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DECLARING THE UNKNOWN

GOD

page 5

**Darwin vs. Genetics:
Surprises and Snags in the
Science of Common Ancestry**

page 8

**Physicist Michael Pupin:
Science Leads to God**

page 14

Another Big Bang Blunder

page 16

As a leading creation science organization, ICR offers plenty of ways to help educate you about the latest facts surrounding the creation-evolution debate.

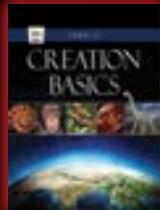


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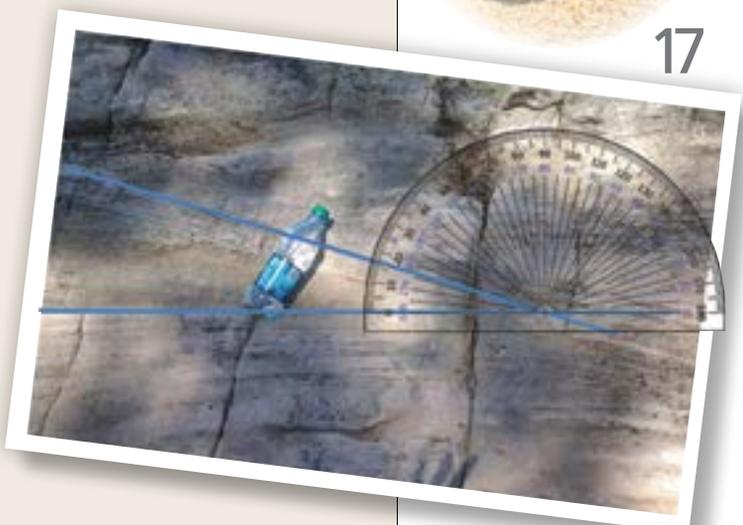
8



14



17



18

FEATURE

5 Declaring the Unknown God

HENRY M. MORRIS III, D.MIN.

IMPACT

8 Darwin vs. Genetics: Surprises and Snags in the Science of Common Ancestry

NATHANIEL T. JEANSON, PH.D.

RESEARCH

13 Human lincRNA Regions Vastly Different from Chimpanzee

JEFFREY TOMKINS, PH.D.

14 Physicist Michael Pupin: Science Leads to God

JERRY BERGMAN, PH.D.

BACK TO GENESIS

16 Another Big Bang Blunder

JAKE HEBERT, PH.D.

17 Human Fossils: A Present-Day Flood Example

JOHN D. MORRIS, PH.D.

18 Do Sand-Dune Sandstones Disprove Noah's Flood?

BRIAN THOMAS, M.S.

APOLOGETICS

20 Monte Jones: ICR Graduate Teaching and Defending the Faith

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

21 Creation Conversion: The Turning Point

STEWARDSHIP

22 Laboring Above the Sun

HENRY M. MORRIS IV



Be Prepared

Can God create a rock so heavy that He can't lift it? Which came first, the chicken or the egg? How many ice ages were there, and how long ago did they occur? What's the truth about dinosaurs, and where do they fit in history?

Your children will face questions and dilemmas like these at some point during their school years. Are they prepared with answers? Are you? Maybe you're on top of these issues—many of our readers are well-equipped to deal with questions of faith and science. Even so, you might find yourself in a situation similar to the one that a coworker recently told me about.

She was visiting with a friend after church one night, a fellow believer in Christ who loves the Lord. He graduated from a prestigious university known for its science and math programs, and, in the course of the conversation, told her that he was a theistic evolutionist.

evolution without presenting the other side of the story, the actual evidence supporting creation. The pastor didn't consider that his audience needed more than just the conclusions—his listeners needed the supporting facts.

Like the fact that we *can* have confidence that scientific data point to the truths of Scripture. The fact that others can become convinced of the convergence of science and Scripture if they approach learning with a willingness to look at all the evidence.

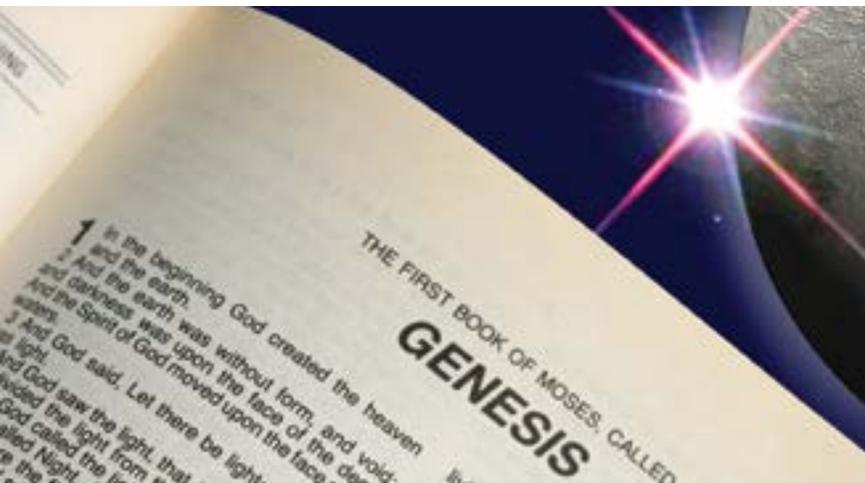
That's where biblical creationists fill the gap by providing the information that traditional schools and evolutionary scientists leave out. We can share the evidence that evolutionists dismiss because it doesn't fit their model.

But this means we have to be prepared. The Bible is our foundation for truth. Do we know what God's Word says about creation? Are we putting some kind of alternate spin on the creation passages instead of reading them as accurate historical accounts? We need to:

- Get the facts—approach scientific data with a willingness to examine the evidence objectively.
- Understand evolutionary arguments and their flaws—recognize the logical fallacies that often accompany them.
- Read books like *Guide to Creation Basics*, watch the *Unlocking the Mysteries of Genesis* DVDs and *That's a Fact* micro-videos, and listen to biblical creation scientists and scholars.

Equipping ourselves with the information allows us to share biblical truth with confidence. When we know not just *what* we believe but *why*, we can engage other believers—like the churchgoing theistic evolutionist who remains skeptical. Be prepared with solid evidence that shows how science and Scripture reveal the same truth.

Jayme Durant
EXECUTIVE EDITOR



It wasn't because he was hostile to the biblical creation message—he regularly spends time in the Word of God—but he had not been challenged with compelling information that countered what he had been taught in all his years of education.

He explained that he had recently heard a sermon discussing the flaws of evolution, but he wasn't convinced. Why? Because the pastor presented all of the problems of

GOD

DECLARING THE UNKNOWN



Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you.” (Acts 17:22-23)

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

There has long been a history of belief in God in the Western world—especially in the United States. The Gallup and Pew organizations are well known for their surveys, all expressing a fairly consistent level of over 80 percent of the U.S. population who affirm a belief in God.¹ As the gospel spread west over the centuries, the United States became one of the more openly Christian nations, maintaining an underlying spiritual strength in the general population. A recent Harris Interactive Poll, however, noted a rather significant drop over the past four years, from 82 percent to 74 percent.² Other recent surveys have noted that there is a growing shift toward unaffiliated identity with organized religion and an increasingly personal and independent view of spiritual ideology among young adults.³

But although a significant majority still seems to believe in God, the accompanying questions reveal that the god believed in is not the God of Scripture. Just as the Stoics and Epicureans of Paul’s day reserved space in their philosophies for an unknown god to worship (like a backup deity—just in case one was missed), so most indigenous populations across the globe believe

in a Great Spirit or High God that rules the universe and the other deities in a distant and mysterious way.

It is of interest that the number of those who believe in Darwinism (although still a minority of the population) has increased over 10 percent since 2005 (from 42 percent to 47 percent.² In the Darwinian belief system, natural selection takes the place of the omnipotent and omniscient Greek Zeus of Paul's day, personifying nature to orchestrate the evolution of the universe and all its myriad parts. This Unknown God of the modern intellectual world is no different from the pantheism of the sophisticated pagans who assembled at the Areopagus to "tell or to hear some new thing" (Acts 17:21).

Indeed, there is a sense in which all humanity has a belief in an omnipotent and omniscient Being. Yet the "god of this age" (2 Corinthians 4:4) blinds their minds "through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ" (Colossians 2:8). The Zeus of the Greeks and the Wakan Tanka of the American Indians have "changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things" (Romans 1:23).

Declaring the Creator

The religions of the world recognize a superior Force or mysterious Supreme Being that somehow superintends the universe. God has written His signature across the heavens so clearly that all humanity knows a creator exists (Romans 1:20). "Even the demons believe—and tremble!" (James 2:19). There is no escaping the knowledge that God exists, but individual salvation occurs only when the gospel is declared and faith is imparted through the preaching of the Word (Romans 10:17).

With the exception of his ministry among the Jews and in the synagogues, Paul always began his preaching with a declaration of who the Creator is. Whether to the ignorant crowd at Lystra (Acts 14) or the educated elite in Athens (Acts 17), Paul boldly proclaimed "the living God, who made the heaven, the earth, the sea, and all things that are in them" (Acts 14:15). While a belief in God is the initial step toward salvation (Hebrews 11:6), "there are many gods and many lords" (1 Corinthians 8:5). The *one* God in whom and by whom salvation comes is none other than the Creator, the Lord Jesus Christ (Colossians 1:16). "No one comes to the Father" unless they come through "the way, the truth, and the life" (John 14:6).

Sadly, many of our churches have, either by choice or neglect, failed to connect the unique foundational authority and power of the Creator with the vicarious act of the Savior. The atonement is taught and the resurrection is celebrated, but His miraculous ability as Creator to effect salvation is often mysteriously encapsulated

The statements of grandeur and authority made by Jesus about Himself are not self-serving boasting. They are His revelation to us of the unique and eternal transcendence of who He is. Without such knowledge, our finite and natural mind could never even grasp the edges of the omnipotent, omniscient, and omnipresent I AM of eternity!

in the love of God—glossed over as a dogmatic necessity but rarely praised and honored as the reason that salvation could ever occur!

God does not take this critical point lightly. As the end of the age is closing, a great angelic herald is sent "flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, 'Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water'" (Revelation 14:6-7).

If we are ever to reach those still searching for the Unknown God, we must declare who Jesus is as well as what He did at Golgotha!

Declaring the Lordship

Among the important issues that Paul stressed to the philosophers in Athens was that the One who "made the world and everything in it" was also "Lord of heaven and earth" (Acts 17:24). While that may seem like a passing comment in the short quotations from Paul's debate on Mars Hill, the Lordship of the Creator is not just an interesting doctrine—it is critical to our worship and to our relationship with our Savior.

The statements of grandeur and authority made by Jesus about Himself are not self-serving boasting. They are His revelation to us of the unique and eternal transcendence of who He is. Without such knowledge, our finite and natural mind could never even grasp the edges of the omnipotent, omniscient, and omnipresent I AM of eternity!

- I am the LORD, and there is no other; There is no God besides Me. (Isaiah 45:5)
- For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and there is no other." (Isaiah 45:18)
- Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other. (Isaiah 45:22)

All too often our perception of the Savior stresses His love for us (and certainly without His love there could be no salvation); yet the tender and gracious side of our Lord must not obscure the fact of our being "bought at a price" (1 Corinthians 6:20). While

the love of God draws us to Him, once faith has been exercised and righteousness imputed we become “His workmanship, created in Christ Jesus for good works” (Ephesians 2:10). Our love for God then expresses itself in obedience to His Word: “Why do you call Me ‘Lord, Lord,’ and not do the things which I say?” (Luke 6:46).

If the Unknown God is declared to be the Creator, then it most easily follows that He is the Lord of all, to be worshiped and obeyed as we work out our salvation “with fear and trembling” (Philippians 2:12).

Declaring the Judgment

After insisting that the god the Stoics and Epicureans ignorantly worshiped was in reality the great God of creation, that they had more than sufficient evidence surrounding them of His omnipotence and omniscience, and that they had best understand Him as the Lord of heaven and Earth, Paul struck the bold chord that this Unknown God had already “appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead” (Acts 17:31).

That sent the crowd scurrying for the exits! No more academic interest—their neutrality vanished.

What is there about God’s judgment that brings such open resistance? When the specific mission of the Holy Spirit was revealed to the apostle John, we are told that the New Testament ministry of the Spirit to unsaved humanity was to “convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged” (John 16:8-11).

- I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings. (Jeremiah 17:10)
- For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. (Matthew 16:27)
- I saw the dead, small and great, standing before God, and books were opened....And the dead were judged according to their works, by the things which were written in the books....And they were judged, each one according to his works. (Revelation 20:12-13)

Without the physical presence of the Lord Jesus, we have no perfect example. But the Holy Spirit’s trifold mission to convict the world of sin, righteousness, and judgment is obvious, and He now uses the agency of the spoken word of witnesses and the written word of Scripture to bring that conviction (John 16:13; 2 Corinthians 4:7). We, the twice-born, are “an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God,

not on tablets of stone but on tablets of flesh, that is, of the heart” (2 Corinthians 3:3). If we shy from speaking of the awesome and eternally final judgment of God, a full third of the mission of the Holy Spirit is compromised.

There is no softness to the coming judgment of God. If salvation is to come to those who may genuinely be seeking the Unknown God, then we who have been rescued from that very judgment must declare that God’s judgment is certain and sure.

Declaring the Gospel

But as certain as the righteous judgment of the Holy God is, so is the salvation available through the unfathomable grace of our Creator, who “made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Corinthians 5:21). Although God Himself is without peer and beyond our understanding, He has revealed Himself in and through the Lord Jesus.

As Paul spoke to the scoffers and scholars in Athens, he noted that God had even designed the boundaries of nations so that as men “grope” for an understanding of the Unknown God, He “is not far from each one of us” (Acts 17:27). The good news of God’s provision through the incarnation of the Lord Jesus requires an awareness of God as Creator, Lord, and Judge of all the earth. Even though the “heavens declare” and every day and night “speak” of God’s glory (Psalm 19:1-2), the sinful state of man rushes to exchange “the truth of God” for something else—anything—that can subjugate the Creator to the creature (Romans 1:25).

- Failure to present Christ as Creator negates His power to save.
- Failure to present Christ as Lord belittles His authority to rule and demand obedience.
- Failure to present Christ as Judge refutes His holiness.

As long as man relegates the Unknown God to a mystery or an “X factor” in religion, man retains superiority over his realm and rejects all other authority. We who have the honor to receive “the adoption as sons” (Galatians 4:5) must declare a full account of who the Savior is for those who “might grope for Him and find Him” (Acts 17:27). We are the ambassadors. We have the knowledge. We even have the promise: “Those who seek me diligently will find me” (Proverbs 8:17). ●

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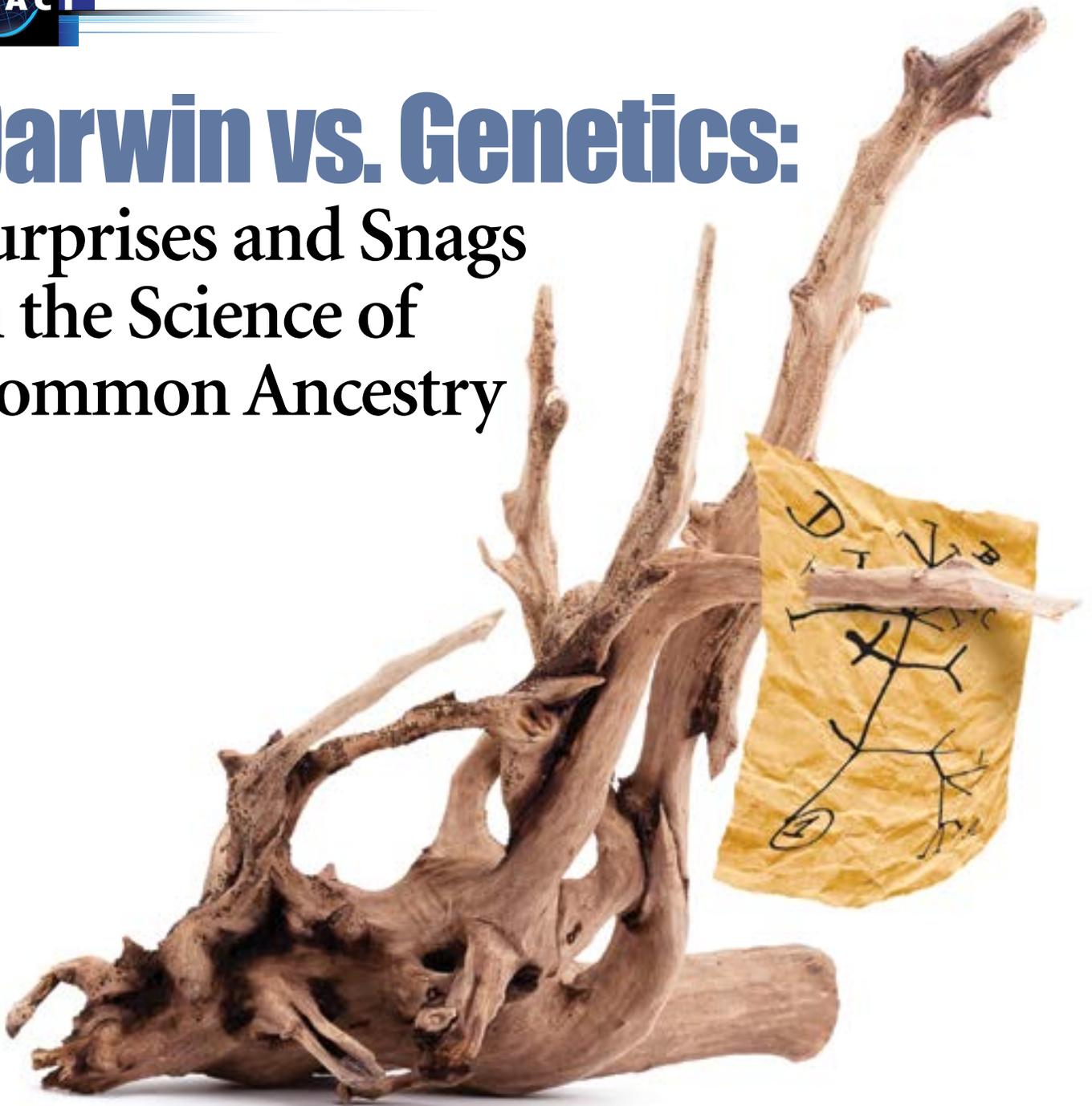
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Dr. Morris is Chief Executive Officer of the Institute for Creation Research.



Darwin vs. Genetics:

Surprises and Snags in the Science of Common Ancestry



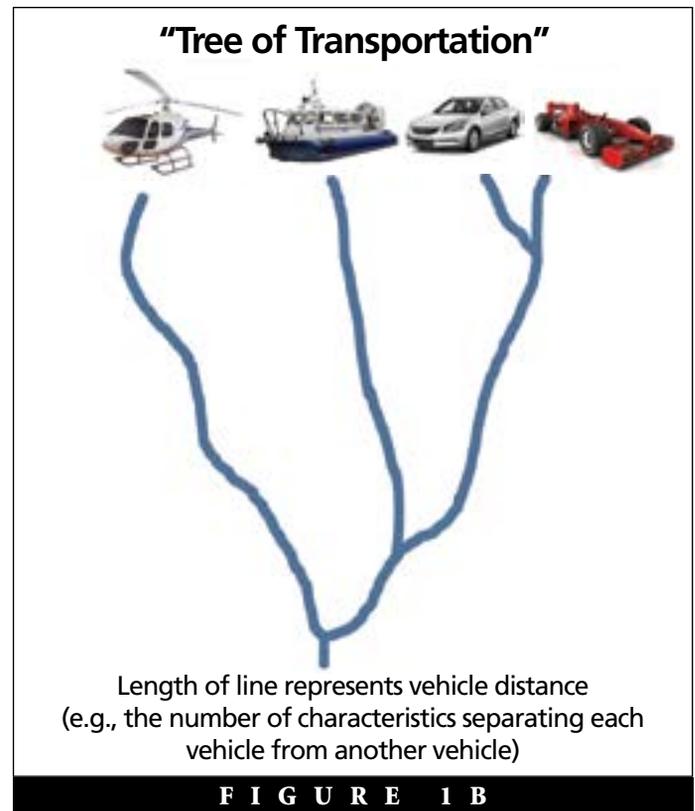
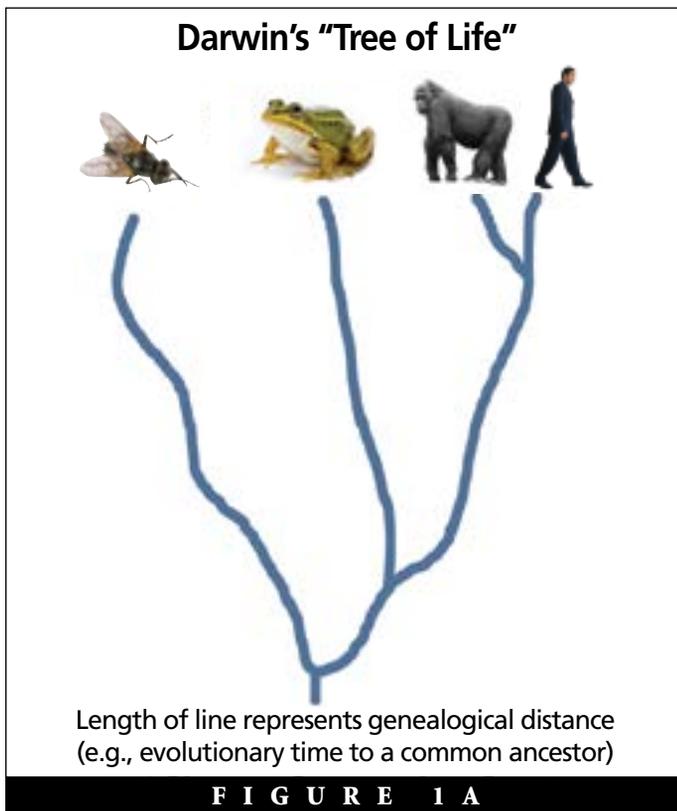
NATHANIEL T. JEANSON, P.H.D.

For over 150 years, Darwin's hypothesis that all species share a common ancestor has dominated the creation-evolution debate. Surprisingly, when Darwin wrote his seminal work, he had no direct evidence for these genealogical relationships—he knew nothing about DNA sequences. In fact, before the discovery of the structure and function of DNA, obtaining direct scientific evidence for common ancestry was impossible. Now, with online databases full of DNA-sequence information from thousands of species, the direct testing of Darwin's hypothesis has finally commenced. What follows is a critical reevaluation of the four major lines of genetic evidence that secular scientists use to support evolutionary common ancestry.

Evidence 1: Relative Genetic Similarities

One of the most commonly cited evidences for evolution is the hierarchical classification of life,¹ which is based on anatomy and physiology. If evolution were true, then genetics should clearly reflect this pattern.

A brief examination of DNA inheritance shows the theoretical basis for this evolutionary expectation. When life begins at conception, DNA is transmitted through both the sperm and the egg, but the process of transmission happens imperfectly. Thus, each successive generation grows more genetically distant from previous generations as each new fertilization event contributes



more genetic mistakes to the lineage.

By analogy, it's as if a group of people were tasked with transcribing the text of a book and, in the process, made several errors with each transcription. If each flawed copy was used as the basis for the next copy, each successive transcription event would contribute more mistakes to the final product. Since the errors are cumulative, then comparing the number of mistakes between individual copies of the book would reveal which copies were transcribed earlier and which ones were transcribed later. Similarly, under the evolutionary paradigm, comparing the number of DNA mistakes between species should reveal which ones have a recent common ancestor and which ones have an older genealogical connection.²

Darwin's iconic "tree of life" embodies the sum of evolution's relative predictions about species' common ancestry (Figure 1A), and many genetic observations seem to support his hierarchical depiction of the genealogical relationships among species. For example, humans tend to share more DNA with the great apes than with frogs, and these species share more DNA with one another than they do with insects. This is consistent with predicted nesting of the human evolutionary branch within the primate branch of the tree of life and with the clustering of vertebrate species with one another but not with invertebrates on the tree.

These results would seem to confirm evolution. The problem? Numerous genetic patterns contradict this tree.³ In addition, for those patterns that do fit the tree, this result by itself demonstrates nothing about its validity. Why? Scientific tests must distinguish be-

tween hypotheses—supporting one while destabilizing the other—and the hierarchical pattern of life supports two hypotheses that are radically different. What hypothesis other than evolution predicts a hierarchical pattern? Design! Although some might protest that the design hypothesis does not explicitly predict hierarchies as a signature, empirical observations quickly put this objection to rest.⁴

For example, consider the similarities and differences among major types of transportation vehicles. An Indy racing car has much more in common with a sedan (e.g., four wheels, movement restricted to land, etc.) than with a hovercraft. However, all three vehicles have more in common with one another (e.g., movement restricted to sea or land) than with a helicopter. Thus, a "tree of transportation" could be drawn without much effort by simply observing and classifying the products of *design* that surround us, and this tree would depict vehicles in a hierarchical pattern (Figure 1B).

Hence, genetic hierarchies do not provide valid scientific evidence for evolution. Bona fide evidence for evolution must support Darwinism to the clear exclusion of design. If the relative hierarchy of genetic similarities fails to do this, then perhaps another line of evidence will?

Evidence 2: Absolute Genetic Differences

At first glance, the design hypothesis doesn't seem to predict exactly how many genetic differences should exist between humans and chimpanzees. However, the evolutionary hypothesis does. Since evolutionary progress ultimately occurs via imperfect inheritance

of DNA, the accumulation of these mistakes over evolutionary time leads to precise expectations about the absolute genetic differences among species, and a match between these predictions and reality could strengthen Darwin’s case.

Unfortunately for Darwin, genetic differences contradict evolutionary predictions. The evolutionary timescale and mechanism underestimate the genetic diversity among species. For example, about 900,000,000 DNA “letter” differences exist between humans and chimpanzees.⁵ Under the evolutionary timescale, these differences must arise via imperfect DNA inheritance in just six million years. Since humans and chimpanzees both reproduce relatively slowly, establishing genetic differences in the entire chimpanzee and human populations is enormously challenging. Both theoretical calculations and computer simulations indicate that the current differences could not arise in six million years of evolutionary change.^{6,7} Evolution predicts far fewer genetic differences between us and chimpanzees than actually exist and, therefore, *underestimates* the actual absolute genetic differences.

Evolutionary predictions for other species suffer from the problem opposite to the one that plagues human-chimp comparisons. For example, mitochondrial DNA—located in the microscopic energy factories of the cell—is found across the

The evolutionary case from genetics is unravelling at multiple levels because it was never based on any direct evidence for common ancestry in the first place.

animal kingdom, and it is inherited imperfectly as well. The rate of mitochondrial DNA mistake accumulation has been experimentally measured for only three distinct animal species, yet all three of these species have far too few mitochondrial DNA differences for any of the species to have arisen millions of years ago. In fact, mitochondrial DNA mistakes are accumulating so rapidly that if these species did indeed evolve millions of years ago, then they would have undergone mutations in every single one of their mitochondrial DNA positions multiple times over.⁸ Here, the evolutionary hypothesis dramatically *overestimates* the actual genetic diversity within these species.

Together, these results reveal that genetic differences are no friends of Darwinism; the Darwinists aren’t even getting the basic predicted counts right. Furthermore, these results either call into question the very mechanism of Darwinian change—mutations—or they call into question Darwin’s timescale. Perhaps both.

Evidence 3: Junk DNA

The third line of evolutionary evidence from genetics leads to the same conclusion. Since the mechanism of evolutionary change is based on genetic mistakes, evolutionists expect the genomes of certain species to be littered with useless DNA—essentially leftovers from the clumsy, unguided evolutionary process. Evolutionist Dan

Graur and his colleagues make this clear: “Evolution can only produce a genome devoid of ‘junk’ if and only if the effective population size is huge and the deleterious effects of increasing genome size are considerable....In humans, there seems to be no selection against excess genomic baggage. Our effective population size is pitiful and DNA replication does not correlate with genome size.”⁹ Hence, evolutionists predict that the human genome should be filled with junk DNA.

The ENCODE project, a massive undertaking funded by the National Human Genome Research Institute, corralled a large amount of preliminary data that effectively refuted this hypothesis.¹⁰ In fact, the quote cited above comes from a paper written to dispute the conclusions of ENCODE—not because the experiments were flawed but simply because the project’s results were inconsistent with evolutionary expectations. The idea of a species having large amounts of junk DNA seems to be a relic of the past.

Evolutionists have further responded to ENCODE by citing organisms whose DNA sequence seems inexplicable apart from invoking junk as an explanation. For example, evolutionist T. Ryan Gregory coined the “onion test” as a challenge to claims of function for junk DNA.¹¹ The essence of his test, which has been publicized by a prominent theistic evolutionist,¹² draws on

the fact that the onion has much more DNA than humans and that much of this DNA falls into the category of sequence previously labeled “junk.” Since humans are obviously much more complex than onions, Gregory sees no reason why the onion should carry around so much extra DNA.

This challenge is simply another example of the logical flaw that beset earlier claims of junk DNA. For Gregory to insist that creationists must explain the onion’s DNA reflects a fundamental misunderstanding of the argument. Creationists did not insist that all DNA was functional. Rather, evolutionists prematurely claimed non-functional DNA in the absence of laboratory evidence. No creationist explanation is needed until the onion’s DNA has been tested in the laboratory.¹³

Evolutionists have yet to demonstrate that junk DNA exists at the levels they expect to find in light of evolution, and this discrepancy effectively removes junk DNA as a line of evidence for evolution. In addition, this fact raises the question of whether all genetic differences arise via mutation. For example, one potential source of genetic differences that evolutionists regularly ignore is divine creation. In humans, modeling the common genetic differences as originating via creation rather than mutation explains the human genetic diversity data and



leads to dramatically different predictions for the function of these DNA variants.¹⁴

Despite the weight of these preliminary findings, some evolutionists still cite what seem to be examples of junk DNA to support evolution. How well do these examples fare?

Evidence 4: Shared DNA Mistakes

A prominent and persuasive-sounding example of junk DNA is the purported fusion site on human chromosome 2 where, supposedly, two ancestral ape-like chromosomes came together to form a single chromosome. Evolutionists have been repeating the fusion claim for years without actually examining the sequence closely. Dr. Jeff Tomkins' analysis of this sequence reveals that the fusion is actually functional and bears little, if any, resemblance to the predicted fusion sequence.¹⁵ This means that one of the best lines of evidence for human-chimp ancestry has now become one of the biggest evolutionary challenges: If humans and great apes have a common ancestor, why do they have different chromosome numbers?

Other specific examples of junk DNA collapse under close examination as well. For example, small subsets of the 3,000,000,000 human DNA letters represent recognizable functional sequences called *genes*. A comparison of these genes to the remaining DNA letters in the human DNA sequence reveals the existence of *pseudogenes*. As their name implies, pseudogenes look like genes that once were functional but now are broken. Evolutionists have compared pseudogenes between humans and primates and found common sequences, a pattern that evolutionists maintain is best interpreted as evidence of common ancestry.¹⁶

An analogy to human language strengthens the force of this argument. For example, if two students submitted identical essays to their teacher, the teacher might suspect that one student copied his essay from the other. If the teacher also found that both essays contained numerous errors and that the errors occurred in the same paragraphs and sentences in both essays, her suspicion of plagiarism would grow stronger. The chance is miniscule that both students would just happen to make the same typo at the same location in each of their essays. By analogy, the chance is also miniscule that two different species would randomly have the same error in the same place in their DNA sequences, especially since the human and chimpanzee DNA sequences are each billions of DNA letters long. Therefore, if two species do share errors in the exact same DNA location (i.e., both have the same pseudogenes), then evolutionists maintain that these species must have “plagiarized” these mistakes from a common source.^{17,18}

lutionists maintain that these species must have “plagiarized” these mistakes from a common source.^{17,18}

The key assumption in this analogy is that errors can be unambiguously identified. Evolutionists have again assumed that pseudogenes are non-functional without doing any laboratory experiments. These tests have now begun to be performed, and recent results revealed that pseudogenes are quite likely functional.¹⁹ Hence, pseudogenes are not “plagiarized” mistakes from a common human-chimp ancestor but probably represent functional code. So instead of supporting evolution, pseudogenes seem to support design!

Summary

Darwin was completely ignorant of the biological role of DNA when he penned his theory a century and a half ago. Now the evolutionary case from genetics is unravelling at multiple levels because it was never based on any direct evidence for common ancestry in the first place. Do the evolutionists have any lines of genetic evidence left? Evolution fails to predict either the absolute number or the function of genetic differences among species. This is remarkable since the supposed “engine” of evolutionary change is the genetic mistakes themselves. If evolutionists can't even get their fundamental mechanisms to line up with their models, then why do they continue to present Darwin's grand hypothesis as fact? ●

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Human lincRNA Regions Vastly Different from Chimpanzee

It was once thought that the areas between protein-coding genes located around the genome were vast purposeless wastelands of alleged “junk DNA.” However, we now know that these previously misunderstood regions are literally teeming with functional activity that is key to life.^{1,2} Not only are these areas functional, but they are also proving to be more organism-specific than other types of DNA and thus provide an important clue in understanding what makes the human DNA blueprint distinct from that of other creatures. I just published a new comprehensive study showing that these areas of the human genome are vastly different compared to the chimpanzee genome, further confounding the tired evolutionary dogma that we evolved from a chimp-like ancestor.³

Even though less than 5% of the human DNA sequence codes for protein, researchers have discovered that the genome is pervasively transcribed (i.e., copied into RNA), producing an amazing diversity of RNA molecules.^{1,2} One of the most interesting aspects of this phenomenon is that the transcribed regions located outside protein-coding areas contain long non-coding RNA genes that produce many important functional RNAs used by the cell. These are called *long intergenic non-coding RNAs* (or lincRNAs), and they have the same type of control structures and features in their DNA sequence as do protein-coding genes. In fact, lincRNAs are even spliced and processed—just like the RNAs made from protein-coding genes using the same types of sophisticated cell machinery.

My recent research report describes the use of regions of the human genome that correspond to three different human lincRNA datasets and one vlincRNA (very long intergenic non-coding RNA) dataset in an exhaustive comparison to the chimpanzee genome. In summary, the short human lincRNA regions (less than 600 DNA bases in length) were about 75% to 79% similar to chimpanzee, while the larger lincRNA regions (greater than 600 bases) were

about 71% to 74% similar. And the human vlincRNA genomic regions were only 67% similar to chimpanzee.

To provide a high-similarity contrast for this study, I also compared the protein-coding regions of the human genome, called *exons*, that were between 300 and 599 bases in length—the ideal size for optimally aligning them to chimpanzee DNA without having to slice them into smaller pieces. In contrast to the lower similarity observed for the lincRNA and vlincRNA regions, all known human protein-coding exons 300 to 599 bases in length were 86% similar to chimpanzee. These data included the fact that over 6% of human protein-coding exons of this size have no similar counterpart in the chimpanzee.

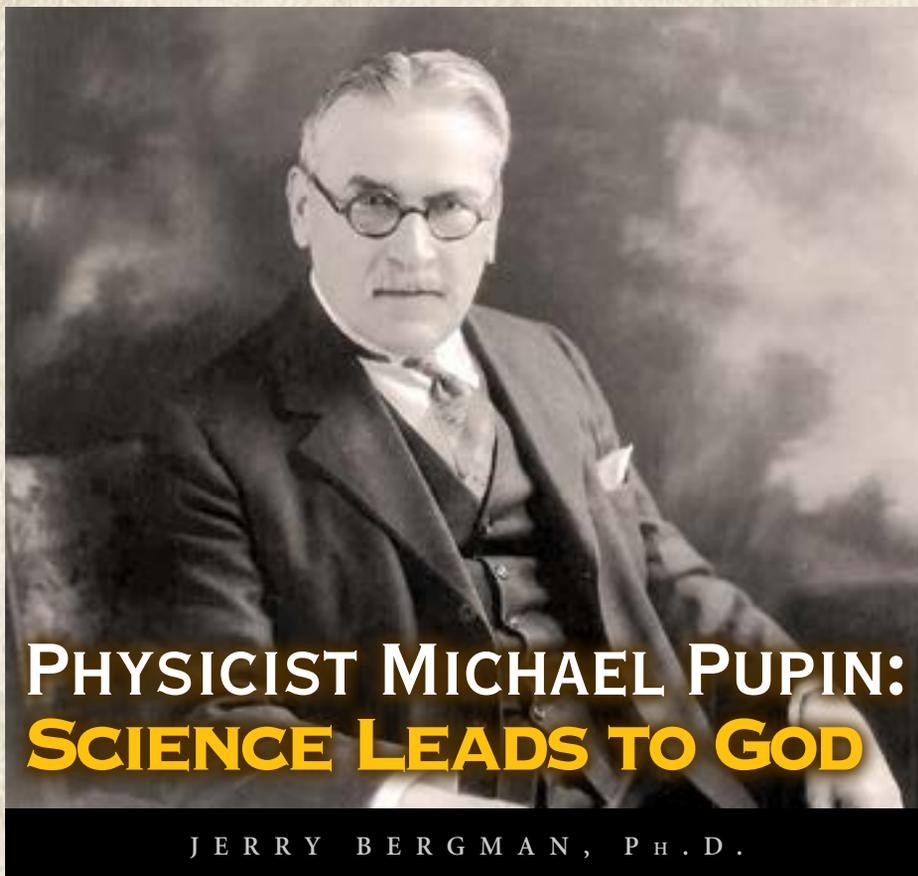
Overall DNA similarity data between humans and chimps from this new study were in good agreement with several of my previous studies, which asymmetrically compared the chimpanzee genome to the human genome.^{4,5} But most importantly, these new results show that the more taxonomically unique DNA sequence found in lincRNAs is key to understanding not only what makes humans unique, but it may also help creationists determine the genetic boundaries in created kinds among other types of creatures. This research further demonstrates that God made creature kinds distinct from each other just as described in the first chapter of Genesis. ●

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Dr. Tomkins is Research Associate at the Institute for Creation Research and received his Ph.D. in genetics from Clemson University.





PHYSICIST MICHAEL PUPIN: SCIENCE LEADS TO GOD

JERRY BERGMAN, P.H.D.

Michael Idvorsky Pupin (1858–1935) was a leading American researcher who made many scientific advances, including development of the fluoroscope and an electrical transmission system for long-distance telephone communication.¹ A physics professor at Columbia University for 40 years, Pupin’s many discoveries resulted in devices widely used today.

Pupin’s oscillating circuit research made it possible to have simultaneous transmissions of several messages through one wire, and it was his inductance coil research that made long-distance telephone calls possible.² Both inventions made him quite wealthy—over one million dollars for his inductance coil alone, equal to about 30 million dollars today.³ His research also laid the foundation for modern radio broadcasting. Dr. Pupin even contributed to substantial advances in X-ray technology and was also “one of the leading popularizers of science” in America.³

Background

Born in what is now modern-day Serbia, Pupin learned much about life from his mother, a woman of great wisdom and mental vigor. She taught him the importance of both education and Christianity, and he described her as a pious woman who “had a rare knowledge of both the Old and New Testaments.”² Although barely literate, she taught her son that “knowledge is the golden ladder over which we climb to heaven; knowledge is the light which illuminates our path through this life and leads to a future life of everlasting glory.”⁴ He gained from her an impressive amount of not only biblical knowledge but also an understanding of the cosmological argument for God.

“God sends sunlight to melt the ice and snow of the early spring, and to resurrect from death everything that lay lifeless in the cold grave.... The same sunlight awakens the fields, the meadows, and the pasturelands, and bids them raise the daily bread of man and beast;

it also ripens the honey-hearted fruit in orchards and vineyards.”⁴

This inspired Pupin’s mother to realize that the same “heavenly force” that causes lightning also carries “the humble human voice over the wires between distant peoples [and is a] proof of God’s infinite wisdom which uses one means only to do great things as well as small.... Who can fathom the power of God!”⁴ Pupin noted that her view of science knowledge “brings me nearer to God: and this new knowledge [of science] certainly does.”⁴ When his mother died, he wrote:

only the love of God and the friendship of man can give that spiritual power which one needs in moments of great sorrow. One day... a letter arrived from my sister, telling me that my saintly mother was no longer among the living. I vowed on that day that her blessed memory should be perpetuated as far as a humble mortal like myself could do.⁴

In Pupin’s best-selling autobiography *From Immigrant to Inventor*, a book that won a Pulitzer Prize, he detailed his arrival in the United States as a penniless young man who worked his way through college at Columbia University and eventually became one of the most important inventor-scientists of the last century.⁵

In 1889, Pupin earned a Ph.D. in physics from the University of Berlin. His predilection was not for teaching but rather for research, an area in which he excelled.⁵ His achievements were later honored by his election as president of the most prestigious science organization in America, the American Association for the Advancement of Science (AAAS). In 1920, he received the Edison Medal for his work in mathematical physics and its application to the electrical transmission of intelligence.

“SCIENCE IS LEADING US CLOSER AND CLOSER TO GOD. . . . SCIENCE DOES NOT CONTRADICT BELIEF IN THE IMMORTALITY OF THE HUMAN SOUL. SCIENCE IS REVEALING GOD IN GREATER AND GREATER GLORY.”

Religious Beliefs

Pupin believed the “presence of beauty and order in the universe” were the “manifestations of the transcendent divine Word (the Λόγος [Logos] of John’s Gospel) that has brought all things into being.”³ His theology of creation taught him that both God and God’s creation communicate to us. Pupin even saw the laws of physics as “a manifestation of the Creator,” adding that humans are mortal, but

the laws which the stars and planets obey and have always obeyed in their paths through the heavens are unchangeable. . . . We do not know of any natural processes by which eternal things have been evolved. Their existence is the best philosophic proof that back of all this. . . there is the unchangeable, the eternal divinity.³

Pupin firmly believed that science can make us better Christians because science “teaches us that the Universe is guided by an intelligent Divinity,” an intelligent designer that we call God.⁶ Furthermore, science can teach us “how to cooperate intelligently with God” by

teaching men what His laws are and how to obey them. Science is proving that the human soul is the greatest thing in the Universe, the supreme purpose of the Creator. Science is leading us closer and closer to God. . . . Science does not contradict belief in the immortality of the human soul. Science is revealing God in greater and greater glory.⁶

Furthermore, Pupin believed that God’s creation can teach us a great deal if we humans only would humbly listen to the world and attempt to decipher its hidden meanings. Whenever we succeed, we find

that each one is a divine message of a new truth, a morsel of the Infinite

Truth, which is God. When Newton succeeded in deciphering the message conveyed to him by. . . the motion of planets around the sun, he found a new truth, the truth long hidden in the word “gravitation.”⁷

Humans may “feel intuitively that science will never penetrate the mysteries beyond it, but our faith encourages us in the belief that there behind the impenetrable veil of this eternal background is the throne of a divine power, the soul of the physical world, the activity of which we contemplate in our research of physical phenomena.”⁴

Pupin added that scientific research brings us closer to our Creator “than any theology invented by man ever did. The cultivation of this belief is certainly one of the ideals of American science. . . . In the face of this ideal, there certainly cannot be any conflict between science and religion.”⁴

Language Created by God

God planted the “wonderful signaling system” called language “into the earthly clay of Adam’s body.”⁷ Language is the instrument by “which God’s spirit communicates with the soul of man. . . . The existence of this instrumentality is the most concrete physical evidence that God loves the soul of man and that He also loves the body.”⁷ Furthermore, Pupin wrote that the most striking fact of the human body is its marvelous design

for the reception, transmission and distribution of messages. The numerous bundles of nerves which connect the eye, the ear, and every other part of our body to the central brain remind one much of telephone cables in many of their details.⁷

He concluded that the main goal of his institution, Columbia University, was

for the Advancement of the Public Good and the Glory of Almighty God.

We are training the souls of men to seek the Lord our God by listening. . . to His divine messages, knowing well that by helping to decipher them they will prepare those morsels of God’s infinite truth which feed the growth of human life.⁷

Edward Davis wrote that Pupin was “a creationist in the very basic sense that the universe cannot be understood as a self-organizing entity; the creative mind of God was an indispensable part of the explanation for the dazzling displays of order that confront the scientist on all sides.”³

Conclusion

Michael Pupin was an eminent scientist who accepted the Genesis creation account yet became a leading researcher. He published almost 50 scientific papers, held 34 patents, and was awarded 18 honorary degrees, including degrees from Princeton, Brown, and Columbia universities.² Despite modern assertions that “true” scientists are evolutionists,⁸ actual science is fully compatible with the Word of God. Science leads to God. ●

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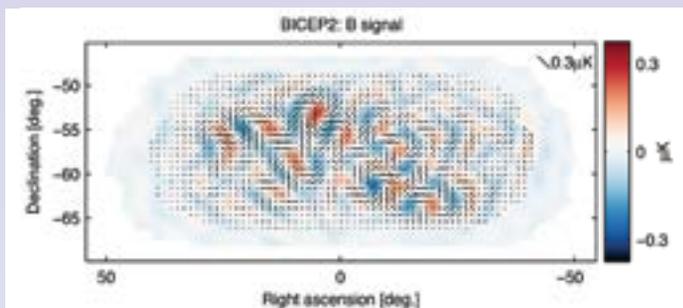
ANOTHER BIG BANG BLUNDER

2014 has been a rough year for supporters of the Big Bang model. In March the BICEP2 radio astronomy team announced purported direct evidence for inflation, which is an integral part of the Big Bang model.¹ The media loudly trumpeted this as “smoking gun” evidence for the Big Bang, and some Christians eagerly, but uncritically, accepted the claim.²

Years ago, inflation was tacked on to the original Big Bang model in order to save it from serious difficulties. Secular cosmologists believed these problems could be solved by postulating that the universe went through a period of inflation—an extremely rapid growth spurt—early in its history. Over time, inflation theory became increasingly bizarre, leading to the idea of a vast multiverse composed of infinitely many pocket, or “bubble,” universes.

Many secular scientists loved the multiverse idea. If these predicted universes really did exist, then surely *some* of them, they argued, would have physical laws allowing the spontaneous generation of life from non-living chemicals. Hence, they claimed that a creator was not needed to explain our existence: We Earthlings simply got lucky and happen to live in a universe whose physical laws permitted spontaneous generation and “goo to you” evolution.

Of course, there is no evidence for the existence of these other supposed universes, and this argument conveniently ignores the fact that spontaneous generation appears to be physically impossible. So even if these other universes *did* exist, and even if *they all* had ex-



Recent sensationalist claims that swirly patterns called “B-mode polarization” in the cosmic microwave background radiation are a “smoking gun” for the alleged Big Bang have come under increasing criticism, even from Big Bang supporters.

Image credit: Ade et al. 2014. Detection of B-Mode Polarization at Degree Angular Scales by BICEP2. *Phys. Rev. Lett.* 112, 241101. DOI: 10.1103. Adapted for use in accordance with federal copyright (fair use doctrine) law. Usage by ICR does not imply endorsement of copyright holder.

traordinary laws of physics permitting spontaneous generation, this would still do *nothing* to explain the origin of life in *our* universe.³

At the time of the BICEP2 announcement, the Institute for Creation Research pointed out difficulties with the claim and reminded Christians that secular scientists have often made dramatic announcements of alleged proofs for evolution, proofs which were later quietly walked back by secular scientists themselves.⁴

This alleged “smoking gun” was no exception. A mere two months after the dramatic announcement, even secular scientists were expressing doubts about the claim.⁵ By early June, the discovery had been discredited by two independent studies.⁶ One prominent theoretical physicist even called it a “Big Bang blunder” and noted that the BICEP2 researchers made their dramatic announcement to the world before their paper had even been peer-reviewed by qualified scientists.⁷ This was a serious breach of scientific ethics and protocol.

Worse yet, researchers from King’s College London are now claiming that accepting the BICEP2 results as legitimate would imply that the universe should have collapsed back in on itself shortly after the Big Bang, so that our universe should not even exist!^{8,9}

This debacle should remind Christians of the dangers of trusting pseudo-intellectual secular origins stories over the Bible’s inspired creation account. Rather, we need to go back to Genesis and return to “the simplicity that is in Christ” (2 Corinthians 11:3), accepting the words of the all-powerful, all-knowing Creator Himself. He was present at the beginning and has given us a clear and perfect account of our universe’s origin. ●

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Human Fossils: A Present-Day Flood Example

The human population in Noah's day was extensive, likely numbering in the multimillions. With the exception of the few people on the Ark, this entire population was annihilated by the Flood. Since the Flood also deposited nearly all of the sediment that later became Earth's geologic strata in a single year, one would think that at least some of the bodies would have been buried and preserved as fossils.¹ So, why don't we find more human fossils in Flood strata?

Human remains are scarce in the fossil record, but so are all land-dwelling mammal, bird, and reptile fossils. The overwhelming majority of animal fossils are marine invertebrates. We find innumerable clam fossils but very few mammals. Why is that? Terrestrial vertebrate animals have a lower fossilization potential than marine organisms, which often have hard outer shells. When a mammal fossil is found, it usually consists of a piece of only one bone. Whole-body mammal fossils are extremely rare. The hydraulic forces that simultaneously deposited sediments and dead animals were typically strong enough to be highly destructive. Muddy sediments moving at great speeds generate powerful shear forces. Few animal bodies would have remained intact.

Similar water and sediment movements occur today on a smaller scale. In March 2014 disaster struck near Oso, Washington, when a mudslide buried a small community.^{2,3} While our hearts and prayers go out to everyone affected by this devastating tragedy, the results have something to teach us about the great Flood.

When the Oso slide occurred, rains had been falling for several days, and the soil on the hillside above reached an unsupported weight. It slumped away, not at an excessive speed, but with an unstoppable force. The relentless slide devastated the community and buried scores of unsuspecting resi-

dents. Hundreds of people from the local community joined in a heroic search, working alongside rescue teams utilizing modern equipment and dogs. A few residents in protected pockets were thankfully rescued alive, but many people were entombed in the mud. The thick layer of mud (over 100 feet in places) and the square-mile area covered by the deposit stymied recovery goals. Forensic experts were called on to help identify the remains. A few of the victims had suffocated, but most died by blunt-force trauma. Recognizing the bodies was often difficult, since many were no longer intact due to the forces involved.²

During the Flood, countless animals and people died as torrents of fast-moving water and mud scattered their remains over the entire planet. Efforts to find human fossils in geologic strata compare poorly to the recovery efforts in Washington, where approximately 100 people were buried by slow-moving mud in one small area. Almost immediately, hundreds of searchers were present knowing generally where to look. Conversely, the energy and extent of the flows during the great Flood dwarfed the tiny slide in Washington. Most bodies would

almost certainly have been dismembered, broken, and scattered beyond recognition.

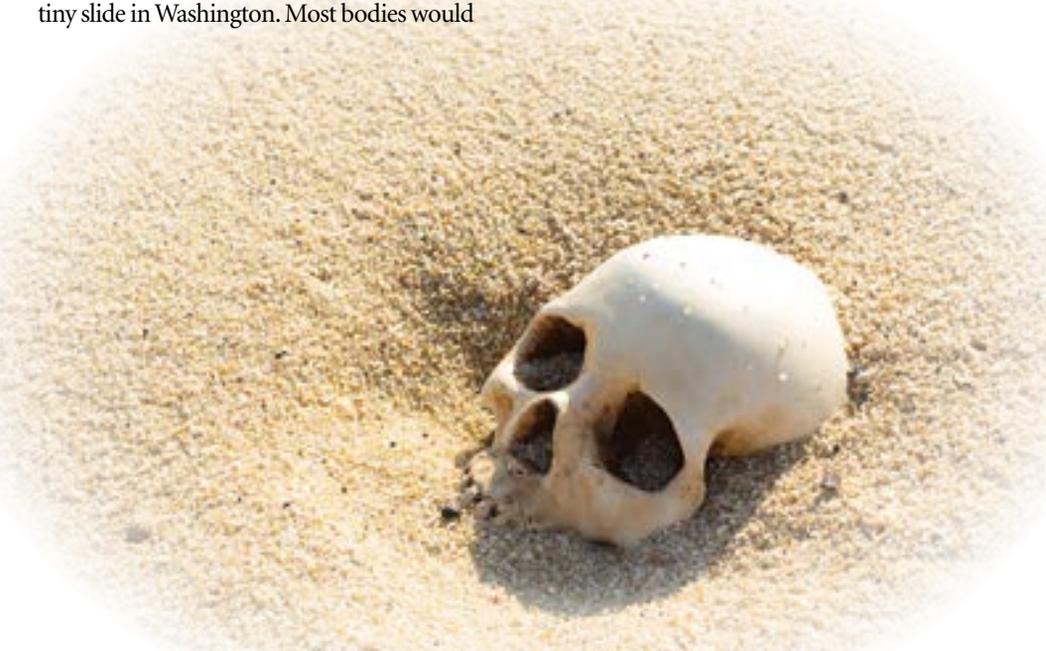
In reality we wouldn't expect to find many human bodies, with their long extremities and weak connective tissue, fossilized in Flood strata. It would be quite rare for a fragile human body to be buried in recognizable condition by the mudflows and then be discovered in the thick sedimentary record and identified by a knowledgeable observer.

The strata are reminders of God's righteous anger as well as His saving grace in plucking Noah and his family out of the destruction. ●

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1. Sedimentary rock is the type of rock that often contains fossils, the remains of buried plants and animals. Creation scientists are convinced that nearly all of Earth's sedimentary rock, by definition deposited by moving water, was laid down as sediments by the great Flood of Noah's day. In other words, both the rock layers and the fossil records are the result of that Flood.
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Dr. Morris is President of the Institute for Creation Research and received his Ph.D. in geology from the University of Oklahoma.



Do Sand-Dune Sandstones Disprove Noah's Flood?

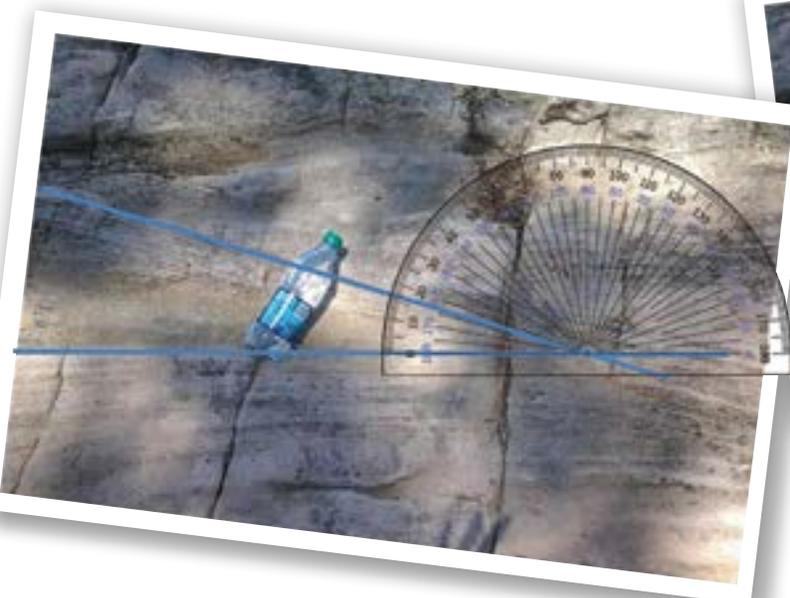
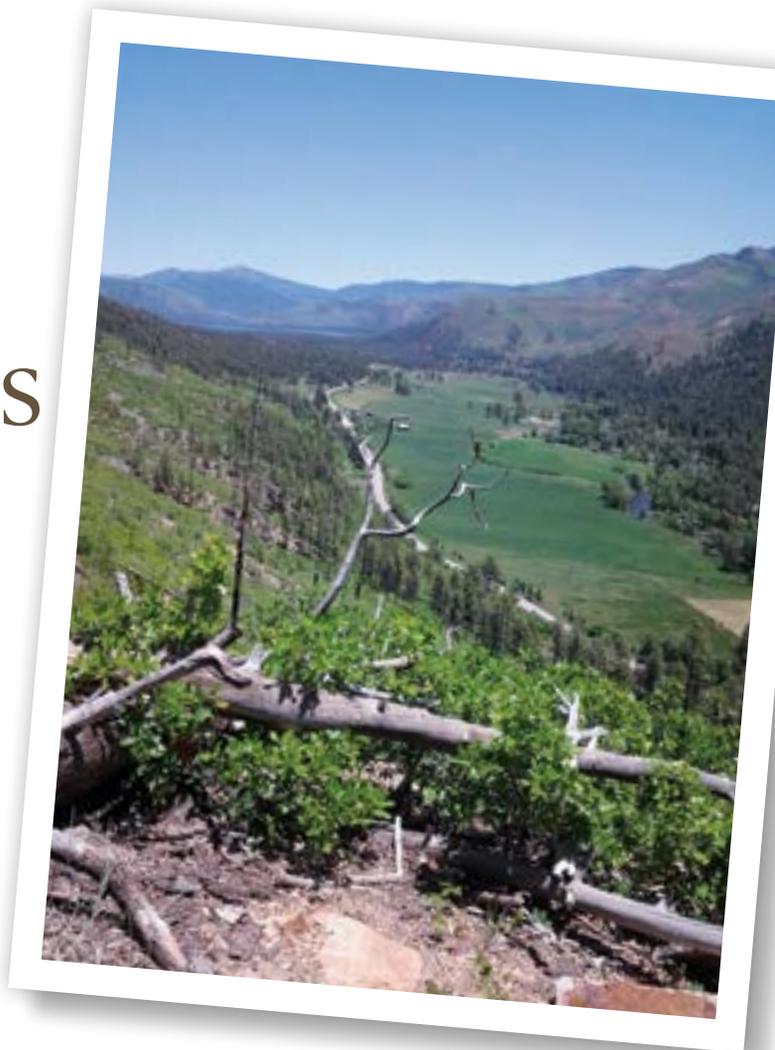
Science Writer Brian Thomas recently hiked in Colorado and came across some beautiful examples of cross-bedded sandstone. Why did he get so excited?

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

While hiking with a youth group in Colorado recently, I came across some beautiful examples of cross-bedded sandstone. They are called cross-beds because the sandstone layers appear to “cut” at an angle to the horizontal bedding. In some areas, the sandstone patterns looked like a giant letter Z. The image shown below is my cell phone snapshot. I shared my excitement with the kids over the significance of what must have seemed to them like just an-

other tan-colored rock. Why are these cross-beds so important?

Their significance has to do with Noah's Flood. Flood geologists can interpret rock layers like this one in terms of a worldwide watery destruction. The Flood powerfully explains why continents are covered with such thick, catastrophically



Modern desert sand dunes have steep faces with sand beds usually sloping at an angle of more than 25 degrees. Sand bed angles with averages less than 25 degrees are water-deposited sand dunes—a clear indication of a flooding event. Image credit: Brian Thomas

water-deposited, fossil-bearing, sedimentary rock layers.

In contrast, secular geologists exclude the Flood from their thinking. They view the same layers through the perspective of long ages of regular Earth processes proceeding at familiar rates and scales. Some geologists object to the very idea of a historical Noah's Flood since they think certain cross-beds represent ancient desert sand dunes—wholly deposited by wind. But water-deposited rocks occur both above and below cross-bedded sandstones. How could a desert exist amid Flood layers? That's an important question, for if the Flood didn't happen, then the many scriptural references to Noah can't be trusted.

How does anyone know for sure that sandstone cross-beds came from ancient deserts? It turns out there's a relatively easy way to discern whether or not a sand dune was deposited by water or wind. All you need is a protractor to measure the sandstone cross-bed angles.

Since I didn't have my protractor with me on the trail, I took pictures so I could measure the angles later. Because that whole area is covered in widespread Flood layers, and since the sandstone looked like other Flood sandstones I had seen—like the Glorieta Sandstone in New Mexico—I strongly suspected that the cross-bed angles would match those of other Flood deposits.

Dr. Steve Austin summarized this area of research in his geol-

ogy text *Grand Canyon: Monument to Catastrophe*. He cited the work of secular geologists who first noted the similarities between offshore sand dunes caused by storm surges and Grand Canyon deposits. He wrote that modern desert sand dunes can have steep faces, and their “sand beds usually slope at an angle of more than 25°.”¹ So, if the angles average less than 25 degrees, you're looking at water-deposited sand dunes.

After examining the cross-bed angles in the Colorado rocks, my hunch was confirmed. Some were almost 25 degrees and others were less than that, clearly signifying watery deposition. It turns out that secularists agree this particular sandstone was indeed water-deposited, but whenever they insist on desert dune sandstone, one need only ask if they put it to the protractor test. The Colorado sandstone that I saw—which came from a single ancient mega-surge—joins scores of other sandstone deposits from sediment-laden watery surges that unloaded their sediments across Earth's continents.² Truly, “the world that then existed perished, being flooded with water.”³ ●

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Mr. Thomas is Science Writer at the Institute for Creation Research.



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MONTE JONES: ICR Graduate Teaching and Defending the Faith



Monte Jones has taught science for 25 years in both public and Christian schools. While teaching at Lincoln Christian School in Lincoln, Nebraska, Monte began ICR's School of

Biblical Apologetics (SOBA) online Master of Christian Education (M.C.Ed.) degree program with its joint major in Biblical Education and Apologetics. ICR's Dr. Jim Johnson recently interviewed Monte.

ICR: Monte, you chose to take ICR's online M.C.Ed. program. Three years later, how has that choice turned out?

MONTE: While teaching in both the areas of science and the Bible, I had become familiar with materials from ICR. I had used many of them, including *The Genesis Flood*, as part of my earth science curriculum. I was impressed with the solid and comprehensive science and research that went into these materials, so when I discovered that ICR offered master's courses in Christian education, apologetics, and creation research, I was intrigued. I liked the convenience of being able to take all the courses online at my own pace. Since I am also a basketball coach, it was important that I could work quickly during my off season and take time off when I was busy. These factors made my decision to go with ICR an easy one.

ICR: How has SOBA's curriculum in the online master's program helped you?

MONTE: Since becoming a Christian, I have been a young-earth biblical creationist. My courses helped to give me an understanding that my worldview was fully supported

by Scripture *and* science. A curriculum that taught me how to interpret Scripture, including the history of the Bible, laid a great foundation. Additional history of the church and the world's current attacks on the creationist worldview showed me how important it is to be able to defend our faith and the tremendous damage that has been done when this worldview is rejected. The hysteria in modern culture surrounding such issues as population control, climate change, radical environmentalism, attacks on traditional marriage, racism, and the disease of political correctness all stem from a rejection or

reject sound Scripture and sound science.

ICR: Has your creation apologetics learning helped you as a classroom teacher?

MONTE: My studies with ICR have revolutionized my classroom. Whether in my biology, anatomy, or Bible classes, I continually use what I have learned. In Bible class, I use many worldview ideas that I studied to enhance our weekly Worldview Wednesday curriculum, where we try to apply the Bible to current events. In anatomy, I have a multitude of new examples of the miracles in the human body that show the creative genius of God. In biology class, I have a daily Evolution Minute, where I challenge my students to use a recent scientific discovery to refute evolution. All in all, my students are learning to see the reality around them through the lens of a biblical creationist worldview.

ICR: It sounds like you learned a lot in your SOBA classes! How much work was it to complete your online master's degree, and was it worth your time?

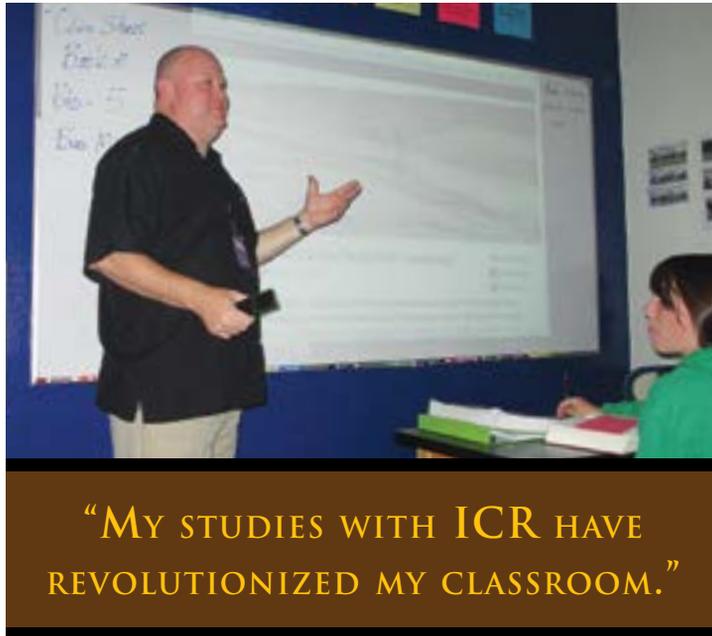
MONTE: I was able to complete my degree at ICR in just over two years, and what I gained will influence me for a

lifetime. It is also influencing my students and providing them the tools they need to defend their faith in our culture.

ICR: Sounds like real-world biblical education and apologetics. Thanks, Monte. May God bless you and your Christ-honoring ministry as a classroom teacher. ●

For more information or to apply, visit ICR.org/SOBA or call 214.615.8322.

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



"MY STUDIES WITH ICR HAVE REVOLUTIONIZED MY CLASSROOM."

misinterpretation of Genesis. My courses helped me to be discerning about what I see in the media and the culture and to run it through the filter of Scripture. Scientifically, I was shown exhaustive evidences for biblical creation—evidences that make biblical sense of geology, astronomy, anatomy, biology, physics, and chemistry. Every question I had scientifically, plus many more I hadn't thought of, about the creation-versus-evolution debate was answered. In short, my course of study at ICR showed me that to reject a biblical creationist worldview is to

Creation Conversion: The Turning Point

God essentially gives us the ability to see the true nature of the world as His creation. He graces us with new perspectives and renewed thoughts.¹ Seeing creation as God's handiwork is a spiritual blessing, and not seeing it is a form of spiritual blindness.² For some, the revelatory turning point of seeing the earth and universe as recent creations comes as a shock. Science Writer Brian Thomas had this experience:

When I was both a Christian and an evolutionist, I believed that science had proven fossils were millions of years old. A friend named Kurt, who was discipling me in Christ, asked me to explain this: Fossils are dated by their rock layers, but then the rock layers are dated based on the age assigned to the fossils they contain. Could I refute this assertion? I had no good answer, except I thought it was just not possible that so many smart scientists could all make that same mistake.

My friend repeated his question about a week later, and I tried to ignore it, along with his other challenges. Millions of years was simply too fundamental a belief for me to willingly question it. But for five weeks he kept asking me to explain the use of circular reasoning in dating fossils. Frustrated, I asked him to stop bothering me. So, he made me an offer. He would stop asking me if I would read Dr. Henry Morris' book *Scientific Creationism*.³ I agreed, thinking that I would return to show him all the errors in the book and easily silence his challenges.

I found no errors on the first page...or the second. My yellow notepad, poised to receive a flood of critical commentary from my pen, was blank after the first and second chapters—and even the whole book. It took me several months, between

school assignments, to read it all, but by the time I finished I was shocked to discover that the problems with evolution and its dating methods were insurmountable. One reason so many smart scientists could be wrong was that their secular beliefs frame which questions they are even willing to ask.

Who knew that creation and the Flood were much better explanations for biology, geology, and the whole world? After this, I viewed God's Word with a whole new dimension of respect, as well as Kurt, who today pastors Alvin Bible Church in Texas. Instead of a record that contained just *some* truth, I saw for the first time that every word of Scripture is exactly what the Lord wanted to write and to be understood by all cultures for all times—even for me.

God will not force us to see His truth, but He does reward the seeker with new vision and a renewed mind.⁴ It is our prayer that God uses ICR's resources, and those of other biblical creation ministries, to help cast down every argument that hinders knowing God and to open the eyes of this generation to biblical creation.⁵ We want all generations to have a creation conversion! ●

References

1. "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Romans 12:2).
2. Ephesians 4:17-18.
3. Morris, H. M. 1974. *Scientific Creationism*. Green Forest, AR: Master Books.
4. "And you will seek Me and find Me, when you search for Me with all your heart" (Jeremiah 29:13).
5. "For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ" (2 Corinthians 10:4-5).

Mr. Thomas is Science Writer at the Institute for Creation Research.

Brian cradling a real dino egg.
Image credit: Brian Thomas



Presenting at Gateway Church in Southlake, Texas.
Image credit: Michael Hansen

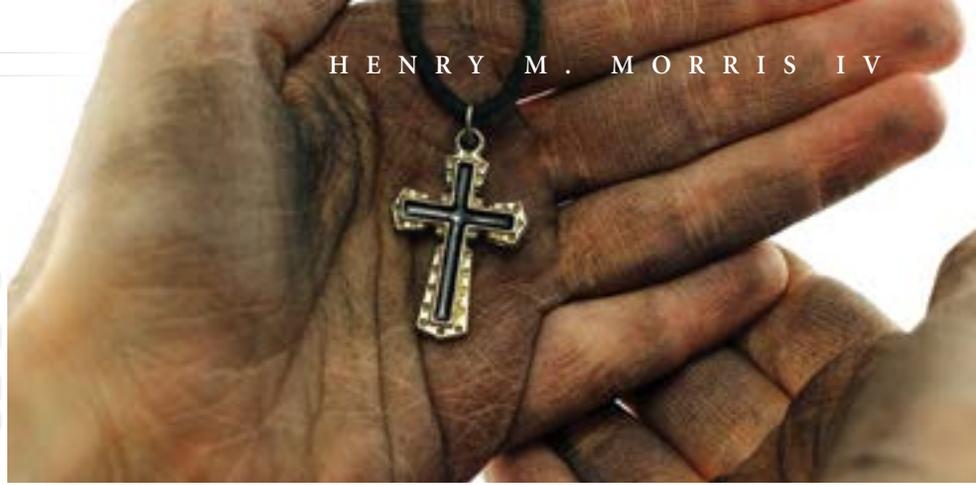
“I was shocked to discover that the problems with evolution and its dating methods were insurmountable.... Who knew that creation and the Flood were much better explanations for biology, geology, and the whole world? ”

— Brian Thomas



Brian digs dinosaur bone and other plant and animal fossils from Montana's Hell Creek Formation.
Image credit: Brian Thomas

LABORING ABOVE THE SUN



After a long summer, Labor Day brings a welcome respite from work before the busy fall season begins. With cooler fall weather just around the corner and children back in school, this holiday is often celebrated in America as the symbolic end of summer. But its original purpose was to recognize the important achievements of workers during the Industrial Revolution, and today many countries hold similar celebrations to honor those who contribute so much to society. However, it is notable that Christian nations were the first to recognize and commemorate the goodness and dignity of honest labor.

The roots of Labor Day can be traced back to the first labor laws passed in England during the early 1800s and the first labor groups in the 1820s. The movement spread across the Atlantic to the shores of America and Canada, where groups quickly sprang up to champion the rights and protections of industrial workers. The first Labor Day celebrations in America were held in New York City with annual parades during the 1880s, which eventually led to its formal recognition as a national holiday in 1894. But like most holidays, its original purpose has largely been forgotten, since the former six-day, dawn-to-dusk work week with few benefits and safety provisions was replaced by 40-hour work weeks, 401(k) employee retirement accounts, sick leave, and paid vacations. Workers today never had it so good.

And yet, in one of the great paradoxes of human toil, there seems to be no reliable correlation between the diligence of hard work and the reward received for that labor. We all know that many good, hard-working people scrape to get by, while others live in

grand style with seemingly little effort. This disparity underscores the fact that perfect “profit for labor” equity will never be fully achieved while humanity remains under God’s curse of death and decay due to our sin (Genesis 3:17-19).

King Solomon, who “surpassed all the kings of the earth in riches and wisdom” (1 Kings 10:23), noted this inequality best:

Then I looked on all the works that my hands had done, and on the labor in which I had toiled; and indeed all was vanity and grasping for the wind. There was no profit under the sun. (Ecclesiastes 2:11)

Solomon could give wise counsel if anyone ever could (1 Kings 3:5-12), especially concerning the “vanity” of a life centered “under the sun” (Ecclesiastes 1:2-3) in contrast to a life focused on eternal things *above* the sun. If our goals and motives in working are concentrated on material things, there will only be “vanity and grasping for the wind” no matter what our economic status may be.

All true accounts, of course, will be settled by God and not by any fallible ledger of man. This is what the apostle Paul meant when he encouraged the bondslaves of his day to “whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ” (Colossians 3:23-24). When all accounts are finally settled at God’s great judgment seat, any “profit” we receive will not be based on quantity of services rendered but instead on their quality. For “each one’s work will become clear; for the Day will declare it...and

the fire will test each one’s work, of what sort it is” (1 Corinthians 3:13).

Thus, it is not “how much,” but “what sort” that truly matters to God. Scripture assures us that if we are “abounding in the work of the Lord...[our] labor is not in vain” (1 Corinthians 15:58). This is ICR’s primary focus, and we aim to glorify the Creator and proclaim the truth of His marvelous message in everything we do. So while there is “no profit under the sun,” we invite your co-labor with us in a work that is forever focused above it. ●

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



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(GALATIANS 6:9-10)

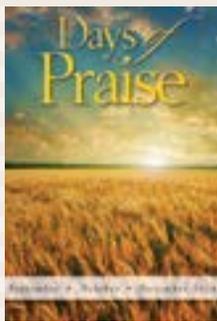
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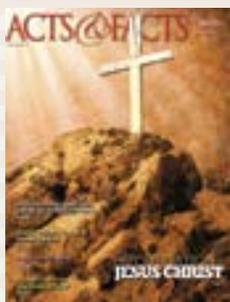
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ICR is a recognized 501(c)(3) nonprofit ministry, and all gifts are tax-deductible to the fullest extent allowed by law.

Our family has been blessed by ICR in numerous ways. I'm not a big fan of devotionals, which tend to be a single verse and a lot of human commentary. The exception is ICR's *Days of Praise*, with each page chock-full of passages related to a topic. So beefy! It is a substance-filled complement to anyone's daily Bible study. The preview DVD of *Unlocking the Mysteries of Genesis* convinced us that we need to purchase the whole series.



The June issue of *Acts & Facts* held some standout gems. I'm fascinated by Dr. Jeffrey Tomkins' article on gene



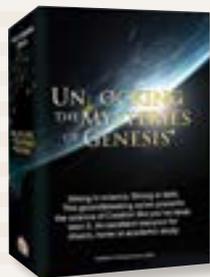
complexity and the recent research about epigenetics. Dr. James Johnson, in his succinct apologetics essay, put to rest for me a niggling problem—distant starlight. I can't recall ever reading such an adequate layman-friendly explanation. The whole article is a classic. The Creation Conversion article about Spike Psarris was of particular

interest since we recently watched his *What You Aren't Being Told About Astronomy* series. I want to show that article to some friends who are interacting with atheists.

We are grateful for your ministry and pray that the Lord will continue to bless ICR and multiply your efforts for His glory and for the salvation of many.

—J.K.

I got your latest 12-DVD [*Unlocking the Mysteries of Genesis*] series yesterday morning. I have seen them all as



of Sunday afternoon. From my perspective, you did an outstanding job. Creation and our viewpoint of Genesis are of critical, foundational importance. You made this clear, and you dealt with the issues very well and respectfully. As this Texan views things, in the production of this series y'all

walked in step with the Holy Spirit in your obedience to the triune God. He blessed your efforts, and they have been an edifying blessing to me. Thanks!

—J.F.

I wanted to express my gratitude for your faithfulness to God's Word since your ministry has been in existence. You have been a tremendous help to me as a pastor and a father in aiding my congregations and my family in a better understanding of God's Word and His world. As a father, I was able to instill a greater interest in the world God created in my daughters through all the resources you have produced over the years. I can say with confidence that both of my girls are committed believers in Christ—committed to His Word beginning with the very first verse.

—B.P.

I enjoy getting the *Acts & Facts* publication every month, and I greatly appreciate the *That's a Fact* videos. Your material is incredibly helpful in my defense of the faith. Please keep up the good work—it's making a difference.

—D.R.

I received my copy of the *Unlocking the Mysteries of Genesis* DVDs less than a week ago. After watching all of the episodes, I am very thankful that the Lord has allowed me and my family to support ICR in your endeavors to defend the Christian faith, educate laymen such as myself, and spread the gospel all by glorifying our magnificent Lord God Creator. Thanks to you all at the Institute for Creation Research for the many resources you offer, and I look forward to future publications.

—D.A.

I would like to express my gratitude for your allowing me and my family to visit ICR. I love the work that is done there, and it meant a lot to me to be able to visit you and learn more about God's marvelous creation. It was an amazing experience, and I am thoroughly grateful. Also, please tell Mr. [Frank] Sherwin that my family and I really appreciate his kindness and the spectacular tour. He did a marvelous job.

—J.F.

You have been a tremendous help to me as a pastor and a father in aiding my congregations and family in a better understanding of God's Word and His world.

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