn, so prepare before you set out on your adventures.

Here are 10 things you can do to help your children get the most out of your family field trip.

1. Learn foundational information before you go. Read and watch videos about some of the artifacts, exhibits, and displays your family will encounter.
2. Challenge your children to find specific things at the facility. Ask them to look for answers to questions, information about certain topics, or displays that illustrate unique interests.



3. Plan the itinerary but be willing to make adjustments to your schedule. Be sure to allow enough time at the exhibits your children are most interested in. If there's a planetarium, 3-D movie, or speaker presentation, purchase tickets ahead of time and arrange your schedule around those events.
4. Plan fun activities to make the trip more memorable. Perhaps a scavenger hunt or playing I-Spy—finding items in the displays—

will help engage their minds. Provide a passport (prepared beforehand) for young children to mark along the way as they visit the places.

5. Participate in activities at interactive exhibits. Pushing, pulling, throwing, running, climbing—anything involving large-muscle movement. This is especially important for younger visitors. Even older children can participate in problem-solving challenges and push buttons, touch screens, pull levers, and try puzzles that test their limits.
6. Don't rush. Plan plenty of time to pause, observe, and reflect.
7. Encourage critical thinking and questioning. This especially makes sense when you encounter evolutionary teaching and Darwinian exhibits. Encourage your children to ask questions. *What doesn't make sense? What conflicts with information you've already learned? How would you present the information in a more accurate way? Can you find errors in the displays? How do the exhibits show bias? In what ways do the displays mislead the observers? What's right or wrong with this picture? What does the Bible say?*
8. Limit the use of electronic devices unless it's to take pictures (if photography is allowed). Photos and videos will allow your family to re-read helpful information, remind them of interesting facts, and provide a reference for later study.
9. When you return home, have them do something with what they learned: write a journal entry, article, or paper; prepare a social media post; put together a short video clip; create a photo or video presentation.
10. Plan a return trip to discover more.

We look forward to the day we can greet you at the ICR Discovery Center doors. Until then, you can go on a virtual tour of the facility in this month's feature article, "Discover ICR" (Dr. Henry Morris III, pages 5-7). Thank you for partnering with us. Please continue to pray and financially support this project as you are able. We are so excited that soon we'll have a place for you to bring your children and grandchildren to learn more about science and Earth history from a biblical perspective. We hope you have safe summer travels with fun, accurate learning along the way!

*Jayme Durant*

**Jayme Durant**  
EXECUTIVE EDITOR



# Discover ICR

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

**I**n May, we officially began construction on the ICR Discovery Center for Science and Earth History. Many of you have given generously to make this vision a reality, knowing that ICR plans to showcase the scientific evidence that confirms the Bible in new and innovative ways. But you may be wondering more specifically how we plan to accomplish this.

We'll design each exhibit to:

- Demonstrate the attributes of our Creator (Romans 1:20).
- Motivate the desire to know God and His Son Jesus Christ (John 17:20-21).
- Give glory and honor to the Creator (Revelation 4:11).
- Inspire worship of the Creator (Revelation 14:6-7).
- Encourage hope in God in the generations to come by proclaiming His strength and wonderful works in unforgettable ways (Psalm 78:4-7).

With this in mind, I'd like to take you on a virtual tour of the exhibits we're planning for this groundbreaking project.

The guest entrance opens to the most

recognizable feature of the ICR Discovery Center. This unique elliptical pavilion, skirted in glass, gives visitors a glimpse of life-size *T. rex* and *Stegosaurus* fossils on display in the main lobby. You can also see the round, red outer walls of our state-of-the-art planetarium.

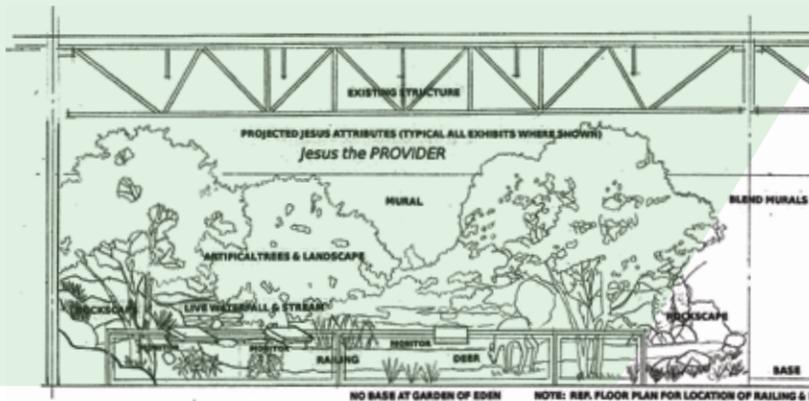
The planetarium is a primary feature of the ICR Discovery Center. It will be equipped with the latest in 3-D digital projection technology, allowing visitors to be fully immersed in an environment that will transport them to endless locations within our vast universe. This planetarium is not limited to presentations about astronomy. It can facilitate a trip through the Grand Canyon, journey into the sophisticated machinery of a living cell, or take you into the world of subatomic particles.

Also connected to the main lobby is a 200-seat multimedia auditorium. This generous space allows us to conduct educational seminars, pastoral training sessions, continuing education units, and summer institutes for creation advocates. We'll offer these educational presentations year-round.

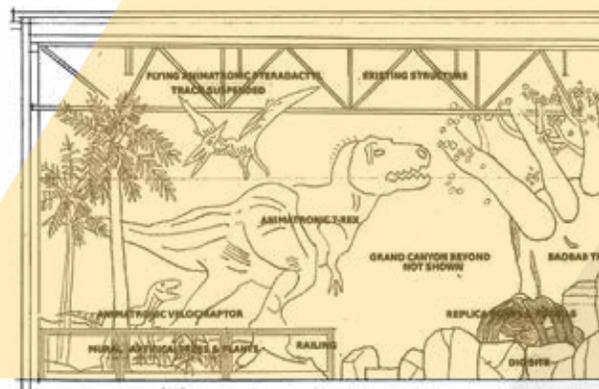
As we move toward the exhibit halls, we're passing 3-D holograms of key founders of modern science who have uncovered major scientific principles. These scientists are also known for their strong biblical faith and commitment to a recent six-day creation as described in the book of Genesis. Each holographic bust displays elements of their discoveries, and a short quotation appears as guests approach the display.

Before we tour the exhibit halls, let me give you the big picture. Each exhibit room contains major scenes representing early creation, the Fall of man, the Flood of Noah's day, and early civilizations of the post-Flood age. Each area also focuses on a key attribute of the Lord Jesus Christ. The applicable attribute scrolls periodically across the wall as a laser-beamed phrase: "Jesus is the Creator," "Jesus is the Designer," and so on.

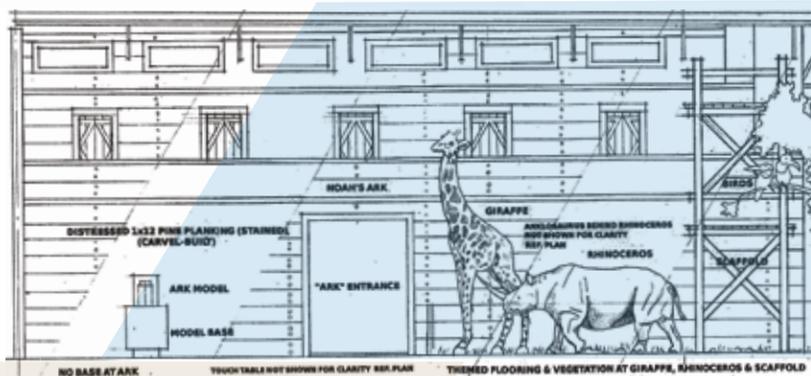
In the universe hall, 3-D rotating models of each planet in our solar system are suspended within the galaxy field of background stars. A central kiosk of touchscreens provides visitors with scientific evidence about the complex design



**03 SOUTH ELEVATION GARDEN OF EDEN**  
SCALE: 1/4" = 1'-0"



**01 NORTH ELEVATION DINOSAUR, DIG SITE, ICE AGE T**  
SCALE: 1/4" = 1'-0"



**06 SOUTH EXTERIOR ELEVATION NOAH'S ARK**  
SCALE: 1/4" = 1'-0"

and order of the universe that refutes the popular Big Bang theory and the many long-age assumptions.

The elaborate Garden of Eden hall shows off the beauty of this fabulous garden, the tree of life, and the tree of the knowledge of good and evil (Genesis 2:8-9). It highlights God's original "very good" creation and emphasizes the complexity of DNA that requires a Designer. Touchscreens throughout this exhibit teach guests the major conflicts between uniformitarian views of biochemistry and entropy, demonstrating that there can be no accidental biogenesis—regardless of time.

As we leave the Garden of Eden and head into the hall of Noah's Ark, you'll see both a detailed scale model of the Ark and a full-size rendition of a portion of the Ark. Kids will enjoy seeing life-size animals throughout it, and interactive touchscreens provide information about the Ark and its construction as well as comparative information of the revised and renewed Genesis mandate (Genesis 9:1-7). A large globe

shows a moving 360° computer-generated animation of the stages of the year-long Flood as the water rose to its maximum height and then gradually receded. Another exhibit communicates how the biodiversity of animals enabled them to multiply and fill the earth as God commanded.

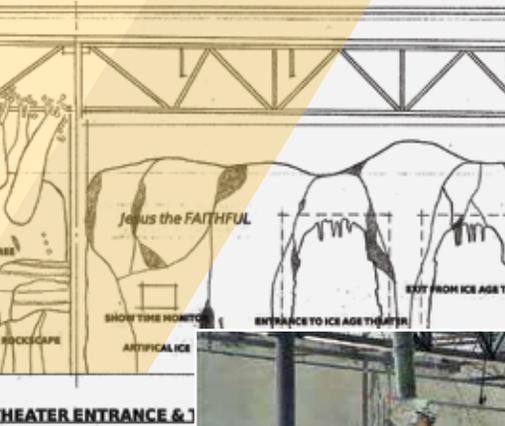
The largest exhibit hall shows the effects of the Flood on our world. We offer several major displays within this hall, each providing insight into the enormous volume of evidence that demonstrates the worldwide, catastrophic destruction of the planet by water. A scale model of the Grand Canyon features the results of ICR's five-year study of radioisotope dating processes. Crystalline rock samples from sediment deposited across North America were analyzed for this study, and the results provide convincing evidence of a watery catastrophe of global proportions.

The horrible consequences of the global Flood came because of God's judgment on evil humanity—it totally inundated and destroyed the earth. We'll depict

that catastrophe and its effect on the planet through electronic media. The early post-Flood world is shown in a life-size diorama that includes several dinosaur replicas and a strangely magnificent baobab tree. The baobab is often referred to as a living fossil. This tree has such a large, hollow trunk that visitors can walk inside it to learn more about how living fossils defy evolutionary expectations.

A mechanical pterosaur flies over this hall, soaring past an exhibit debunking the early hominid-to-human story. This area also displays the evidence that falsifies the evolutionary development from a common ancestor. An exhibit discrediting the popular myth that chimpanzee DNA is 98% similar to human DNA demonstrates that humans are unique creatures "created...in His own image" (Genesis 1:27). After learning this truth, kids can dig for real fossils and take home some of their finds.

The central feature of the Ice Age hall is the Ice Age Theater. Short films depicting the science behind global warming, the



Left to right: Plans for the Garden of Eden, Noah's Ark, Dig Site, and Ice Age Theater exhibits. Demolition to prepare the future location of the 17,000-sq.-foot ICR Discovery Center.

cause of the Ice Age, and the recognizable animals that adapted during the Ice Age play periodically throughout the day. A full-size mammoth stands guard outside the theater entrance, watching over several interactive touchscreens that communicate the research done on the Ice Age. Visitors will see evidence of God's faithful promise to preserve the earth given to Noah in a covenant soon after he left the Ark (Genesis 8:20-22).

The Second Age began after Noah and his family left the Ark, and it's often referred to as the Age of Redemption. The early years included the times of the patriarchs, best known for the lives of Abraham, Isaac, Jacob, and Joseph. The exhibit hall covering this period documents the history of the early nations. The Tower of Babel is featured with an emphasis on evidence that God's intervention originated multiple languages. The resulting disbursement of humans throughout the earth produced the genetic diversity present after Babel.

All of these rooms we've toured so far focus on several attributes of our Creator,

the Lord Jesus Christ, while the final two emphasize the good news of God's redemptive plan. They connect all of the prior exhibits to the gospel and communicate its message clearly through sculptures displaying the life of Christ, including the empty tomb and His resurrection.

As we turn the corner on this last part of the tour, we come face to face with a life-size hologram of Jesus Christ returning from heaven in glory as recorded in Revelation 19:11-16. This stunning display asks a vital question of us all: "Are you ready for His return?"

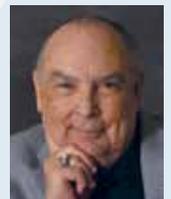
We are excited as we think and plan for all the ways God can use these exhibits to draw more people to Himself. All of us at ICR pray for those of you who faithfully donate to our ministry and are anticipating your continued faithfulness in the years ahead. The operational needs do not cease during the additional demands of the capital project, and we depend on your faithful giving as we continue our regular research, seminars, radio programs, publications,

and DVDs.

We also need additional gifts to help us complete the ICR Discovery Center for Science and Earth History. Although we have about \$14-plus million available to begin this project, we need to raise \$2.6 million to finish the basic construction and about \$3.7 million to complete these wonderful exhibits and provide all of the technology they require. Thus, the total challenge for our ICR constituency is to help us raise an additional \$6.3 million within the next 18 months.

Both the Board and the directors of ICR are convinced that this discovery center is a vehicle to honor the Lord Jesus. We have prayed and planned long and deep for this to become a reality. Please consider investing in this project to reach the souls of people and turn your earthly wealth into eternal value. ✍️

*Dr. Morris is Chief Executive Officer of the Institute for Creation Research. He holds four earned degrees, including a D.Min. from Luther Rice Seminary and an MBA from Pepperdine University.*



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From time to time, people ask why the Institute for Creation Research doesn't use a particular line of evidence or a specific argument for creation. Often, the person asking is very fond of that piece of evidence and finds it convincing. Perhaps the individual shared it with friends and they found it convincing too. So, why don't we use it?

## ETHICAL Science

Is ICR unaware of such evidence? It's possible, though we try to stay up on the latest developments in the origins debate. Is the argument faulty? People sometimes repeat arguments we have found to be false, such as the myth that NASA computers detected the long day recorded in Joshua 10:12-14.<sup>1</sup>

But the most common reason we don't use a particular argument may be the most misunderstood. The evidence in question may be plausible but insufficiently supported at present. If we are going to tell someone what to believe, it's not good enough to simply suspect or suppose that the premise in question is true. We must *know* that it is true. We must have a good reason or several good reasons for the belief. If we don't, then it would be unethical to teach as truth something that only *might* be true. After all, if something only might be true, then it logically follows it might be false.

Absolute certainty with scientific claims is usually unattainable, but we must at least have good reasons that show our position is very probable. Furthermore, we must be ready to articulate those reasons. Otherwise, we shouldn't claim our position as fact.

Some people feel that if they strongly believe something, then it's okay to present it to others as fact even if it's not well-supported by evidence. However, this too would be unethical. A strong belief in something does not make it true. We are supposed to have solid support for our beliefs. Proverbs 14:15

states, "The simple believes every word, but the prudent considers well his steps."

In science, how do we establish that a position is well-supported? We do so with experimentation, observation, and peer review.

Suppose Bill speculates that adding sugar water to soil will cause plants to grow faster. It sounds plausible, but he really has no scientific evidence for his belief until he tests it. Suppose he then wrote a book to convince others his hypothesis is true. That would be unethical—even if the claim turned out to be accurate—because Bill does not really *know* his hypothesis is true.

The scientific method involves testing a given claim by performing an experiment that could potentially *disprove* the hypothesis. Following this method, Bill would grow two sets of plants. One group would use regular water—this is the *control group*. The other group would get the sugar water. All other factors between the groups should be as similar as possible: the same type of plants, the same lighting conditions, the same soil, and so on. After a certain amount of time has elapsed, he would measure the plant heights in both groups—that is the *observation*. If the sizes were the same on average or if the control group were taller, then this would falsify Bill's hypothesis and he would know he was wrong about the effect of sugar water

on plant growth. On the other hand, if the plants in the sugar water group were taller on average, then Bill has a good reason to think his hypothesis is *probably* true. The more he or others repeat the experiment with the same outcome, the more confidence we can have in the hypothesis.

Bill's next step would be to publish his results in a peer-reviewed journal, where scientists can examine his experiment and look for potential flaws. Perhaps the sugar Bill used was contaminated with some other substance. If so, maybe this other substance and not the sugar caused the plants to grow taller. Experts in the field would know to look for such things. But if no such flaw is found, then Bill now has a good peer-reviewed experimental basis for his hypothesis.

If someone presents a new scientific hypothesis to you as fact, ask, "What experiments were done to verify this claim? What was the control group? In what peer-reviewed journal were the results published?" This can help you discern truth in an age of rampant error. ✎

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Dr. Lisle is Director of Physical Sciences at the Institute for Creation Research and received his Ph.D. in astrophysics from the University of Colorado.



# The DNA Goldmine Appears Infinite

FRANK SHERWIN, M.A., AND JEFFREY P. TOMKINS, PH.D.

**D**ecades ago, high school and college students learned the basics of how the molecule of life—DNA—contained segments called *genes* that coded for proteins. Today, that rather simple concept is entirely inadequate to explain what really happens at the genetic level and how DNA functions.<sup>1</sup> Recent discoveries have caused a major paradigm shift in our knowledge of the nature of DNA, and none of the findings provide evidence for evolution at any level.

Consider the following statement by famed evolutionist Eugene Koonin and his colleague:

We cannot escape considerable skepticism. It seems that the two-pronged fundamental question: “why is the genetic code the way it is and how did it come to be?”, that was asked over 50 years ago, at the dawn of molecular biology, might remain pertinent even in another 50 years. Our consolation is that we cannot think of a more fundamental problem in biology.<sup>2</sup>

Think of the complexity of the DNA molecule as an onion. Peeling away one layer of startling function and ingenuity only reveals another, and another, and

so on. Biochemical surprises from research discoveries now follow each other on an almost weekly basis. While secular researchers are lightheaded with all this new and fascinating genetic information, they should also be worried. The foundation of their worldview, Darwinism, is incapable of explaining any of this astonishing complexity by mere time and chance.

Scientists have been astounded that a human body is the result of “just” approximately 25,000 protein-coding genes. But no longer are these key DNA units viewed as simple features. Instead, genes are found in pieces that are both coding and non-coding. The different coding segments called *exons* can be stitched together in a variety of ways

after they are copied into a messenger molecule called RNA in an intricately controlled process called *alternative splicing*. This allows for many different protein products to come from a single gene. One gene can produce a wide variety of proteins for different tissues and cell types according to demand. Because of this incredible versatility, some scientists have referred to genes as the Swiss army knives of the genome.



The multilevel and combinatorial information regulating the splicing of gene products is called the *splicing code*.<sup>3</sup> It has been designated as yet another code in the genome and reveals how cells use a limited number of protein-coding genes to produce an almost endless array of final products that perform everything from bodily physiology to making extremely complex organs such as the brain. This unimaginably intricate code could only be cracked by a large team of computer scientists and molecular biologists. The discovery sheds more light on the diversity of interlocking mechanisms associated with genetic regulation—long a mystery for biologists.

Besides protein-coding genes, there are many different types of code in the human genome that we are only just beginning to understand. Shortly after the first drafts of the human genome were released in 2001, the ENCODE (ENCyclopedia of DNA Elements) project was launched by the U.S. National Human Genome Research Institute. This ongoing effort is designed to identify all functional elements in the human genome. Research in this field shows that at least 80% of human DNA is biochemically active and

**The seemingly infinite complexity of the DNA goldmine is astounding. The avalanche of information from DNA research is destroying the evolutionary paradigm.**

involved in a wide variety of cellular processes and genome function.<sup>4,5</sup> The vast stretches of the genome that evolutionists once proclaimed as non-functional—and fodder that evolution could use to produce new traits through the mystical processes of mutation and selection—can hardly be called “junk DNA” anymore.

One of the ENCODE project’s major discoveries was that non-coding DNA plays a huge diversity of important roles and functions. An early indicator of this was that nearly the entire genome is copied into RNA—not just protein-coding genes.<sup>6</sup> The ENCODE researchers labeled this phenomenon *pervasive transcription*, and one research paper referred to the genome as

an *RNA machine*.<sup>7</sup> Much of this non-coding RNA is produced from specialized genes that make RNAs used in many different types of cell processes. The genes that produce these long non-coding RNAs outnumber protein-coding genes at least two to one.

Another field of research leading the genetic news is an area called *epigenetics*.<sup>5</sup> It’s the science of genetic alterations outside of actual changes in DNA sequences, many of which are influenced by the environment and are heritable. One of the most heavily studied types of epigenetic change involves sections of the DNA molecule (cytosine bases) that are “modified” by the tagging of methyl groups that in turn can repress or activate genes.<sup>5</sup>

Another form of epigenetics involves tagging the histone proteins the DNA is wrapped around, which affects chromosome structure.<sup>5</sup> Each histone has a tail that can be modified by cellular machinery that adds different types of molecules. This in turn affects how tightly the DNA molecule wraps around the complex of histone proteins and determines if a gene is acces-

sible for being turned on via transcription factors—regulating proteins that bind to the DNA. When further research was conducted on the emerging histone code, it was discovered to be much more intricate than the methylation of DNA bases. Amazingly, there are over 100 different types of histone tags that act in combination to create an incredible syntax that not only regulates gene expression but also affects a wide diversity of processes in the genome. Scientists have labeled this the *histone code*.<sup>5</sup>

The previously mentioned non-coding DNA is also involved in epigenetics. In one study, scientists discovered that non-coding RNA forms a matrix surrounding chromosomes to promote genome stability and function.<sup>8</sup> This particular class of genome-wide RNA was previously thought to be useless junk. Now, it's known to be vital to the function of the entire genome. Other non-coding RNAs bind to DNA to either help activate or silence it. This epigenetic complexity works together in a symphony of intricate multilevel control that is seemingly infinite in its ingenuity.

Another feature of DNA is its ability to maintain its integrity. Our chromosomes must be constantly surveilled and repaired due to breaks and mutations that assail us daily from environmental stresses. We are designed with trillions of cells, and it's estimated that thousands of mutations occur in each cell every day.<sup>9</sup> In every cell there are constant, numerous breaks and alterations of the bases that form the code of the DNA molecule. Clearly, there must be a way of not only monitoring but quickly repairing this incessant damage. This is accomplished by DNA damage response machinery that is the focus of a field of research that continually reveals new surprises. These systems first detect DNA code errors or breaks in the strand and then repair them to their original sequence and structure.<sup>9</sup> Computer systems must be monitored by software and human workers in a process called *fault tolerance* designed to maintain data integrity and restoration, but the cell does this all on its own

An early indicator that non-protein-coding genes are important was that nearly the entire genome is copied into RNA—not just protein-coding genes. The ENCODE researchers labeled this phenomenon *pervasive transcription*, and one research paper referred to the genome as an *RNA machine*.

using incredible engineering.

DNA is highly organized and dynamically controlled in both space and time. It's important to realize that in the nucleus of a cell, chromosomes function in three dimensions. Individual chromosomes occupy specific regions and precise three-dimensional conformations according to cell type.<sup>10</sup> For example, the three-dimensional chromosome architecture of a liver-cell nucleus is different from that found in a brain cell. In addition, genes that are turned on in the same type of cell process are typically positioned in groups in specific locations inside the nucleus even if they are located in different chromosomes—a feature called *transcription factories*.<sup>10,11</sup> Transcription factories regulate, produce, and process the functional RNA gene copies. Amazingly, transcription factories seem to remain stationary in the nucleus while the DNA is moved into place and reeled through them like film in a projector.

Not only are thousands of genes specifically coordinated and intricately regulated together in three-dimensional space in a precise manner according to cell type and all their connected physiological processes, but they also function within a fourth dimension—the dimension of time.<sup>12,13</sup> As in any man-made engineered system, everything in the genome must occur within the context of precise scheduling or chaos and cell death would result.

The seemingly infinite complexity of the DNA goldmine is astounding. The avalanche of information from DNA research is destroying the evolutionary paradigm. The idea that the genome and its multilayered codes, surveillance and repair systems, and four-dimensional executional complexity all

somehow developed through random, purposeless processes is completely untenable.

We all know that complicated human-engineered systems never develop by chance, and what we have described in this article is far beyond humankind's ability to even fully comprehend, much less build. The DNA goldmine clearly points to the omnipotent and all-wise Creator who made it all. As the Bible states, "The fool has said in his heart, 'There is no God'" (Psalm 14:1). ✎

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# THE GREATEST STORY EVER TOLD?

A recent American Physical Society newsletter contained an excerpt from physicist Lawrence Krauss' new book *The Greatest Story Ever Told—So Far*.<sup>1,2</sup> In it, Krauss states that for most people there are two great questions: Why is there a universe at all? and Why are we here? He notes that his earlier book *A Universe from Nothing (AUFN)*<sup>3</sup> addressed the first question and his latest book deals with the second.

But a careful reading shows that *AUFN* didn't actually answer the question of why the universe exists. Rather, it's a blustery Big Bang apologetic with some snide remarks about theologians and creationists thrown into the mix.<sup>4</sup>

The notion advanced in *AUFN* that the laws of physics alone could create our universe is sheer nonsense.<sup>5</sup> The laws of physics are simply mathematical descriptions of how matter and energy behave. A description cannot do anything at all, let alone create a universe! And how can descriptions of matter and energy—which are only meaningful in a universe that already exists and that already contains matter and energy—create the very matter and energy whose behavior they describe?

Krauss claims there is no reason for our existence, that we are merely cosmic accidents. He is quick to suggest that those who believe the universe was created do so not because of overwhelming evidence for design in nature but because such a belief is comforting. Well, that argument can cut both ways. Perhaps Krauss rejects supernatural creation because it's comforting for him to think that he will not have to one day give an account to his Creator.

If we are simply cosmic accidents as Krauss suggests, one wonders how our lives can have any meaning or purpose. In a rhetorical dodge, Krauss states that this question is fallacious, as it

“suggests that without us the universe is worthless.”<sup>1</sup> But the issue here is not the value of the universe per se, although it's hard to see how even the universe itself could have any real value in Krauss' worldview. The issue is *our* worth and value as humans. Do we have any value if we are just cosmic accidents?

According to Krauss himself, no: “We're just a bit of pollution.... We're completely irrelevant.”<sup>6</sup> And other secularists have discussed the meaninglessness of existence within an evolutionary worldview.<sup>7</sup> Is it any wonder that after reading the writings of Krauss' fellow atheist Richard Dawkins, some young people have committed suicide?<sup>8</sup>

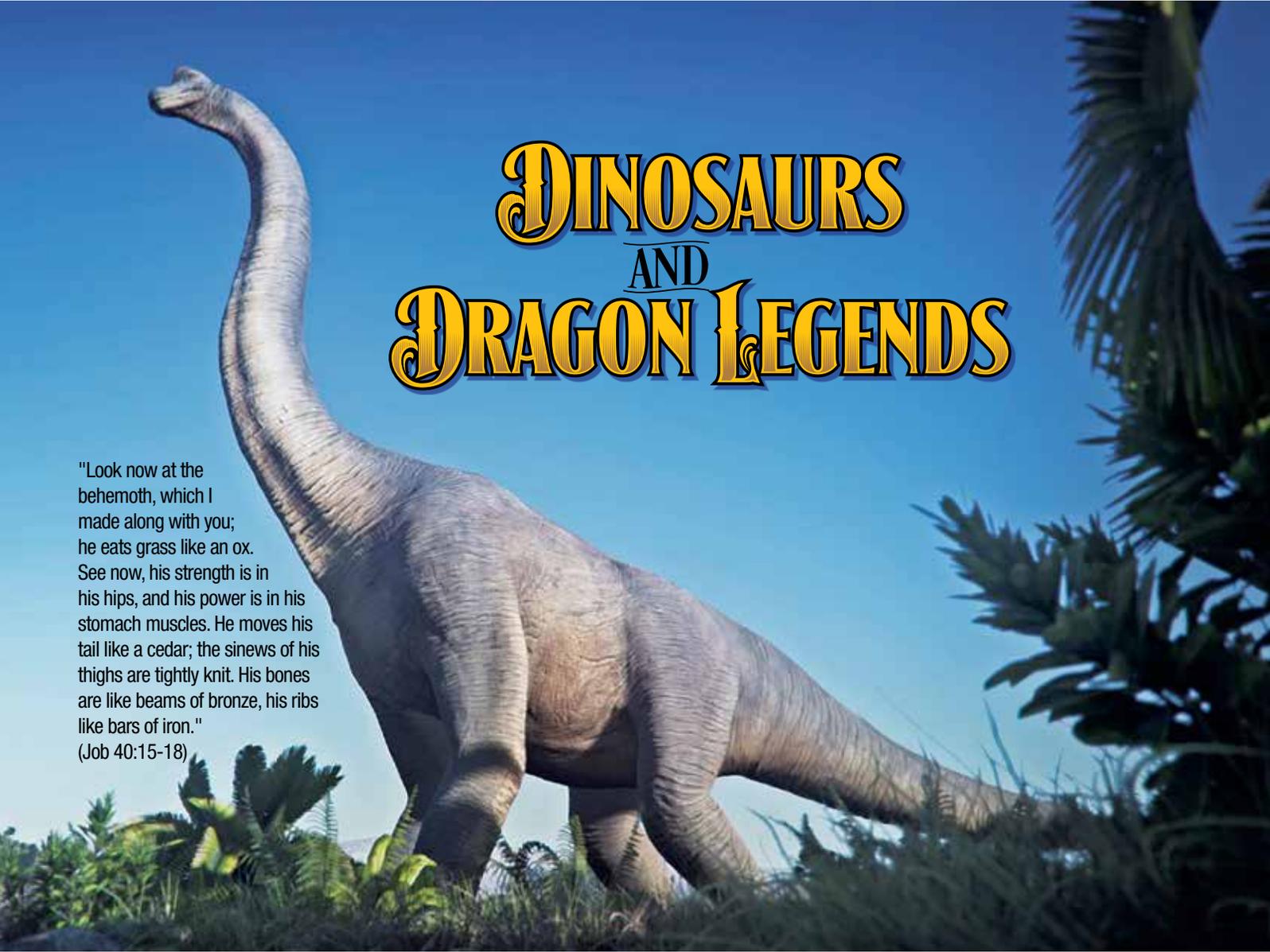
Fortunately, there is an antidote for this philosophy of despair. The Lord Jesus Christ is both our Creator and Redeemer. By His death and resurrection, He has conquered death and is even now preparing an eternal, glorious kingdom for those who love Him (John 14:2; 2 Timothy 1:10). Truly, His gospel really *is* “the greatest story ever told”! 🌟

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# DINOSAURS AND DRAGON LEGENDS

"Look now at the behemoth, which I made along with you; he eats grass like an ox. See now, his strength is in his hips, and his power is in his stomach muscles. He moves his tail like a cedar; the sinews of his thighs are tightly knit. His bones are like beams of bronze, his ribs like bars of iron."  
(Job 40:15-18)

How do dinosaurs fit with the Bible's history? They certainly existed—their fossil remains are found on every continent. And ancient historical records, including the Bible, chronicle human encounters with large reptiles whose descriptions best match dinosaurs. Could it be that these records show that dinosaurs and humans shared the earth at one time rather than living millions of years apart as evolutionary myth proclaims?

Dinosaurs certainly appear to be extinct now. Those that lived at the time of Noah's globe-covering Flood drowned or suffocated (except those on board the Ark), as did all land-dwelling creatures with nostrils, according to Genesis 7:22. Fast-moving Flood mud quickly buried some of those outside the Ark. The mud layers covered the creatures' dead bodies so deeply that scavengers couldn't reach them, and the mud dried soon enough to preserve their remains as fossils faster than their carcasses could decay. Most, if not all, dinosaur fossil layers also contain fossil water creatures like fish and clams, and this fits the Flood explanation for their demise.

Although researchers have named hundreds of dinosaur species, all of them belong to only about 60 distinct families. These roughly equal the basic dinosaur kinds. That means Noah and his family only had to manage around 120 individual dinosaurs on the Ark. Could they all fit on board a vessel with the dimensions from Genesis 6? No matter how large some dinosaurs grew, the largest dinosaur egg wasn't much bigger than a football. Even the *Argentinosaurus*, which could grow into a 120-foot-long monster, could have fit on the Ark if a younger and much smaller representative boarded the vessel. In contrast, many dinosaurs were small even when fully grown. For example, the compsognathids stood about as tall as a turkey. The average dinosaur size was about the same as a bison. One hundred-twenty bison would require a mere corner of one of the Ark's three spacious decks.

We can infer from the reliable Genesis record that the descendants of the dinosaurs preserved on the Ark traveled from the Middle East to places around the globe. This makes sense when consider-

ing the unique post-Flood climate. The Ice Age occurred right after, and because of, the Genesis Flood. At that time the Middle East was tropical and regularly watered by heavy rains. This set up suitable and reachable environments for dinosaurs and other tropical creatures to fill. Various clues—such as dinosaur fossils buried alongside tropical plant fossils and the swampy setting that God describes for behemoth in Job 40—indicate many dinosaurs lived in very wet habitats.

This worldwide dinosaur migration happened only thousands of years ago. Adding the Bible’s time-stamped events from the fall of Jerusalem in 587 B.C. back to the Flood yields a date for the Flood either near 3168 or 2518 B.C., depending on manuscript variations.<sup>1</sup> How long did dinosaurs live after the Flood, and why are they not living today?

Although creatures like dinosaurs scattered across Earth’s surface after the Flood, the first few generations of people determined to rebel against God’s command to fill the earth. Instead, they built a tower in Babel and remained in its growing city. In response, God supernaturally compelled them to disperse by confounding their languages. When families eventually migrated to far-flung places, they encountered the dinosaurs that had been there for a few centuries. Writings, depictions, and legends from people groups across the globe memorialized many of those encounters. As humans filled the post-Flood earth, dinosaur numbers would have dwindled due to hunting and loss of habitat as the Ice Age began to wane. The changing climate alone may have ultimately rendered the earth inhospitable to many of these creatures, eventually leading to their extinction. Even so, dinosaurs must have been living at least within the last several centuries, judging by the many tales of human encounters with them.

The sheer number of names given to dragons, or dinosaurs, worldwide builds a strong argument that dragon legends reflect encounters with real creatures. Most languages, either in written or spoken form, have their own unique terms. The word “dragon” here doesn’t necessarily refer to popular images of a bulky, fire-breathing reptile that somehow flies with tiny wings. Rather, it can mean one of



Known as a nodosaur, this armored plant-eater is the best-preserved fossil of its kind. It still has preserved skin remnants on its face and toe pads.

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Name	Description	Location or Language
Aziwugum	Giant reptile	Innuit
Bax’an	Terrible water monster	Dakota Sioux
Behemoth	Giant swamp reptile	Hebrew (Job)
Drakon	Dragon	Greece
Grendel	Swamp monster	Denmark
Knucker	Swamp dragon	Wales
Long	Dragon	China
P’ih mw	Giant reptile	Egyptian hieroglyphs
Ro-qua-ho	Giant reptile	Iroquois
Smok	Dragon	Poland
Uk’tena	Horned water monster	Cherokee <sup>2</sup>
Worm (voorm)	Dragon	Germany

the many kinds of post-Flood dinosaurs, or even flying reptiles. Some languages still use words like those shown in this table. Wikipedia lists many more “dragon” names, at least some of which probably refer to actual giant reptiles including dinosaurs.<sup>3</sup>

Ancient historians described dragons as real, living creatures, listing them right alongside their descriptions of other creatures familiar to today’s readers. For example, in his book *Natural History* written in approximately 78 A.D., Pliny the Elder wrote that “it is India which produces the largest [elephants] as well as the dragon... and [the dragon] is itself of such enormous size as to envelop the elephants with its folds.”

During that same era, Flavius Philostratus wrote:

The whole of India is girt with dragons of enormous size; for not only the marshes are full of them, but the mountains as well, and there is not a single ridge without one. Now the marsh kind are sluggish in their habits and are thirty cubits long, and they have no crest standing up on their heads.<sup>4</sup>

Such accounts sprinkle the pages of history. Alexander the Great wrote of a large serpent his army encountered during one of their conquering excursions. The explorer Marco Polo also described one in his logbooks. Although these probably referenced giant snakes and not dragons, they illustrate that giant reptiles once lived where they are long gone today. Bill Cooper’s book *After the Flood* describes similar accounts from Europe. Cooper relayed a report written in 1484 by England’s first printer, William Caxton, of a singular creature:

About the marches [marshes] of Italy, within a meadow, was sometime a serpent of wonderful and right marvelous greatness, right hideous and fearful. For first he had a head greater than the head of a calf. Secondly, he had a neck greater than the length of an ass, and his body made after the likeness of a dog. And his tail was wonderfully great, thick and long, without comparison to any other.<sup>5</sup>

The creature thus described matches Job’s behemoth, which had a “tail like a cedar,” lived in a marsh where it ate reeds, and as “the first of the ways of God” was obviously quite large.<sup>6</sup>

People groups that did not maintain written records nevertheless retain oral traditions of dragon encounters. They describe the

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dragons' habitats and habits and provide specific names for the dragons and the long-dead heroes who vanquished them. Towns, hill-sides, and ponds across Europe still have old dragon names—such as Drachenfels Castle and the town of Worms in Germany, Grindelwald in Switzerland, Dragon-hoard (near Garsington), plus the Peak District's Grindleford in England, and many others.

But even more evidence shows that early peoples encountered dinosaurs. Carvings, sculptures, bas reliefs, paintings, mosaics, tapestries, sculptures, pictographs, and petroglyphs all over the world depict dragons, and many of them look like specific dinosaurs. Some of the telling features that help identify these images as dinosaurian include horns, spiky skin flaps along the spine called dermal frills, long tails, long necks, large teeth, and, perhaps most importantly, legs that went straight down from the body. Today's walking reptiles like crocodiles and lizards have legs that extend out from the sides of the body, then angle down to the ground at the elbows or knees. Dinosaur reptiles' legs extended down, just as dozens of genuine, ancient depictions show.

Evolutionists assert that such dinosaur-looking artifacts are fakes. However, this objection doesn't result from a rigorous analysis of the data. Instead, it stems from an argument that goes like this: "Dinosaurs died millions of years before man evolved, making it impossible for ancient men to know what dinosaurs looked like. Therefore, this artifact must be a fraud." This kind of argument takes as true the very evolutionary history that the artifacts challenge. Ignoring evidence often leads to wrong conclusions.

The late cosmologist and atheist Carl Sagan considered the historical evidence for dragons a serious enough threat to evolutionary history that he tried to explain them in his 1977 book *The Dragons of Eden*. In it, he speculated that unknown human ancestor primates may have encountered dinosaurs millions of years ago. Supposedly,

the "memories" of those terrifying encounters so deeply traumatized those primates that they left indelible, heritable stamps in their genes. Eons later, ancient ape-like human descendants drew dinosaur look-alike pictures from those inherited memories. But no scientific evidence whatsoever suggests that memories can be genetically inherited! Knowing this, many scientists at the time shunned Sagan's unscientific speculation. But it is equally unscientific for those scientists to assert that myriad dragon legends are all fraudulent without even investigating the historical evidence.

If the Bible is correct that representatives of all land-dwelling, air-breathing creatures were on the Ark, and if it is correct in describing an Ice Age dinosaur in the book of Job, then it makes sense to infer that people encountered

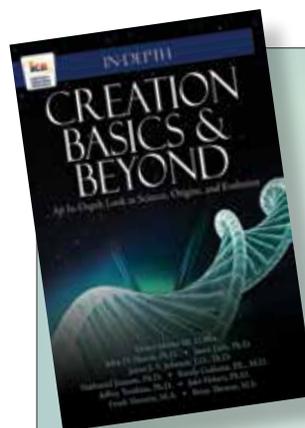
(and rid themselves of) the threatening and fearsome reptiles during the centuries after the Flood. They left us dragon legends—written, spoken, painted, and carved—from virtually every ancient culture. Genuine dinosaur encounters best explain the sheer number of dragon descriptions and their similarities across space and time. ☞

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# Engineering Principles Should Guide Biological Research

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

In our detailed exposition of Romans 1:18-25 last month, we discovered that people inevitably come to one of two conclusions about nature—either God created nature or nature created itself.<sup>1</sup> People who reasonably infer that God created nature, particularly living things, do so because they readily associate the distinctive characteristics of highly skilled workmanship to what they observe. This workmanship is demonstrated in multiple parts working together for a purpose (i.e., engineered design) that we observe in both living and man-made things.

We can't overemphasize the fact that people can clearly identify workmanship. Romans 1 reveals that God chose to plainly manifest Himself to us through our recognition of His handiwork. People of all cultures can perceive the telltale sign of human agency expressed in the unique characteristics of crafted things. Engineering principles underlie human workmanship and explain why it works. Thus, humans' ability to intuitively recognize the distinctive features of engineered craftsmanship in creatures—as a clear sign of God's agency—leaves them without excuse when they don't acknowledge Him as their Creator.

Some people suppress this simple

truth. They withhold giving God credit for creating the material realm. Instead, they substitute the mystical notion that environments can exercise agency, which leads these individuals to venerate nature as Creator. They ascribe to nature an imaginary law-like creative power over organisms, believing that it somehow selects for traits just like a real human breeder would. God's true agency is exchanged for false projections of volition onto unconscious environments.

Creationists, therefore, should confidently use engineering-based frameworks to explain biology. Why? First, because the Bible teaches that God's engineering handiwork in living things is obvious due to its correlation with human engineering; and second, because that teaching is readily affirmed by numerous studies on reverse-engineered biological systems that were methodically disassembled piece by piece to discover their operation. Thus, we propose a new concept:

Engineering principles underlying how human-designed things self-adjust to changing environments are the most accurate way to explain how organisms adapt themselves to such changes.

But what if people couldn't correlate engineering principles with the biological

function of organisms? In that case, someone might claim that organisms were designed, but they couldn't back that up by comparing their functions to any known standards of design. Others could be just as convinced that organisms emerged from chaotic struggles to survive, or perhaps by magic or something else. There would be vital implications for both theology and scientific research if people *could not* readily make the connection between the features of living things and human design...leaving them either clueless or needing God to reveal additional knowledge as a "key" to unlock life's great secrets. Is that the situation God has given us? No.

## Human Engineering Principles Correlate with God's Designs

Making sense of biomolecular, physiological, or anatomical functions is not mysterious. Just like man-made things, these functions always operate within the laws of nature. Though it was within God's prerogative to design His systems to contrast with man-made designs by operating through different laws of nature, He didn't. This makes an endeavor like designing aircraft after studying birds possible. One researcher working on reverse-engineering



biological networks concluded:

We have also found that despite their vastly different substrates, biological regulatory mechanisms and their synthetic counterparts used in engineering share many similarities, as they are both subject to the same fundamental constraints that govern all regulatory mechanisms....Notions used in the study of engineering control systems such as optimality...and feedback are invaluable for understanding biological complexity.<sup>2</sup>

Just like man-made things, God-made things in our material realm don't defy the properties of natural laws such as gravity, inertia, and momentum. Rather, design mechanisms utilize those properties—as seen in the motion-sensing maculae and semicircular canals of our inner ears.<sup>3</sup>

If engineers want two distinct entities to work together, they must connect them by means of an *interface system*—a principle of design that, after biologists are attuned to see it, is found almost everywhere interconnecting parts of nature into a vast God-designed ecological web.

If engineers want an entity to respond to an external condition, they will specify that condition and design a *triggering sensor* exclusively for the condition into the entity itself—a construction practice that is also true of God-designed things.

The clear resemblance of biological function to sophisticated engineering cannot be ignored even by evolutionary naturalists. In 2016, an international conference dedicated to engineering biology was held at the University of Pittsburgh. It aimed to characterize a new engineering paradigm in biology that emphasizes how engineering-based perspectives of biology contrast with established biological thinking. Conference organizers maintain:

Engineering models, methods, concepts, technologies and engineers themselves are playing an increasingly prominent role in biological investigation. The new engineering inspired fields such as integrative systems biology, biomedical engineering, and syn-

**Materialistic literature transports observers into a magical world where analytical principles that explain cause in man-made things inexplicably don't apply to living things, and where invoking a mystical environmental volition to explain cause displaces everything engineers know about design.**

thetic biology appear to have more in common with engineering approaches than with traditional biological ones.... A fundamental contribution of the engineering paradigm in modern biology is, arguably, the provision of strategies and tools for managing the complexity of biological organization by transforming it into calculable well-structured forms that facilitate investigation and control and can be subject to engineering analysis.<sup>4</sup>

### Biological Research within an Engineering-Based Framework

If God intended people to know they are designed because engineering principles familiar to them can fully explain biological function, then that has implications pertinent to theology and basic scientific research.

- » Humans have the ability to discover even highly complex biological functions. More extreme levels of mental and technical effort are progressively needed to decipher complicated organism design. But, the effort necessary for scientists to reverse-engineer biological systems reflects on a relatively proportional scale the intelligence behind the systems' original design—which continuously points to God and reveals His glory.
- » Researchers can be confident that current and future engineering principles will apply to studying organisms.
- » Engineering principles appear to be essential for making correct cause-effect associations for biological function—the principal pursuit of all biologists. Research informed by engineering principles, for instance, would search for *all* system elements within an organism that *must exist* between its detection of envi-

ronmental stimuli and its conditioned self-adjustments. Biologists would know that after organisms' traits overcome a challenging environmental condition, their subsequent process of reproductive success is not something that mysteriously “just happens.”<sup>5</sup> That process will have underlying mechanisms explainable by engineering principles.

- » Explanations rooted in engineering principles would bring better clarity to scientific descriptions of biological entities by reducing the use of ambiguous language. Descriptions of systems based on these principles include only directly observable system elements. Since engineering principles don't allow researchers to fill in knowledge gaps with unverifiable stories, key explanatory elements of evolutionary theory—using terms such as conserved, co-evolved, co-opted, and convergent evolution—are exposed as mystical mental constructs that happen only in someone's mind.<sup>6</sup>

Evolutionary materialism begins with the belief that nature somehow created itself. Then life's diversity was supposedly crafted as organisms were molded by external conditions that drove them through space and time. Thus, nature exercises agency in lieu of God—which seems very real to materialists due to their projection of volitional powers onto the mindless environment. This belief is reflected in their approach to biological research and the vocabulary they use in their explanations of function. Materialistic literature transports observers into a magical world where analytical principles that explain cause in man-made things inexplicably don't apply to living things, and where invoking a mystical environmental volition to explain cause displaces everything engi-

neers know about design. The irony is that evolutionists insert these mystical elements into a theory that is supposed to explain life solely by the material properties of physics and chemistry.

### “Life” Is Immaterial and Not a Product of Biology

If the biological functions of organisms are governed by engineering principles, and if humans can investigate and utilize those principles in their explanations, does that mean humans can obtain the power to create life? No.

The origination of both the material aspect of living things and their essence of “life” is supernatural. They were brought into existence out of nothing through an intelligence and wisdom that greatly surpass what flows from any human mind. Although the continued success scientists have in deciphering the intricate functions of creatures serves to magnify both God’s glory and His ongoing general revelation, this doesn’t mean the forces God used to bring living things into existence will ever become available to humans through research.

Since living things reproduce, some people may reflexively react against applying to them the same principles used in man-made things. However, advancing biomechanical research could potentially duplicate the distinctive functions of living things, including metabolism, adaptation, development, and reproduction, because there is nothing mystical about these biochemical functions. Yet, there would be something fundamentally different about these man-made entities compared to human beings or animals.

The immaterial characteristic we call “life” that God imparted to animated things has eluded being scientifically reduced to basic biology or explained by engineering principles. Entities with life have an attribute distinct from the outworking of physics, chemical reactions, and the most sophisticated machines.

Some materialists have erred in the

other direction and declared that organisms are *only* machines. That mistake is as foolish as declaring that biology is “messy” because it derives from an iterative process of struggle and death.<sup>1</sup> Knowing that organisms have functions operating by the same engineering principles as man-made things is *not* the same thing as saying that living things are only machines.

### Engineering Principles Explain How Creatures Adjust to Changes

In utter contrast to the evolutionary view in which *nothing* about an organism’s function flows through the mind of an Engineer, the creationists’ explanations utilize engineering principles in which *everything* about an organism’s function flows through the Engineer’s mind.

Currently, most arguments against evolution are confined to refuting the sufficiency of the Darwinian mechanism to adequately account for life’s diversity. A better approach might be to totally replace that outdated mechanism with a fresh explanation for the origin of adaptability—one that utilizes “the engineering paradigm in modern biology” to set up research programs, then reframes up-to-date discoveries within the context of engineering principles, and finally precisely models these within the context of creatures’ innate systems. Thus, a plausible premise to guide research is that organisms self-adjust by the same principles that underlie how human-designed things self-adjust to changing environments.

Human engineers have developed tracking systems within many man-made things to monitor changing conditions and guide a response. Could God have designed organisms with the ability to continuously track environmental changes and self-adjust within their own and their offspring’s lifetime through their innate ability to express variable heritable adaptive traits through epigenetic mechanisms?

Engineering principles explain how any type of workmanship—God’s or man’s—actually works. Therefore, knowing

what constitutes the key elements of any self-adjusting system is important to creationist biologists, not just to engineers.

From a practical standpoint, God is likely pleased when humans copy His designs into useful human technologies, and He is honored—if He is duly credited. It’s also likely that God is glorified by the fact that human researchers can discover *ad infinitum* elements of systems that display His infinite engineering genius. ✉

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# Q: Why Don't Chimps Smile?

**A:** Chimpanzees might appear human-like to those who've decided that humans evolved from primates. But these people tend to ignore big differences. For one thing, chimps don't smile. They can't. Animals play and seem to have some level of fun, but only humans smile, giggle, and guffaw.<sup>1</sup> Three details underlying the uniquely human smile demonstrate how we can know that God made man in His image and not in the image of some ape.

The first detail of mankind's unique capacity for laughter boils down to mechanics. Humans have approximately 50 facial muscles that allow us to express all kinds of emotions without speaking a word. Apes have fewer than 30.<sup>2</sup> The corners of their lips don't have muscles attached that can elevate them into a smile.

What if they did have such muscles? It wouldn't make a difference. Muscles don't work without nerves to activate them. And what if they had both muscles and nerves? That still wouldn't produce a smile. This leads to the second detail that underlies the uniquely human capacity for smiling.

Humans have a muscle mechanism as well as the information needed to drive that precision mechanism. The fact that babies can smile shows we arrive from our mothers preprogrammed to smile. If our smiling muscles are the hardware, then our brains provide the software that tells those muscles when, how far, and how long to contract or relax.

It's like connecting a printer to a computer with a cable. Both devices might have come fresh from the factory, but without the software—the driver—that translates user input into commands the printer can execute, the printer just collects dust. Fortunately, God made people not only with suitable facial muscles but with the software to drive them *and* cable-like nerves connecting brain-sent signals to just the right muscles that enable us to smile...or frown.

Our Creator skipped no detail—not even the final and most meaningful one.

That detail has to do with purpose. Why smile at all? To an evolutionist, every unique human feature—every feature on every creature, for that matter—arose because survival required it to emerge. But thousands of animals survive just fine without smiling. They have survived and reproduced in viable populations for millennia without the 20 or so uniquely human fine-tuned facial muscles that give only us abilities to convey emotions without words.

Those who wish to swap out a Creator for natural processes might argue that apes don't smile because their survival never depended on smiles. But that

knife cuts both ways. If smiling is not a survival requirement for thousands of animals including chimps, then why would it be so for people?<sup>3</sup>

University of Bristol engineering professor Stuart Burgess described the uniqueness of human facial muscles:

Evolution cannot propose any credible reasons why humans needed to evolve the ability to make such intricate facial expressions. However, such facial muscles are exactly what would be expected from a Creator who wanted humans to be emotional beings.<sup>4</sup>

The exquisite design behind the muscles and nerves, the ingenious control measures that manage them, plus the intended purpose of relating to God and to one another through smiles all affirm that God made man in His image. ✎

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# Rats, Rabbits, and Roadrunners: Fitted to Fill

The word “desert” usually refers to dry, hot habitat—arid, torrid, and sometimes even horrid.<sup>1</sup> Deserts are often deemed uninhabitable and empty.

However, most deserts are far from being void of life, although their inhabitants are fewer and farther between than those of other terrestrial habitats such as forests, grasslands, and wetlands. God has fitted a magnificent variety of creatures to fill desert environments. Here are three examples.



## Desert Kangaroo Rat

Kangaroo rats thrive in America’s hot, dry deserts—and they don’t suffer from dehydration. How do they get enough water to survive, since they don’t

drink water like almost all other mammals do?

In short, God has designed kangaroo rats to get water from their food, especially the drought-resistant seeds that abound in deserts. By digesting such foods, kangaroo rats produce all the water they need metabolically, and they retain most of it by releasing very little in their urine.<sup>2</sup>

## Black-Tailed Jackrabbit

The sun can provide burning heat, especially in hot deserts such as the Sonoran, Mojave, and Chihuahuan. Yet, the gargantuan-eared black-tailed jackrabbit (also known as the desert hare) lives in those deserts quite nicely. Likewise, its big-eared cousin, the antelope jackrabbit, thrives in the Sonoran and Chihuahuan deserts.



So, what about those huge ears? Do they help jackrabbits live in hot deserts? Yes! The jumbo-size ears are not just for hearing desert noises, although they do that, of course. Rather, the vital benefit for the black-tailed and antelope jackrabbits of having huge and relatively thin ears is how they providentially equip them

for shedding excess heat—a very practical trait for desert-dwelling lagomorphs.

Thanks to God’s bioengineering wisdom, these heat-braving

bunnies control their body temperatures by *radiating* out excess heat over the large surface areas of their ears.<sup>3</sup>

## Roadrunner

Roadrunners are fast. These chaparral birds live in deserts and xeric scrub such as sage-dominated shrublands, feeding on bugs, scorpions, lizards, and snakes.

But can roadrunners survive showdowns with diamondback rattlesnakes? Although roadrunners are famous for running from danger, they aggressively attack rattlesnakes face to face—bill vs. fangs!

Amazingly, God has designed the roadrunner so it can speedily aim at the face and fangs of a striking rattler, using its pointed bill to



bite and clamp onto the rattler’s open mouth between or behind the upper fangs, lock-biting the snake in a death grip. Then the bird repeatedly thrashes and crushes the serpent’s head against rocks, killing it. The victorious roadrunner then eats the dead diamondback.<sup>4</sup>

The arid, torrid wastelands that we call deserts are relatively inhospitable for most creatures, yet God has fitted remarkable animals such as desert rats, rabbits, roadrunners, and rattlesnakes to fill desert habitats.<sup>5</sup>

God loves variety. Desert-dwelling creatures daily demonstrate that fact, for those who have eyes to see. ❧

## References

1. See Jeremiah 50:12b. Primarily the term “desert” in biome ecology refers to the relative dryness of a habitat, so there are both hot deserts (e.g., Mojave, Sonoran, Chihuahuan deserts in California and adjoining states) and cold deserts (e.g., Great Basin Desert in Nevada). See Oxley, R. and C. Downer. 1994. Deserts. In *Habitats*. T. Hare, ed. New York: Macmillan, 114: “All deserts are dry, though not always because it rains so little—a desert is defined as an area where more water evaporates than falls as rain.”
2. Weston, P. 2004. Kangaroo Rats. *Creation*. 26 (3): 18-20.
3. “[Jackrabbit] blood leaving the ear is significantly cooler than the blood entering the ear. During heat stress, a jackrabbit can increase ear blood flow to very high levels through expanded blood vessels” Austin, S. 1994. *Grand Canyon: Monument to Catastrophe*. Santee, CA: Institute for Creation Research, 158-159 (emphasis in original). See also pages 162-163 on the kangaroo rat.
4. Roadrunner vs. Rattlesnake. National Geographic video. Posted on nationalgeographic.com.
5. Many creatures are providentially fitted to fill hot or cold desert and similar xeric scrub habitats, e.g., the sage grouse, named for its sagebrush-nesting habits and for eating sagebrush buds and leaves. See MacMahon, J. A. 1986. *Deserts*. New York: Alfred A. Knopf, especially page 583 and plate 545. See also, generally, Schmidt-Nielsen, K. 1979. *Desert Animals: Physiological Problems of Heat and Water*. New York: Dover Publications, especially pages 204-224 (desert birds) and pages 225-251 (desert reptiles).

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# GODLY PROSPERITY

The prosperity gospel, the “name it and claim it” teaching popular in some Christian groups, asserts that financial success and physical well-being are divine rights afforded to every believer who thinks, believes, and speaks certain things. “If you aren’t healthy and wealthy,” the reasoning goes, “you must not be living in the will of God.”

Such twisted theology isn’t new. It first emerged during the late 19th century with the New Thought movement and further increased after World War II as faith healers blended financial prosperity into their messages. But it gained global popularity once certain evangelists took the message

the strength of their testimony and hindering others from the true gospel of the cross.

Money and wealth are not the problem. It is the obsession with such “other things” that leads to trouble. As the apostle Paul once cautioned Timothy:

Those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. (1 Timothy 6:9-10)

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**THIS IS TRUE PROSPERITY, FOR EVEN THE MOST IMPOVERISHED BELIEVER CAN ACQUIRE RICHES IN HEAVEN, WHERE IT REALLY COUNTS.**

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to the airwaves and the Internet. Yet, Bible-believing Christians should recognize it as simply a false front for the old-fashioned sin of “covetousness, which is idolatry” (Colossians 3:5).

Honest exegesis of typical prosperity gospel passages shows they are nearly always taken out of context. In no way does the Lord Jesus promise material wealth to a Christian, but He rather warns us against “the cares of this world, the deceitfulness of riches, and the desires for other things” (Mark 4:18-19). The danger is that a selfish focus on prosperity could choke out whatever place the Word of God has in the believer’s life, destroying

If by His grace the Lord enables a Christian to acquire wealth, it should be regarded as a divine stewardship opportunity for ministry. Paul—who died a penniless prisoner on Earth but with countless treasure in heaven—conveyed it this way:

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life. (1 Timothy 6:17-19)

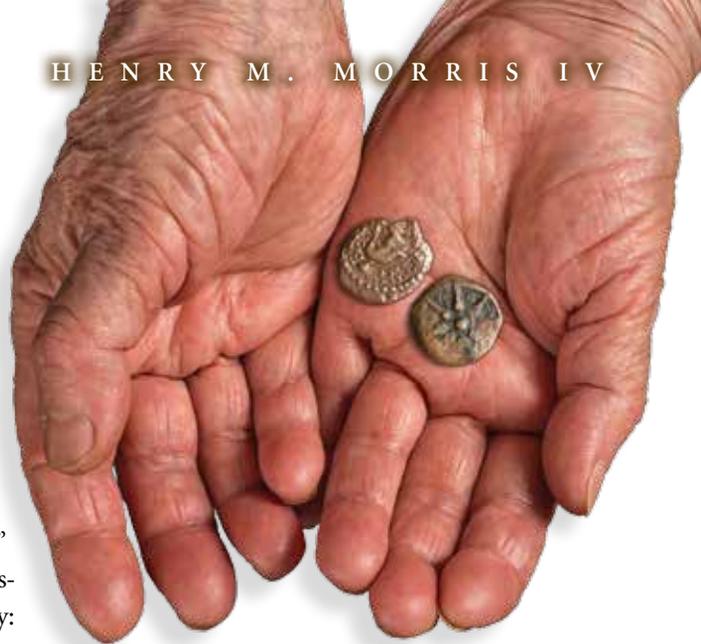
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Whatever riches a Christian may have here on Earth, everlasting wealth in heaven is promised to those who faithfully apply what they do have in a spirit of biblical stewardship. This is true prosperity, for even the most impoverished believer can acquire riches in heaven, where it really counts. Unfortunately, our culture now largely associates “stewardship” with giving money. But everything we possess—money, time, skills, even our reputation—has been committed to us in trust by God for His glory alone! We are His stewards, appointed by the Creator to keep and manage all things committed to our care (Genesis 1:28). And He rightfully expects a good return when He comes back (Matthew 25:14-30).

The same expectations of godly stewardship also apply to ICR, and for nearly five decades we have worked to be a “faithful and wise servant” in the ministry God has called us to (Matthew 24:45). All gifts to ICR are applied in the same careful fashion, for they represent a natural extension of personal stewardship from the many co-laborers who understand the importance of our work and are committed to our mission. ICR is grateful for those who pursue godly prosperity with us, choosing to be “rich in good works” and “ready to give, willing to share.” We invite your continued support as the Lord leads. ✞

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





“ This should be painfully obvious to even a high school biology student. The “system” lost me in my first year of college. I knew this philosophy was bankrupt....**It just took me about 40 years to understand why...with the help of ICR** to present information that is vigorously censored out of traditional college instruction and the media’s so-called “science” channels.

— S. F.

“ I just wanted to let you know how much I enjoyed this morning’s reading [“The Linen Clothes,” *Days of Praise*] dated Friday, May 12, 2017. I never made the parallel until now. Before Jesus, we are dead in our sins, bound, tied, etc. And just as a snake coils around his prey to bind them until death comes, so Satan comes to bind us. Then Jesus comes into our lives just as He did for Lazarus. He calls out and says to the sin of death, “Loose him, and let him go.” **We walk out into a new life.** Thanks so much.

— S. A.



**MAJOR EVOLUTIONARY BLUNDERS**

“ I may be beginning to sound like a broken record, but you can never get enough of positive reinforcement. I wrote in February in regard to Dr. Randy Guliuzza’s excellent article on convergent evolution, and he’s due another round of encomium for his most recent two-part series, “Evolutionists Strike Out with Imaginary Junk DNA”—April and May 2017 [*Acts & Facts*] issues.

**My laud is not just for the expertly researched and well-delineated pair of articles but also for the very manner in which the material was presented.** This time a comparison was made to “Casey at the Bat,” which framed the issue as a colossal “swing-and-a-miss” for the evolutionists; conversely, Dr. Guliuzza “knocked it out of the park.”

— R. P.



“ Great job with the article on the nodosaur [“Secrets from the World’s Best-Preserved Nodosaur,” *Creation Science Update*, May 15, 2017]. **You did good research, got your response out early, and honored God and the biblical account.** God bless your work.

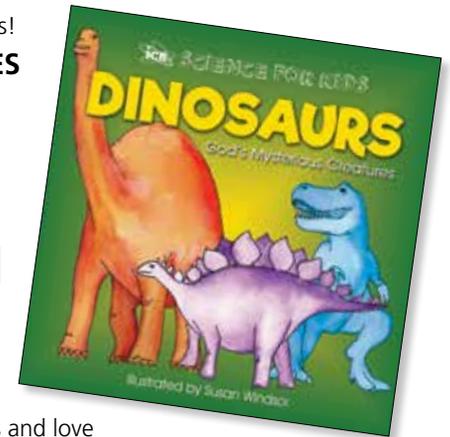
— R. S.

**Note from the editor:** ICR posts news articles twice a week at ICR.org, and we keep an extensive online archive of past news and *Acts & Facts* articles.

“ Thank you for this! **My son LOVES**

**dinosaurs**, and it is always such a letdown to get a book you think is good but all it has in it is lies. Thank you!

— S. O.



“ Just got this book for our kids and love

it! A lot of the information is more in-depth than they can understand (at 3 and 5 years old), but the graphics are great, and they enjoy it and will continue to get more out of it in the years to come. **Clearly presents the evidence for creationism and a young earth without bashing evolution.** A great book for young dinosaur lovers!

— E. S.

“ This is so awesome!!! We love the Institute for Creation Research. We have several resources, but this one is my favorite. **A really good resource and fun to read to your kids**....I’m so excited to see my kids excited about science!

— M. P.

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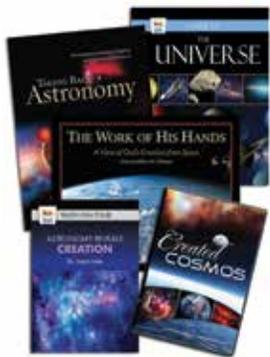
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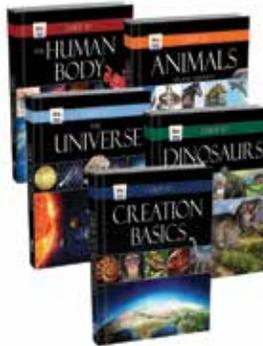


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