

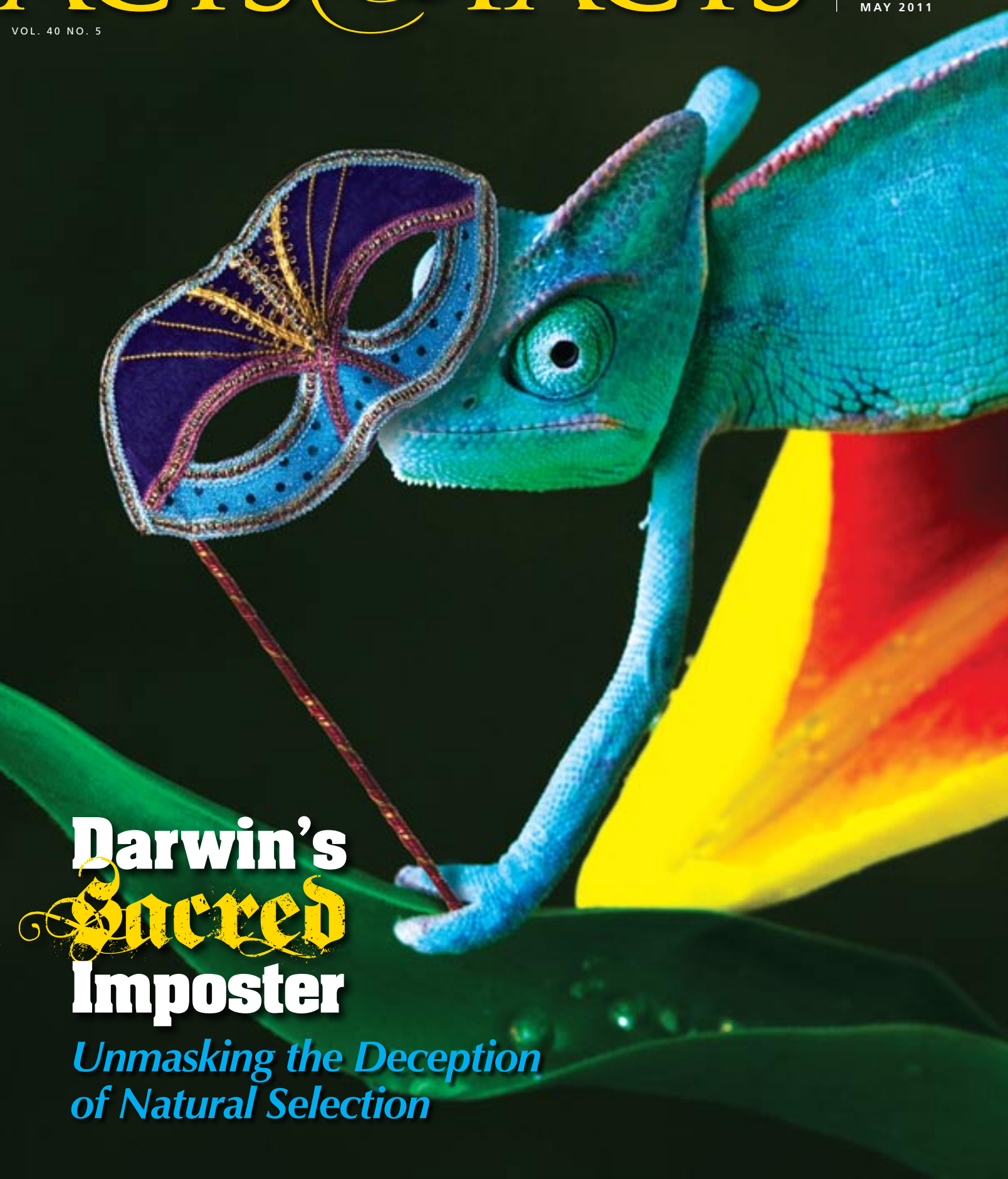
ACTS & FACTS

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MAY 2011

VOL. 40 NO. 5



Darwin's *Sacred* Imposter

*Unmasking the Deception
of Natural Selection*

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Dr. Henry Morris III holds four earned degrees, including a D.Min. from Luther Rice Seminary and the Presidents and Key Executives MBA from Pepperdine University. A former college professor, administrator, business executive, and senior pastor, Dr. Morris is an articulate and passionate speaker frequently invited to address church congregations, college assemblies, and national conferences. The eldest son of ICR's founder, Dr. Morris has served for many years in conference and writing ministry. His love for the Word of God and passion for Christian maturity, coupled with God's gift of teaching, have given Dr. Morris a broad and effective ministry over the years. He has authored numerous articles and seven books. Dr. Morris serves as CEO.

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Unmasking Darwin's Deception

Imposters are elusive. Just ask FBI agent Joe Shea, who spent years trying to catch Frank Abagnale, Jr., one of the most notorious con artists in recent history. Abagnale posed as an international airline pilot, a medical doctor, an attorney, a university professor, and much more, all between the ages of 16 and 21. During that time he defrauded banks around the world of more than \$2 million, primarily through passing forged checks. Through careful research, investigation, and thousands of man hours, Shea and other law enforcement authorities eventually nabbed Abagnale and sent him to prison. A lot of damage was left in the wake of his deception, both among the institutions he defrauded and the people he conned.

Effective deception is often subtle in its approach and reasonable in its appearance—it can look like the real thing.

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (2 Corinthians 11:13-15)

One of the greatest deceptions discovered is “natural selection” as described in Charles Darwin’s famous *On the Origin of Species*. Darwin invented a seemingly scientifically reasonable concept that he hoped would explain the unique appearance and workings of life without acknowledging the Creator. As a result, the personification of nature took hold within a science community eager to do away with the philosophical and theological arguments that insisted that God existed, and as such was both Creator and Judge.

Now, 150 years later, Darwin’s critics are arising even among devout evolutionists who can no longer reconcile the evidence of real science with this metaphorical imposter called “natural selection.” But as dissent begins to grow within the evolutionary establishment, scientists who affirm the person and work of the Creator must also begin to re-evaluate their understanding, and even use, of the term “natural selection.” Is it a God-designed process, as some creation scientists have stated?

This month, Dr. Randy Guliuzza begins a series in *Acts & Facts* to reveal the results of his investigation to unmask what he’s calling “Darwin’s Sacred Imposter.” As you follow along this year, ask yourself if Darwin’s “natural selection” gives glory to God, or seeks to steal it from our Creator. Don’t miss this exciting new series.

Dr. Henry Morris III continues his feature articles on the three key terms describing the Institute for Creation Research: Biblical. Accurate. Certain. This month he explains how the work of ICR always endeavors to maintain accuracy, both in research and in communication of truth.

Recently, ICR hosted nearly 40 Prestonwood Christian Academy students at our Creation Science Investigation during spring break. Bone digs, lab work, and field trips—read more about it from Dr. Rhonda Forlow on page 22.

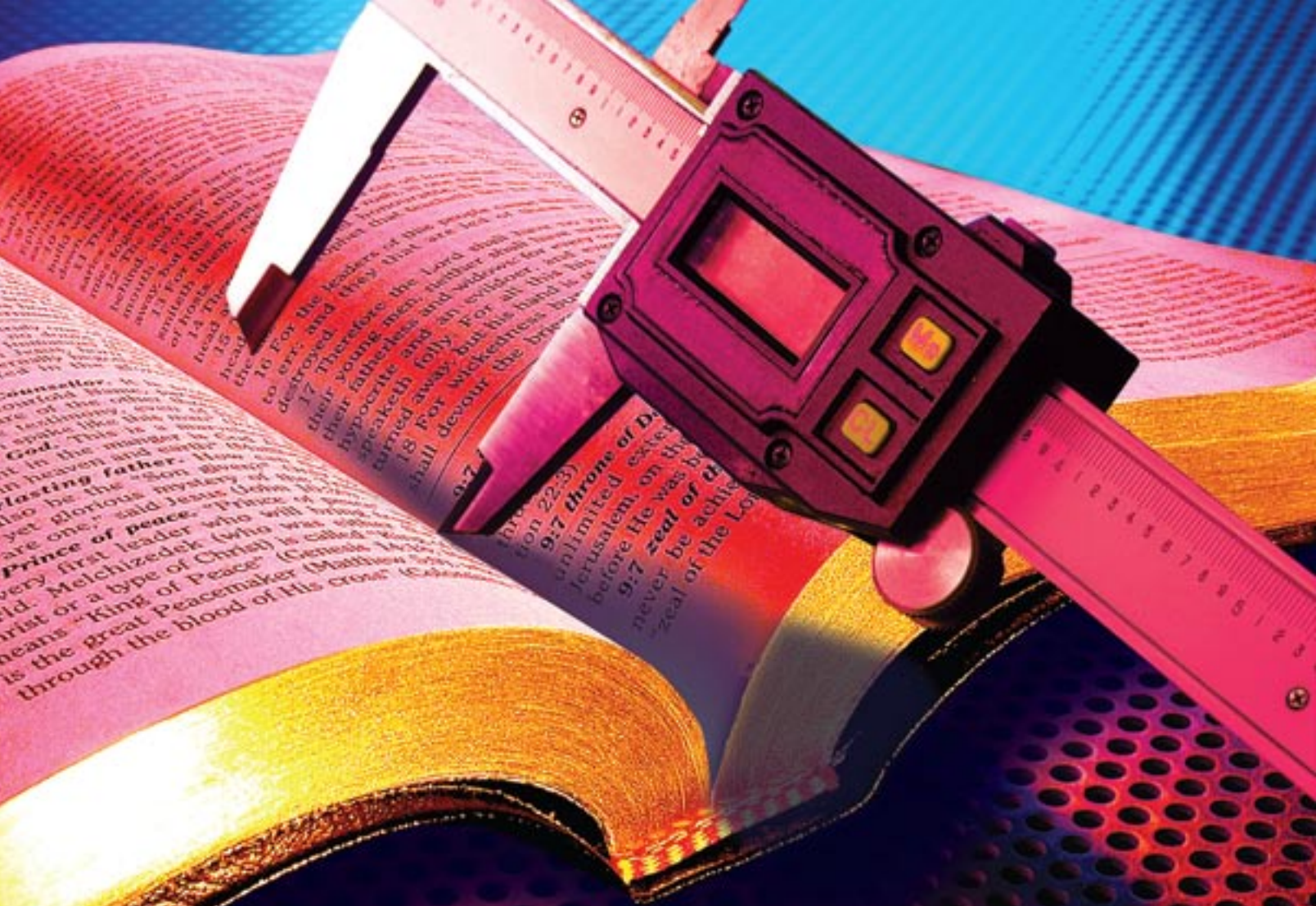
Finally, ICR is pleased to announce that we’re accepting applications for the new online degree program at the School of Biblical Apologetics. See our announcement on pages 10-11, and check out our school site at www.icr.edu.

Thanks again for investing your prayers and financial support with the ministry of ICR.

Lawrence E. Ford
EXECUTIVE EDITOR

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Achieving ACCURACY

HENRY M. MORRIS III, D.MIN.

The focus of the mission of the Institute for Creation Research is expressed in three words: Biblical. Accurate. Certain. Although these terms are related and flow from one another, they are quite different in their specific requirements and applications.

“Being Biblical” is the “box” that sets the parameters around our thinking, helping us to both direct and limit the various ministry initiatives we undertake.¹ These criteria are rather simple:

- We do not doubt the written Word of God.
- We do not deny God’s capability.
- We will not denigrate God’s character.

Achieving accuracy in what we do flows directly from our biblical commitment. Although ICR deals with many aspects of biblical truth,

we are always driven to ensure that whatever we are declaring and teaching others is “accurate” in its expression of biblical facts, principles, or concepts. Perhaps the best way to express our core drive for accuracy is by citing some passages that speak to that issue.

Paul instructed young Titus: “In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity” (Titus 2:7). The three key terms used are important.

- **Uncorruptness**—literally “with nothing that would destroy” (not harmful)
- **Gravity**—entitled to respect and veneration (honesty)
- **Sincerity**—unaffected by corruption or decay (lasting)

Since our first priority is to be biblical, it follows that we should seek to emulate the character of God in our communications. Moses

made a similar commitment:

I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. (Deuteronomy 32:3-4)

The “perfection” of God’s work comes because God *is* certain qualities.

- Judgment—processed and careful, ensuring clear and suitable application
- Truth—firmness, fidelity, steadfastness
- Without Iniquity—no deviation from truth
- Just—lawful, ethical, careful to adhere to known truth
- Right—straight, correct, fitting, proper

It is thus incumbent upon us to ensure that our communications meet as many of these criteria as humanly possible. Because we are first biblical, we then are focused on achieving accuracy in all of our teaching, seminars, articles, books, and global communications.

Given that we are committed to these principles that *can* produce accuracy, how do we achieve it? What are the practical elements that would *ensure* accuracy?

ICR is committed to careful and comprehensive research.

Although this might be more easily understood in the context of our scientific projects, it also must and indeed does apply to every article that we write, each of the presentations that we give in our seminars, and every message that we are asked to give from the pulpits of the churches in which we minister.

Humanly speaking, since we are not omniscient or infinite in our resources, it is possible to miss data or misunderstand any matter—especially when dealing with the matters of origins and the early history of the earth. But in spite of these admitted limitations, our drive to be biblical—to please the One to whom we must one day answer—leads us to strive to make every effort to carefully and thoroughly review and research the subjects we must declare... before we present them publicly.

Fortunately, much of what we routinely handle does not require much time. Much of our material is foundationally complete through decades of evaluation (ICR is now in its 40th year) and often only requires additional testing against newer information. Our staff is experienced and well-educated, and can therefore provide rather quick feedback on the data presented in most of our articles and various seminars.

ICR is committed to peer review.

Such a commitment means that we subject our thoughts to others within our disciplines, so that we get honest critiques about the thoughts and intents of our deliberations. Timing, audience, and delivery mechanisms all figure into how this is implemented. Sometimes a commitment to accuracy delays what we might otherwise wish to react to in the news—or perhaps even to publicize. Always, haste makes waste. Accuracy is more important than emotive response.

THE FOCUS OF THE MISSION OF THE
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IS EXPRESSED IN THREE WORDS:
BIBLICAL. ACCURATE. CERTAIN.

In our science projects, the process is often intricate and technical. Sometimes the very scope of the investigation requires long consideration and many months prior to its completion. Our RATE (Radioisotopes and the

Age of the Earth) project consumed eight years before the results were published in 2005. The current efforts of our biological research team are focused on key research questions they have identified in the field of origins biology. They have begun to evaluate the scope of the research and will require several years to bring the project to completion.

The Scripture teaches that “in the multitude of counsellors there is safety” (Proverbs 11:14). All of our ICR researchers and public writers and speakers are careful to seek such counsel as we develop ideas and prepare communications. None of us is an “island” to ourselves, and we covet the sincere critique of those who share a like passion and background.

This not to say that we seek biblical critique from those who are *not* committed to being biblical. Please remember that ICR faculty are first and foremost driven to “please him who hath chosen him to be a soldier” (2 Timothy 2:4). Those who have deliberately chosen to deny the biblical information can hardly be expected to be concerned with biblical accuracy. We do, however, seek input from purely secular sources to help us fine-tune the accuracy of our *scientific* analysis. The interpretation and application of that data depend on factual information. ICR is committed to peer review.

ICR is committed to clear communication.

This point may seem obvious, but is often not considered—especially in the communication of technical materials. Of course, there are various levels of presentation and special publications that require technical verbiage to accurately give the specifics of an idea or potential conclusion. Surely there is a place for such challenge among the technically trained of our world.

However, much of what ICR must do is to prepare the information in such a way that even those without highly trained backgrounds in the sciences can profit from the information. Our commitment is to study, teach, and communicate the wonders of God’s creation—to all people to whom we are privileged to minister, not just to the technically trained.

In practice, the pastor and the Sunday school teacher, the faithful Christian school teacher, the dedicated homeschool parent may need ICR’s information more critically than the trained scientist. Our skeptical and secularized society bombards us daily with atheistic information—a barrage of evolutionary and humanistic material that rarely ceases.

How vital it becomes, therefore, for ICR to be careful to clearly communicate our research and our expertise. God’s creation is foundational to understanding much of God’s character, and is indeed the core focus of initial faith (Hebrews 11:3-6). Hence, accuracy is the second of our heart commitments to Kingdom ministry. ●

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1. Morris III, H. 2011. Being Biblical. *Acts & Facts*. 40 (4): 4-5.

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



New Human-Chimp Chromosome 2 Data Challenge Common Ancestry Claims



J E F F R E Y T O M K I N S , P H . D .

One of the leading arguments used to support the concept that apes—particularly chimpanzees—and humans descended from a common ancestor is the “chromosome 2 fusion model.” This scenario involves the claim that the end-to-end fusion of two small chimpanzee-like chromosomes (now called 2A and 2B in chimpanzees) formed one stable large chromosome in humans (chromosome 2). This is thought to explain the difference in the 23 chromosomes humans have and the 24 chromosomes found in great apes.¹

According to the evolutionary interpretation, this fusion took place at some point after humans and great apes split into different

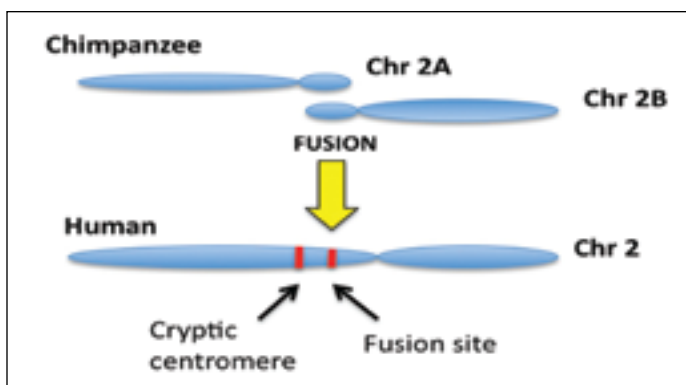


Figure 1. Depiction of a hypothetical scenario in which chimpanzee chromosomes 2A and 2B fuse to form human chromosome 2. The two sites showing where the fusion supposedly occurred and an inactivated cryptic centromere are depicted.

evolutionary branches. Figure 1 presents a pictorial depiction of this hypothetical event. A majority of the data for the fusion model is based on indirect laboratory techniques that were commonly used prior to the revolution in genomics, before DNA sequencing became routine and cost-effective. A key article published in 2002 actually analyzed the

DNA sequence evidence at the key chromosomal fusion sites in humans and produced more questions than answers.²

Nevertheless, the scientific dogma surrounding the fusion model, which is based more on ambiguous data than solid evidence, persists to this day. In fact, the whole issue is considered to be settled, despite the preliminary DNA sequence evidence that remained inconclusive. As a result of the scientific dogma and the taboo nature of the topic, a silent message of “don’t touch this” is perceived by the secular research community. As a result, the errant dogma remains unchallenged by definitive DNA data...until now.

This author and Dr. Jerry Bergman, a professor at Northwest State College in Ohio, recently completed a new analysis of the scientific literature and available DNA sequence data that seriously calls into question the validity of the fusion model and human evolution in general. Our research on the human chromosome 2 is tentatively scheduled to be published in the *Journal of Creation*. A brief summary of the major points discovered in this exciting new chromosome 2 research will be outlined in an upcoming issue of *Acts & Facts*.

In addition, Dr. Bergman’s and my recent study on human telomeres related to chromosomes, evolution, and intelligent design is now in print in the April 2011 *Journal of Creation*.³ The more science delves into the inner workings of cells, the more clear it becomes that only a Master Creator could be the source of biological life. ●

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Dr. Tomkins is a Research Associate and received his Ph.D. in Genetics from Clemson University.



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■ **May 13-14**

Escondido, CA – Christian Family Schools Homeschool
Convention
(Jeanson) 760.752.8111

■ **May 15**

Chatham, IL – St. John's Lutheran Church
(J. Morris) 217.483.2612

■ **May 15**

Springfield, IL – Foundation for Excellence Spring Banquet
(J. Morris) 217.546.6363, ext. 110

■ **May 16**

Springfield, IL – Lutheran High School
(J. Morris) 217.546.6363, ext. 110

■ **May 20-21**

San Angelo, TX – 2011 Concho Valley Homeschool
Conference
(H. Morris III, Jeanson, Johnson) 325.340.8486

■ **May 20-21**

Chicago, IL – Demand the Evidence Conference
(Guliuza, Sherwin, Gunther) 773.743.2200

■ **May 23-26**

Chicago, IL – Moody Bible Institute Pastors' Conference
(H. Morris III, Guliuza, Sherwin) 888.824.8246

■ **May 26-28**

Kissimmee, FL – Florida Parent Educators' Association
Homeschool Convention
(Jeanson) 877.275.3732

■ **May 29–June 3**

Harriet, AR – Shepherd of the Ozarks Family Camp
(Sherwin, Thomas) 817.310.0280

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Quintillions of Creation Witnesses

Blood Service Agents Testify for Creation

JAMES J. S. JOHNSON, J.D., T.H.D.

Creation, rightly understood, bears indisputable testimony to the Creator. In fact, God has provided “many infallible proofs” that this is so.¹

This can be appreciated by considering a courtroom scene in which one witness supplies testimony that establishes an important fact involving helpful services provided by the witness to a customer base.

Now imagine the same courtroom scenario, except this time there are literally quintillions—more than 1,000,000,000,000,000—of witnesses, all providing *uncontroverted* and harmonious testimony to prove important facts about vital services provided by those witnesses to multitudes of consumers.

These quintillions of witnesses are microscopic blood cells—tiny “blood service agents” serving the “end user” cells of the human body. A small percentage of these agents are white blood cells, but most are red blood cells. These cells continually supply vital gas exchange and the immunity defense needs of the human body,² yet the individual blood cells are unintelligent—they have no personalities or volition. They are microscopically *small parts of a huge whole*, and that *whole is greater than the sum of its parts*, because the parts themselves do not have human life and yet the whole body does.

So why should unthinking blood cells provide such helpful services to a human body? It is beyond genuine dispute that our blood cells help us in ways that are so vital that we would promptly *die* without them. This indispensable service is true of both red blood cells and white blood cells.

Vital Service Provided by Red Blood Cells

Simply put, the main service provided by a red blood cell (“erythrocyte”) is that of carrying through the blood system the amazing molecule called hemoglobin ($C_{3032}H_{4812}N_{780}Fe_4O_{872}S_{12}$), one of the largest molecules that exist. The hemoglobin itself carries molecular oxygen (O_2), which is needed by human cells all over the body, and exchanges it for carbon dioxide (CO_2), which can be destructive to the human body. The hemoglobin molecules carried by the red blood cells quietly and repeatedly implement critical gas exchanges.

To accomplish this, the hemoglobin iron atoms attach to oxygen (similar to how rust forms), using a hydration bonding to form carbonic acid, which is immediately neutralized by adding sodium, thus producing (in conjunction with blood plasma) a temporary form of baking soda. This speedy process is reversed in the capillaries to release the oxygen, so that all of the trillions of human body cells have repeated “refills” of oxygen.

A study of erythrocytes [i.e., red blood cells, or RBCs] illustrates the correlation between structure and function. RBCs are structurally the simplest cells in the body. RBCs are highly specialized for their oxygen transport function. Each one contains an amazing 280 million hemoglobin molecules.... Since [mature] RBCs do not have nuclei, their internal space is available for oxygen transport. The shape of the RBC facilitates its function. A biconcave disc has a much greater surface area [to enable speedy absorption of gases] for its volume than a sphere or a cube. The shape confers two advantages. First there

is a large surface area for the diffusion of gas molecules in or out of the RBC. Second, the biconcave disc is very flexible which permits RBCs to squeeze through small capillaries, some of which are as narrow as 3 μm [i.e., 3 millionths of a meter].³

Vital Service Provided by White Blood Cells

White blood cells (“leukocytes”) also provide necessary services to the blood system and thus benefit the entire human body. The services provided by leukocytes are diverse, because they are themselves diverse—leukocytes include neutrophils, granulocytes, eosinophils, basophils, lymphocytes (both B and T cells), and “natural killer” leukocytes.

Some white blood cells called *macrophages* intercept harmful intruders, “swallowing” and destroying them.² In short, the overall benefit provided by white blood cells is their non-stop service as extremely active agents for the body’s immune system.

The blood cells that raced through your brain as you began to read this page are not exactly the same blood cells that you will be using when you finish reading the page, because our bodies constantly produce replacement blood cells at a rate between six to eight million cells every second! Red blood cells last about 120 days after they are generated, so absorbing the remains of “dying” blood cells and replacing them at a rate that achieves a balanced equilibrium is vital to the stability of our bodies’ circulatory systems.

How these complex blood cells are produced is an amazing process, involving sophisticated manufacturing systems in the bone marrow.^{2,3} But *why* would bones do this? The bones themselves are not intelligent; they have no independent personalities. Bone marrow has no conscience, so why does it faithfully produce red blood cells, as if it had what secular sociologists call a “Protestant work ethic”?⁴

The evolutionary fairy tale called “natural selection” cannot magically explain this. “Nature” cannot think how to *design* and *invent* clever mechanisms for blood production, or for systematic ways that blood cells benefit the trillions of “end user” cells of the body. Bones and blood cells are mindless. Neither can “select” or “favor” one action over another action—so there is no natural “selection” involved in whether (or how) a blood cell or a bone acts (or does not act). Bones and blood do not try to be “helpful.”

Accordingly, everything that blood cells and bones do while helping any part of the body (i.e., providing actions that benefit the whole body) must not only have been pre-programmed by God into the human bones and blood cells that He *originally* imagined and created, but must also be informationally *reproduced* and reactivated *in every subsequent generation*.

Without such providential programming, blood production, as well as blood cell services (such as carrying hemoglobin all over the body, or actively providing immune system services), would have failed during humanity’s first generation.

Quintillions of Witnesses

Human bodies are thus served by blood cells that are purposeful, vital, and, in fact, absolutely necessary. And each of us has hosts of them. How many blood cells are in a human body? Hundreds of billions, at least.

Do the math: hundreds of billions of blood cells in each human body, multiplied by six-plus billion humans now alive on planet earth, equals *quintillions* of witnesses.

The earth has hundreds of quintillions of blood cells providing the “blood service” needs of billions of humans all over the world. And each of those blood cells is an independent witness of God’s creation, because only biblical creation provides an adequate explanation for the extraordinary design and operation of each of those quintillions of cells.

Do not think of blood cells as one or two “generic” witnesses to God’s creativity and bioengineering handiwork. No, every single blood cell in the world today—wherever and for whomever it is doing its God-appointed work—is a stand-alone proof of God’s creation.⁵ Each

of these quintillions testifies that God is our Creator!

Furthermore, what if we considered the benefit to each of the “end user” cells of the human body? The hemoglobin-carried oxygen constantly benefits trillions of cells in

each body, and billions of human bodies on earth are now experiencing those gas exchange benefits. If each “end user” cell could testify of these oxygen transport benefits, that would mean sextillions of witnesses for creation!⁶

So, to use the courtroom scenario above, the blood cells are quintillions of witnesses, each of whom provides harmonious testimony about how human blood components provide purposeful and indispensably vital services to the entire human body. That’s infallible proof with mathematically astounding “weight.” It is overwhelming evidence of God’s creation that is made “manifest” in every one of us (Romans 1:19).

The united testimony of quintillions of microscopic witnesses provides proof of God’s wisdom and providential care, as our blood cells quietly serve as “many infallible proofs” of God’s providential glory. ●

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3. Gillen, A. L., E. J. Sherwin and A. C. Knowles. 1999. *The Human Body: An Intelligent Design*. St. Joseph, MO: Creation Research Society Books, 114-116.
4. Weber, M. 1909. *Die Protestantische Ethik und der Geist des Kapitalismus*, translated into English in 1930 by Talcott Parsons as *The Protestant Ethic and the Spirit of Capitalism*. In effect, each blood cell acts as if it were a servant committed to accomplishing tasks assigned by God, as if it were focused on glorifying God by doing an excellent job.
5. Moon, I. 2004. *Red River of Life*. Moody Science Classics DVD. Chicago: Moody Publishers.
6. A billion (10^9) times a trillion (10^{12}) equals a sextillion (10^{21}). Thus, a sextillion is a 1 followed by 21 zeroes. No judge would want to schedule a court trial with that many testifying witnesses!

Dr. Johnson is Associate Professor of Apologetics at the Institute for Creation Research.



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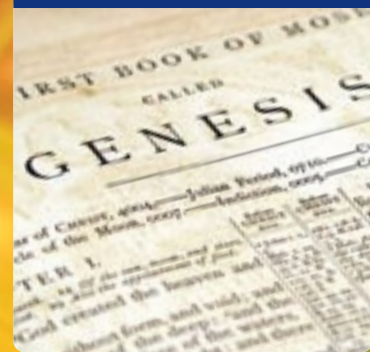
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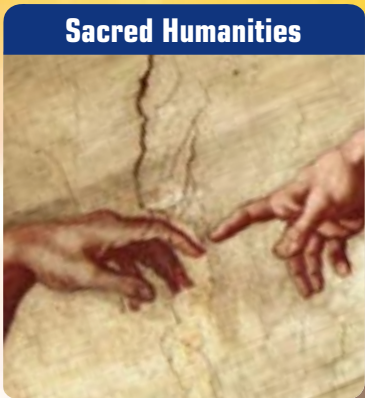


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*Unmasking the Deception
of Natural Selection*



Recognizing Missed Warning Signs

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

In order for a human brain to “see” something external, the data patterns captured by the eyes must be associated with related patterns stored in memory. When they match, the mind accurately perceives things. Thus, prior education greatly influences the correctness of what people see... or are blind to.

Liberty University paleontologist Dr. Marcus Ross referenced this type of flawed knowledge-based blindness as affecting the failure among creation scientists to look for soft tissue in Flood-deposited fossils:

And honestly, no young-earth creationists expected soft tissue to be found in dinosaurs. Perhaps that expectation was an artifact of our training (which is often in evolution-dominated schools). Sometimes evolutionary assumptions are in places we haven't recognized.¹

The lesson? Regularly evaluate *all* scientific ideas to ensure they are not rooted in unrecognized false assumptions and are instead fixed in reality. Case in point: “natural selection.”

Do the words “natural” and “selection” in any verifiable way accurately *describe* observable interactions between an organism and its environment? Have the words “natural” and “selection” been effectively employed to divert attention away from recognizing where the power to solve environmental problems really

resides—i.e., strictly within well-designed innate capabilities of organisms? Is there a fixation on the *apparent* self-evident “selection” impacting a population of organisms, with disregard for the fact that the “selector” is simply a mental perception and not grounded on reality?

Since no ideas are exempt from scrutiny, it does help that those ideas grounded on false conjectures are frequently surrounded by warning signs.

Warning 1: Natural Selection Mysteriously Defined

Warning signs are key to identifying flaws in concepts. Ask critical questions, such as: Is the concept too slippery to define? Does the idea have little empirical evidence? Is this concept so plastic that it could very well explain conflicting observations? These are some of the very problems with the concept of natural selection, prompting one leading authority to acknowledge:

Natural selection has always been the most contested part of evolutionary theory. Many people who have no problem with evolution bridle at the thought that it's all driven by a mindless and unguided natural process...[N]atural selection wasn't widely accepted by biologists until about 1930. The main problem was, and still is, a paucity of evidence...It's this difficulty

that leads Dawkins to observe that natural selection is on wobblier legs than the other tenets of evolutionary theory.²

A survey of research documents reveals no consensus definition of natural selection. Darwin regularly called it a power.³ In a single paper, some sentences use natural selection as a cause and others as an effect.⁴ Some authorities say it is only a process,⁵ or a law, mechanism, or concept. A British expert on natural selection states the problem concisely:

A quite general issue has still received no canonical treatment: what kind of a thing is natural selection anyway? A law, a principle, a force, a cause, an agent, or all or some of these things? The view that natural selection is a law has been countered by the view that it is a principle, while that conclusion has been countered in turn by an insistence that it is neither.⁶

The ill-defined nature of selection contributes to fundamental, yet profoundly unanswered, questions by serious researchers. What does selection *operate on*? What *exactly* is natural selection *doing* at any moment to organisms? How does natural selection actually *modify* organisms *via* descent with modification? Is anything *measurable* at work? If selection is a process, do the conditions specified for *its* occurrence actually *differ* from the unfolding of abilities inherent to *organisms*

themselves? Can this term be used ubiquitously in scientific literature and yet the term itself explain nothing? Something may certainly be real that dodges definition, has little evidence, or explains little, but those attributes are a stronger case against reality.

Yet another familiar warning that something may not be real is when “it” gets shrouded in ambiguous yet very emphatic statements of insistence, like “informed people know it’s real,” “it’s simply a phenomenon,” or “it’s just biblical.” A good example is when a prominent atheist protested attributions of non-real abilities to selection by insisting, “Selective breeding is something that somebody does. But natural selection is not; it is something that just happens.”⁷

Surprisingly, that common conclusion is echoed by creationists, such as one who contended, “Natural selection does not select anything; it simply happens.”⁸ Is the conclusion “it happens” scientifically satisfying? Shouldn’t that raise red flags about the validity of selection? And shouldn’t researchers be prompted to look for better explanations?



Ideas grounded on false conjectures are frequently surrounded by warning signs.

Warning 2: Natural Selection Contradicts Biblical Truth

This warning is obscured due to confusion about what natural selection is expected to do for evolutionary theory. Darwin made natural selection’s importance clear in his seminal book, where he maintains that selection explains *origins*. Striking squarely at God the Designer, natural selection is the evolutionist’s way to explain the origin of life’s design without appealing to God. Natural selection isn’t merely something to explain biological diversity. It plainly asserts that there is no intelligent design, that claims to such are lies, and what people see that looks like real design is all an illusion of design. Leading evolutionist Dr. Jerry Coyne boasts of selection’s power to dismiss intelligent design:

Everywhere we look in nature, we see animals that seem beautifully designed to fit their environment, whether that en-

vironment be the physical circumstances of life, like temperature and humidity, or the other organisms—competitors, predators, and prey—that every species must deal with. It is no surprise that early naturalists believed that animals were the product of celestial design, created by God to do their jobs.

Darwin dispelled this notion in *The Origin*. In a single chapter, he completely replaced centuries of certainty about divine design with the notion of a mindless, materialistic process—natural selection—that could accomplish the same result. It is hard to overestimate the effect that this insight had not only on biology, but on people’s world view. Many have not yet recovered from the shock, and the idea of natural selection still arouses fierce and irrational opposition.⁹

Coyne recognizes that the reach of natural selection into Christian theology is far deeper than just thoughts on diversity. He knows that “certainty” about divine design is crushed by a total *substitute* for the Divine Designer, a truth his colleague Douglas Futuyma correctly identifies:

Before Darwin, the adaptations and exquisite complexity were ascribed to creation by an omnipotent, beneficent designer, namely God, and indeed were among the major arguments for the existence of such a designer. Darwin’s (and Wallace’s) concept of natural selection made this “argument from design” completely superfluous. It accomplished for biology what Newton and his successors had accomplished in physics: it provided a purely natural explanation for order and the appearance of design.¹⁰

In absolute contrast, Romans 1:19-20 teaches that people can know—and are accountable to know—that God is the originator of nature’s design:

Because that which may be known of

God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Key words are related to design, not biology. Everyone has seen that something that was created invariably had a creator, so the penetrating power of this biblical truth is that anybody in any culture at any time is capable of arriving at some true knowledge of God...not just people with Ph.D.’s in biological sciences.

To arrive at the true conclusion about God based on His creation, 1) people must truly affirm the reality they “clearly see”—namely, His intricate designs; and 2) must *not* falsely affirm seeing something that is *not* real—in this case, design abilities ascribed in times past to inanimate idols, or to present-day non-volitional things like Mother Nature, selfish genes, or natural selection. “Natural selection” induces thinking that fails both truth tests.

Creation scientists study the claims of evolution very carefully, but have often missed the significant role natural selection has played in chipping away at biblical truth.

Warning 3: Ascribing Intelligence Where None Exists

Naturalists, as noted above, know the immense hurdle they face in selling evolution: People “bridle at the thought that it’s all driven by a mindless” process. Charles Darwin’s extraordinarily difficult task was to find a *source* of intelligence—a substitute god—to explain how all of life could display countless features that clearly look like they were chosen for specific purposes by intelligence—but not God’s intelligence. “Natural selection” was his extraordinarily clever explanation.

People know that to “select” something is presumptive evidence of volition—a special *choice-making* capacity implicit in intelligence. Therefore, the word “select” is supremely important to Darwinism. By it, intelligence is ap-

propriated from the living world and ascribed to non-thinking (but now selective) nature. His stroke of genius deflected attention away from an organism's God-given power to reproduce heritable and variable traits that happen to fit changing environments, and invalidly labeled that as a *selection* of "nature."

How could Darwin convince multitudes to accept a selection event without a real selector? By subtly flipping the attribution of power at the organism-environment interface from the proper place of the organism's DNA and reproductive mechanisms to the environment instead. He extrapolated the idea that nature could make *choices*, which allows the conclusion that nature possesses a sort of innate *intelligence*. Darwin had effectively injected the attribute of intelligence into non-volitional nature—a feat many thought impossible.

Since the publication of *The Origin of Species*, the science literature from both evolutionists and creationists is rife with explanations that ascribe willful abilities to environments that not only "select" organisms, but also "favor," "weed out," "deem beneficial," "punish," and so on. Advocates of selection defend using these words as simply figures of speech or metaphors akin to how human breeders select for livestock traits.

However, two major problems oppose this thinking. First, "selection" doesn't have a real mind analogous to a human breeder. Second, falsely ascribing choice-making ability to environments is the only believable way to promote the creative illusion that nature really *does* have a type of intelligence. And not just a simple intelligence, nature is portrayed as somehow *thinking*—a talented stand-in god that always "selects" the best traits and "saves" them to "build" things.

Warning 4: Metaphor Replaces Empirical Evidence

As Dr. Coyne noted, natural selection was resisted for decades by most scientists and is still not fully embraced due to an absence of empirical evidence. There is no evidence lacking that organisms generate traits that fit chang-

ing environments. But evidence is absent for a real "selector" or real selecting actions, given that "select" is the key word that gives natural selection its power. Lacking this evidence, evolutionary proponents of selection will, like Darwin, inevitably ease acceptance by appealing to the powerful analogy of artificial selection to natural selection. However, without evidence for a real selector, a continuous use of metaphors should be another warning for creation scientists to begin re-evaluation.

Darwin's 1859 articulation of this analogy (still being promoted) is possibly the best:

I have called this principle, by which each slight variation, if useful, is preserved, by the term of Natural Selection, in order to mark its relation to man's power of selection. We have seen that man by selection can certainly produce great results, and can adapt organic beings to his own uses, through the accumulation of slight but useful variations, given to him by the hand of Nature. But Natural Selection, as we shall hereafter see, is a power incessantly ready for action, and is as immeasurably superior to man's feeble efforts.¹¹

The difficulty with this analogy is the lack of anything in the environment that corresponds to the operation of a human mind.

Nevertheless, taking the analogy as self-evident, Darwin's metaphor



Warning signs are key to identifying flaws in concepts.

describes natural selection's "operation" with idealized god-like attributes:

It may be said that natural selection is daily and hourly scrutinising, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up all that is good; silently and insensibly working, whenever and wherever opportunity offers.¹²

Evolutionary approaches to metaphor may be polar opposites. Some, like Darwin, may stretch metaphors to the breaking point. Others express sharp opposition that these metaphors

may not be based on reality, as UCLA professor Dr. Greg Graffin recently complained:

The trick is: How do you talk about natural selection without implying the rigidity of law? We use it as almost an active participant, almost like a god. In fact, you could substitute the word "god" for "natural selection" in a lot of evolutionary writings, and you'd think you were listening to a theologian. It's a routine we know doesn't exist, but we teach it anyway: genetic mutation and some active force choose the most favorable one.¹³

Warning 5: Admissions That Natural Selection Is Not Literally True

Illustrations by analogy and metaphor in scientific literature are commonly accepted—provided there are real, measurable properties of the things being likened. Since the publication of *Origins*, scientists have seen that the power of evolutionary scenarios to leap over any biological obstacle resides in how natural selection "acts" like a literal human agent. Discerning that it possesses nothing analogous to a human mind prompted early criticisms that "selection" was not literally true.

In Darwin's 1872 edition of *Origin*, he responded to those calls for him to justify use of the word "selection." Darwin admitted, like all evolutionists will when challenged, that calling the process of how organisms fit environments "selection" was not true. He confided, "In a literal sense of the word, no doubt, natural selection is a false term... it has been said that I speak of natural selection as an active power or Deity; but who objects to an author speaking of the attraction of gravity as ruling the planets?"¹⁴ No one objects to that metaphor, since attractive gravitational forces are real and measurable.

The same disconnect from reality is acknowledged in recent work focused on accurately describing evolution. For example, Harvard's leading evolutionary authority, Ernst Mayr, in *What Evolution Is* disclosed the same veiled truth, "The conclusion that these favored individuals had been selected to survive requires an answer to the question, Who does the selecting? In the case of artificial selection, it is in-

deed the animal or plant breeder. . . . But, strictly speaking, there is no such agent involved in natural selection.”¹⁵ Then in 2009, Jerry Coyne wrote in *Why Evolution Is True*, “And while I said that natural selection acts, this is not really accurate. Selection is not a mechanism imposed on a population from outside.”¹⁶

Though all of these authorities concede that tying “selection” to some real agent is “false” and “not really accurate,” they still minimize the magnitude of this inaccuracy through persistent use of words describing natural selection as if it really is “a mechanism imposed on a population from outside.”



Nature is portrayed as somehow thinking—a talented stand-in god.

A Better Approach

Continuing to argue against natural selection from within its false paradigm ignores the wise counsel of Proverbs 26:4: “Answer not a fool according to his folly, lest thou also be like unto him.” Why? Given that “selection” really is an inaccurate and false term, and since it is only a deceptive figure of speech that attributes selection ability where there is no selector, wouldn’t it be wise to point these facts out? Isn’t it wise to show that that use of the word “selection” has never been justified, but is just the ruse to slip intelligence back into a design process after taking God out? Likewise, it is wise to show that organisms are programmed to fill environments; natural selection steals glory from God.

Since proponents of natural selection erroneously view the organism-environment interface from the environment’s side, the crippled explanation “it just happens” is the best they have. Knowing, however, that things really don’t just happen should prompt a search for a real plan. Indeed, a “process” may be the best description of selection. Advocates of process *always* include three necessary conditions: 1) reproduction of traits 2) which differ in ability to solve environmental problems 3) and which are heritable.¹⁷ Immediately, a major disconnect should become evident in the minds of these believers. The conditions specified to be environmental “selection” are in reality the

unfolding of genetic abilities programmed into the *organisms themselves*. True realization comes when recognizing that the power to solve ecological challenges has always resided in the organism and not in the environment.

The Lord’s purpose for programming capabilities into organisms to adapt to dynamic environments is clear. “And God said unto them, Be fruitful, and multiply, and replenish [fill] the earth” (Genesis 1:22, 28; 8:17; 9:1, 7). He commanded *organisms* to fill all ecological niches. Adaptability is just a tool or stepping stone that enables the ultimate

purpose of filling. As traits are expressed in a population of organisms, some will “fit” better to different environmental conditions. This means they are physiologically more suitable and better able to extract resources. Organisms with those traits fill, pioneer, or move into that environment—they are not “selected for.” The organism has the power and is active to either succeed or fail.

Organisms express remarkable diversity of traits and at times quite rapidly—but always within the limits of their “kind” (Genesis 1:11-12.) An *organism-based* paradigm is biblical. This explains how the process of organisms programmed to fit environments and fill them is the outworking of an intelligent plan, and not the product of an imaginary environment-based selector that “just happens.”

But the power that selection has to captivate a mind must never be underestimated—as it is *only* in the mind that this kind of “selection” actually takes place. Such a mind has been trained to see the environment as the primary mover in the organism-environment interface, in spite of the fact that there is no real “selector” in any adaptive chain of events. In contrast to this, organisms possess traits *they* generate to solve the problems of a new environment, ones that enable their descendants to *pioneer into* new niches. But when people with the “natu-

ral selection” mindset see the descendants of these organisms in those niches, paradoxically their minds “see” the environment “select for” the organism—a conclusion contrary to what is indicated by real external stimuli. As a result, they have ascribed intelligence to something inanimate, thereby raising serious scientific and theological implications.

After 150 years, Darwin’s sacred impostor—natural selection—still stands as the only accepted alternative to the design of God in nature. It is presented in most schools as absolutely true in spite of its ill-defined basis, its invisible operation, and the fact that there is no real “selector”—because attributes inherent to organisms actually do all the work. These warnings should influence creation scientists to step back and re-evaluate this convoluted evolutionary idea.

Those who extol the Creator must at some point reject any idea that robs God of His glory. ●

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Fish *in the* Flood

JOHN D. MORRIS, P.H.D.

A question many people have about the Flood is how did both freshwater and saltwater fish survive? Individual fish from most species will die if placed in a wrong environment. If such a flood took place, its waters would have been a mixture of salt water, fresh water, and brines spewing out from the “fountains of the great deep” (Genesis 7:11). Fish obviously survived—but how?

To make matters worse for fish, the Flood certainly involved tectonically-induced tsunamis (sometimes called tidal waves)—incredibly energetic shock waves in the ocean that traveled at great speeds and pummeled the land with towering walls of water. Fish are very sensitive to shock. Likewise, the Flood involved underwater mudflows, which even today are known to flow at up to 100 miles per hour, following an underwater earthquake or other disturbance. Wouldn't the fish have choked in the sediment-filled water?

The Flood was primarily an episode of judgment on sinful mankind and on all of his “dominion,” including the earth itself, but it was also a time of God's grace and salvation. Noah and his family, and two representatives of each “kind” of land-dwelling, air-breathing animal (seven of each “clean” kind), were protected and preserved on board Noah's Ark. Outside, “all in whose nostrils was the breath of life, of all that was in the dry land, died” (Genesis 7:22). But what about the fish and other marine creatures? Obviously, they weren't taken on board the Ark. How could they survive, particularly both fresh and saltwater forms?



As a matter of fact, most of them didn't survive. Over 95 percent of all fossils are marine creatures. They died and are fossilized by the trillions. Many are buried in great fossil graveyards, tightly packed together, choked with sediments, buried before they had time to decay. Obviously, they didn't live in the environment in which they died. They were transported by rapidly moving water and then buried in sedimentary deposits. But how could any have survived?

In the complex of events and conditions that made up the Flood, certainly there were pockets of fresh water at any one time. Remember, it was raining in torrents, and we can expect that the rain water was fairly fresh.

Many studies have shown that waters of various temperatures, chemistries, and sediment loads do not tend to mix; they tend to remain segregated in zones. It would be unlikely for any one area to retain such zones for very long during the tumult of the Flood, but on a worldwide scale, some such segregated zones would have existed at any given time.

The pre-Flood oceans were likely somewhat salty, although not as salty as now. Furthermore, we don't know the tolerance levels of pre-Flood fish for sediment, salt, and temperature. Modern fish have a great variety of responses to different environments. Perhaps before the Flood, fish were even more adaptable.

There is also the possibility that great amounts of vegetation were dislodged from the pre-Flood continents and remained intertwined as floating mats during the Flood. Many creationists feel that the decay and abrasion of these mats are responsible for our major coal seams, but underneath these mats the turbulence of the surface waters would have been lessened. Perhaps many fish found shelter and nutrition under them, as insects may have on the mats themselves.

Even though there is much we don't know about what went on during the Flood, we can see that there is at least a plausible answer that can be proposed to such questions.

There is no reason for Christians to doubt the truth of the great Flood. Even difficult questions have answers. ●

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



JAPAN EARTHQUAKE ROCKS THE PLANET

LARRY VARDIMAN, P.H.D.



INTRODUCTION

The effects of the Japan earthquake of March 11, 2011, broadcasted on television made it one of the most terrifying natural events ever displayed in near real time.

Several large earthquakes have occurred in recent years with accompanying tsunamis that killed tens of thousands of people, but this most recent tragedy of earthquake, tsunami, releases of nuclear radiation, and thousands of displaced people has forced many to re-evaluate their view of the end times.

Geophysicists have reported that the movement of the tectonic plates under Japan changed the figure axis of the earth and shortened the day slightly. If the Japan earthquake affected this axis and changed the rotation rate of the earth, are earth's motions becoming more unstable? Could these instabilities lead to more earthquakes and other end-time events described in the Bible? ►►

Although the Japan earthquake was of magnitude 9.0 on the Richter scale, produced major damage, and at the time of this writing is projected to have killed up to 20,000 people, it needs to be placed in perspective with other, larger disasters. Earthquakes, tsunamis, tropical cyclones, and volcanic eruptions have caused even greater damage and killed more people in the past. The 2010 Haiti earthquake killed over 300,000 people, injured another 300,000, and made homeless over one million. The Indonesia earthquake and tsunami of 2004 killed over 200,000 people. The Bangladesh tropical cyclone and storm surge of 1970 is estimated to have killed about 500,000 people.

COULD THESE INSTABILITIES LEAD TO MORE EARTHQUAKES AND OTHER END-TIME EVENTS DESCRIBED IN THE BIBLE?

Volcanoes have erupted in many places on earth, killing large numbers of people. For example, Tambora and Krakatoa erupted in Indonesia in 1815 and 1883, respectively. Tambora killed over 70,000 people and Krakatoa 40,000. Vesuvius had a major eruption near Naples, Italy, in A.D. 79, and Thera in the Aegean Sea about 1500 B.C., which probably killed many tens of thousands of people around the Mediterranean by massive flows of lava and/or tsunamis.

Even larger eruptions have occurred, as evidenced by large calderas in Yellowstone National Park in Wyoming, Crater Lake in Oregon, and Mammoth Lakes in California. The public is unaware of many of these natural disasters because they occurred in remote locations many years ago without the real-time news coverage we experience today.

MOVEMENT OF THE TECTONIC PLATES

The epicenter of the Japan earthquake in March occurred about 19 miles below the sur-

face of the earth and the ocean about 200 miles northeast of Tokyo, as shown in Figure 1. The identification of the plate under Japan is somewhat controversial because it is thought to be a piece of the North American Plate that occurs on the western side of the Pacific Ocean.

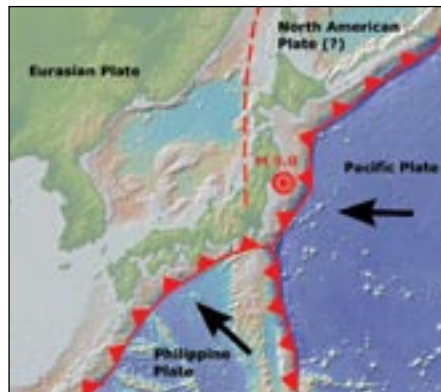


Figure 1. Location of the Japan earthquake, with respect to the numerous plate boundaries that intersect near Japan.¹

The Pacific Plate is believed to be sliding westward under a sliver of the North American Plate on which Japan rests, as shown in Figure 2. It continues under the North American Plate and subducts under the Eurasian Plate. The Pacific and North American plates were locked until March 11, 2011, by an irregularity between the two plates, causing stress to build up. The two plates became unlocked, causing the Pacific Plate to move westward and the upper North American plate to move some 15 to 30 feet (5 to 10 meters) eastward, as seen in Figure 3. The tsunami was generated by horizontal convergence of the two plates at the ocean floor and, possibly, by the formation of a mound of sediments at their junction. The water above the rupture was forced upward, generating waves that moved outward in the ocean as a tsunami.

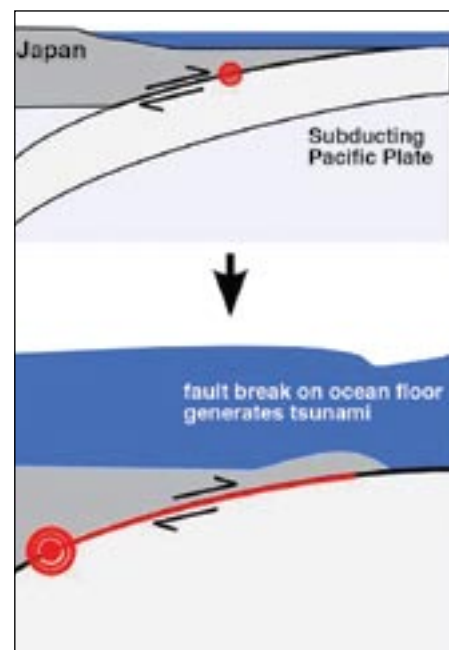


Figure 2. The rupture appears to have propagated upward to the sea floor, generating a tsunami.¹

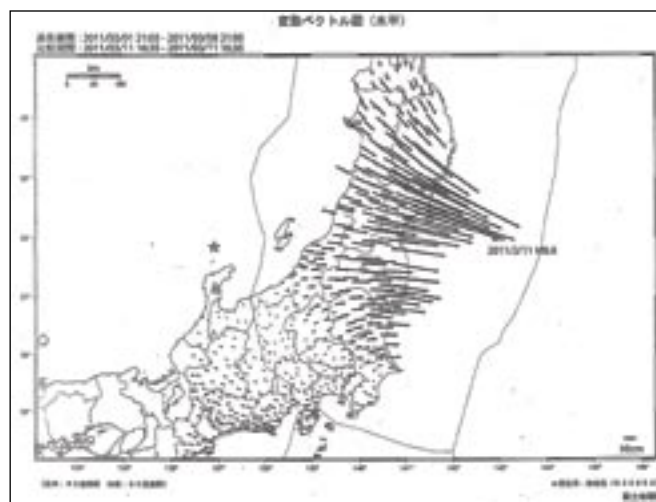


Figure 3. Horizontal displacement (in centimeters) by the March 11, 2011, earthquake.²

EFFECT ON THE EARTH'S AXES

The figure axis of earth that was reported to have been changed by the Japan earthquake^{1,3,4} is not the same as the magnetic axis or the spin axis. The magnetic axis is the line between the poles of the earth's magnetic field that determines north and south on a compass.



The *spin axis* is the line in space about which the earth rotates. It is inclined about 23.5 degrees from the plane of the ecliptic on which the earth orbits the sun. The *figure axis* is the line through the earth about which the distance from the axis to each element of mass is minimized. In other words, it's a way of describing the distribution of the earth's mass. The *spin axis* and the *figure axis* are aligned fairly closely together, but the *magnetic axis* is aligned at an angle considerably different than the other two. The three axes vary a small amount depending on properties of the earth.

ALTHOUGH THE BIBLE SPEAKS OF COSMOLOGICAL AND GEOLOGICAL EVENTS OCCURRING IN THE END TIMES, THE RECENT EARTHQUAKES AND TSUNAMIS DO NOT MATCH THE MAGNITUDE DEMANDED BY PROPHECY.

The release of the tension between the Pacific and North American plates due to the Japan earthquake caused a small redistribution of the earth's mass such that its moment of inertia and *figure axis* were changed slightly, increasing the rotation rate. According to an article in *Science Daily*,³ this increase in rotation rate shortened the length of the day by about 1.8 microseconds (a microsecond is one millionth of a second). Using a United States Geological Survey estimate for how the fault responsible for the earthquake slipped, research scientist Richard Gross of NASA's Jet Propulsion Laboratory in Pasadena, California, applied a complex model to perform the theoretical calculations of how the Japan earthquake—the fifth largest since 1900—affected the earth's rotation.⁴

Gross' calculations also showed the Japan quake should have shifted the position of the earth's *figure axis* by about 6.5 inches eastward.

Earth's *figure axis* should not be confused with its north-south axis—they are offset by about 30 feet at the surface of the earth. This shift in earth's *figure axis* should cause earth to wobble a bit differently as it rotates, but it would not cause a shift of earth's *spin axis* in space—only external forces such as the gravitational attraction of the sun, moon, and planets can do that.

CONCLUSIONS

Major natural catastrophes have occurred and continue to occur on the earth. The recent events in Japan, though they were devastating, were not as large as many past catastrophes. Although the Bible speaks of cosmological and geological events occurring in the end times, the recent earthquakes and tsunamis do not match the magnitude demanded by prophecy. Nor does there appear to be an increase in the frequency of large earthquakes and other catastrophes that would lead one to believe that the last events of the end times are occurring. But even if there was an interval of increased frequency, Scripture specifically says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thessalonians 5:2). The cosmological and geological events of the end times will be greater than anything we have experienced in our lifetime and will descend upon those still present on the earth suddenly and unexpectedly.

However, another portion of Scripture reminds us to always be ready for the Lord's return.

But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. (Matthew 24:37-38)

The Lord's return will be sudden and activities will appear to be normal. However, when the Lord comes, catastrophes will occur globally and destruction will be similar in magnitude to the days of Noah, but without a

global flood. We really have no concept of how sudden and massive the events of the Genesis Flood were. For example, tsunamis during the Flood were not 30 feet high as occurred during the Japan tsunami, but were likely hundreds or even thousands of feet high. Earthquakes were not 9.0 on the Richter scale, but probably 10 or higher. That means earthquakes would have produced ground motions tens of times or more greater than those that occurred in Japan. During the Japan earthquake, one small volcanic eruption occurred in southern Japan. During the Genesis Flood, literally thousands of volcanoes would have erupted, based on some 10,000 extinct volcanoes remaining on the surface of the continents and under the oceans.

For Christians who are looking forward to the Lord's return, His coming will be a blessing. The Lord will come to take His own to spend eternity with Him before the devastation hits. I always enjoyed walking into the San Diego office of ICR founder Dr. Henry Morris and seeing the plaque on his wall that said simply, "Perhaps today." Let's anticipate the return of the Lord by informing as many of our friends and family as possible how to escape the judgment to come. ●

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LETTERS TO THE EDITOR

Many years ago I heard Dr. Henry Morris several times. I also had the privilege of having Dr. John Whitcomb as my favorite professor when I was a student at Grace Theological Seminary. Their book, *The Genesis Flood*, fully convinced me that the biblical record of the creation and the Flood are absolute truth and that evolution is a Satanic lie. Keep up your great work of promoting biblical creationism. I look forward to each issue of *Acts & Facts*.

— Rev. G. D.

As I read concerning the new program under development at the Institute for Creation Research for K-12, I became at first interested and then excited. Several years ago I was the chaplain for a private K-6 Christian school. I was amazed at how ready their young minds were to accept new concepts that many adults are reluctant to fully accept. I am excited about your program and am praying for its success and that of your organization in this area, and especially for Dr. Forlow, in this grand and wonderful venture. As most of us in our profession, I am not a rich man, but I would like to support this enterprise in a very small way.

— T.K.P.

Faithful you have been in sending *Acts & Facts* and *Days of Praise* for many years. I am greatly indebted to you. Because of the sound biblical teaching in those materials, I have been equipped to challenge the strong forces of humanism in this country of Japan. And with the “joy of the Lord as my strength,” even in my old age I continue to teach and bear witness for Him both in classes and in the church.

— M.F., Japan

I want to express my thanks for your partnering with me in local jail ministry outreach; your kindness in supplying each quarter 80 copies of the devotional *Days of Praise* is much appreciated by the inmates among whom I minister. I have always felt a great need to provide those incarcerated with God-honoring materials, apart from the short time I have with them each month. A foundational desire I have for each is that all would learn and value the importance of time with God every day; the *Days of Praise* devotional guide offers an impetus to this end.

— H.T.

Have a comment? Email us at editor@icr.org.

Or write to Editor
P. O. Box 59029
Dallas, Texas 75229

I have been meaning to write this letter for many years, but the leading article in the February issue of *Acts & Facts* stirred me to action!

I first became acquainted with the Institute for Creation Research with the publication of *The Genesis Record* in 1976. I purchased the book from a local bookstore that same year. I could not put the book down! I had been teaching a Sunday school class in our local church for five years, and was able to choose what subject I wanted. So, I chose to use that book as my source material.

I adapted my lessons to fit a 30-40 minute teaching schedule, and became so engrossed in what was happening to me through the truths about creation I was learning that my enthusiasm was transmitted to the students. It took 18 months to teach the whole book. Several years later, some other students heard about my having taught this creation series and asked if I would do it again. I again had the privilege of doing so. To this day, whenever some of those students get in contact with me, they invariably relate that that particular series was the most memorable of any I taught.

We moved into our present home three years ago and I was cleaning out “stuff.” I happened to come across all my SS lessons from the earlier years, and there were all the lessons from *The Genesis Record*. One of our first students in that early class is now an ordained minister, but has chosen to operate several businesses that minister to our community. I took him all those lessons from yesteryear, and he was delighted!

I read *Acts & Facts* from cover to cover each month, and REALLY appreciate the work you are doing. Some day, I want my wife and I to travel to Dallas and see the new offices.

— D.L.

Principles of Biblical Stewardship: Tests of a Worthy Ministry

HENRY M. MORRIS IV

In a mandate given in the Garden of Eden and extended after the Flood (Genesis 1:28 and 9:1-7, respectively), God established humanity as stewards over His created work. Since we are tasked with the responsibility of managing the earth and its resources for the optimum benefit of mankind and for the glory of God, the principle of biblical stewardship is an essential part of every believer's life. As Creator, the entire world and all its bounty belong to God (Psalm 50:10-12), including those resources we possess as individuals. God has temporarily entrusted these into our care to further His work on earth, and He will rightfully expect an accounting one day (1 Corinthians 3:13).

This mandate should be a source of great motivation for all Christians, best accomplished through faithful support of the church to impact the world for Christ. But we are also called to support Christian ministries, as the Lord provides the opportunity to "do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). In light of this directive, how can a believer confirm which ministries are truly worthy of support? After all, shouldn't Christian ministries be accountable to the same principles of biblical stewardship that we are as believers?

The answer is a most emphatic "yes"! As you consider supporting Christian ministries, here are some simple tests you can apply to ensure the Lord will be pleased with your stewardship.

Review the Mission: What is the ministry's

main purpose, and do its programs effectively match the mission? Most importantly, does it genuinely advance the cause of Christ and the work of the Kingdom?

ICR's mission is to equip believers with evidence of the Bible's accuracy and authority through scientific research, educational programs, and media presentations, all conducted within a thoroughly biblical framework. Our scientific and educational focus is unique, combating the deception of evolutionary thought while verifying the accuracy of Scripture for the edification of all believers.

Look for Drift: Has the ministry stayed on task, or has it overextended its reach beyond the primary mission? Above all, does it exhibit a steadfast commitment to Scripture that is clearly seen in everything it does?

For 40 years, ICR has remained unabashedly committed to biblical truth, thoroughly vetting our core programs against Scripture. And unless the Lord's hand is unmistakably apparent, ICR will not start new programs that could distract us from what we do best.

Evaluate the Credentials: Is the ministry a legally organized and recognized nonprofit? Is it a member of Christian financial accreditation and charitable auditing groups? Most importantly, does it exude a positive image for Christ and the Kingdom?

ICR is a recognized 501(c)(3) nonprofit ministry and is a good-standing member of the Evangelical Council for Financial Accountabil-

Prayerfully CONSIDER SUPPORTING ICR

(Galatians 6:9-10)

Through

- Online Donations
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Visit icr.org/give and explore how you can support the vital work of ICR ministries. Or contact us at stewardship@icr.org or **800.337.0375** for personal assistance.

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

ity and the Independent Charities of America (which awarded us the "Best in America" seal of excellence). We are committed to exalting Christ the Creator above all else and equipping the saints for effective witness for Him.

Examine the Financials: What are the ministry's sources of income? What are its expenditures, and are they consistent with its mission? Most importantly, how much debt does it carry?

Individual donors provide over 80 percent of ICR's income, and nearly 85 percent of our expenditures directly support core ICR programs. As testament to 40 years of God's marvelous provision through His people tempered by wise stewardship, ICR has never been in debt. Our financials can be reviewed on GuideStar at www.guidestar.org. ●

Mr. Morris is Director of Donor Relations.



CSI:

CREATION SCIENCE INVESTIGATION

RHONDA FOLLOW, E.D.D.



break. What resulted was a three to four-day intensive, hands-on approach for students to explore the evidence of science from a creationist perspective.

The purpose of CSI was to provide relevant experiences that reinforced the observation that while science explores evidence, one's worldview largely interprets that evidence. Through information-gathering activities, students were taught three major concepts:

1. Creation glorifies God.
2. Science explores evidence.
3. Investigation involves worldview.

ICR Science Writer Brian Thomas, who was directly involved in the planning and teaching of the course, commented:

Our purpose during CSI was to equip young students with lifelong thinking skills that would enable them to properly discern between two different scientific approaches: *operational science* and *historical science*. We had the students practice each kind of science so they would know firsthand that operational science cannot directly obtain information about the past, and that the best way to learn history is to consult eyewitness accounts just like those found in Scripture.

Armed with their CSI field guide, trowels, shovels, measuring tapes, paintbrushes, gloves, and other instruments, the students were introduced to the evidence-gathering process by participating in a bone dig on ICR property. Students plotted the dig site, dug through dirt and rocks, found and extracted their evidence (bones and ammonites), and brought it back to the lab for identification and exploration. Mr. Thomas and ICR zoologist Frank Sherwin led the students through the process of extracting bone marrow from their identified bones.

The process of answering the question “When was the bone deposited?” guided the students to see how one’s worldview largely interprets the evidence.

On the second day, students were treated to a discussion by ICR President Dr. John Morris on dinosaurs and the Bible, during which he answered such questions as “Are dinosaurs really found in the Bible?,” “Did dinosaurs go on the Ark?,” and “Did dinosaurs live with people?” The afternoon brought students a Question and Answer session with Harvard graduates Dr. Randy Guliuzza and Dr. Nathaniel Jeanson, as well as Mr. Thomas and Mr. Sherwin. Dr. Jeanson then summed up the students’ two-day experiences at ICR, while “helping them practice applying the Scripture to basic science problems dealing with origins, such as the origin of marsupials.”

The following day, Brian Thomas accompanied the students to Glen Rose for a private tour of the fossils found in Paluxy River on the McFall Property. Many students cited this as a highlight of the week and enjoyed being able to take the information they had learned on the ICR campus and apply it to the dinosaur tracks and fossils in real life.

Frank Sherwin summarized the experience this way: “It was an honor to share with and instruct the students in biblically based creation science that honors the Creator and not the creation.” ICR was pleased to be able to forge this relationship with this local Christian school, and we look forward to new relationships in the future. ●

Dr. Follow is Education Specialist at the Institute for Creation Research.



Think back for a minute to when you were a middle school student. What subjects were you interested in? English, math, history? Science, perhaps? What if you had been given the opportunity to study scientific evidence from a crime scene investigation (CSI) methodology perspective? Would it have made you more interested in science?

That’s exactly what occurred at the Dallas headquarters of the Institute for Creation Research this past March. Thirty-six seventh and eighth-grade students from Prestonwood Christian Academy in Plano, Texas, took a CSI—Creation Science Investigation—course from ICR scientists. The course was developed after ICR was approached by local Christian schools to develop a creation science “minimester” for students to attend during spring

Ed and Eileen Gross:

ICR's Ambassadors-at-large

C H R I S T I N E D A O

Ed and Eileen Gross travel around the United States in their Blue Bird Motor Home, representing the Institute for Creation Research for the past 10 years to hundreds of churches.

“All done on a volunteer basis,” Ed said in a recent interview. “And the Lord has just been providing.”

They visited ICR's new Dallas headquarters for the first time in March, where they had a chance to share their testimony.

“We grew up as Catholics,” Ed said, “and we were not too concerned about Scripture. When you're raised as a Catholic, you don't read the Bible.”

The Grosses raised their six children in the Catholic Church as well. Then in 1969, their 18-year-old daughter ran away from their Maryland home “to find herself.” She hitchhiked until she ended up at the Shiloh Youth Revival Center in Dexter, Oregon, a former training center for street ministry.

“They looked like hippies, but they didn't talk like hippies,” Eileen said.

“These young people hadn't seen a nonbeliever in months,” Ed said. “So when she showed up, they just loved her into the Kingdom. That was her first exposure by real people who loved the Lord.”

Ed remembered the first phone call they had received from their daughter in months. “She said, ‘Daddy, I found Jesus.’ I thought she was on drugs. But it was real.”

After returning home for a brief time, their daughter went back to Oregon, where she enlisted the help of about 200 believers to pray for her parents' salvation.

“Something was stirring in our lives,” Ed said. “And one Valentine's night, we were watching TV. And there was some speaker on a program that said, ‘I feel really sorry for the Catholics because they are trying to get to heaven by being good.’ And that was a key phrase that was like a light coming on. And we got down on our knees in the living room in 1972 and accepted the Lord Jesus Christ as our Savior.”

“Intercessory prayer works,” he added. “Don't ever give up on intercessory prayer.”

The Grosses excommunicated themselves from the Catholic Church and began reading the Bible on their own. “We had never read the Bible up to that point, so it became alive to us.”



As their interest in the Scriptures grew, Eileen began to listen to a radio program in 1970 about creation by ICR's Dr. Henry Morris and Dr. Duane Gish. The Grosses began subscribing to ICR's programs and publications.

In 1995, Ed retired and they began traveling to the national parks. Along the way, they visited Answers in Genesis in Cincinnati and purchased several videos, including some produced by ICR. “We watched them all that summer while visiting the parks. By the time the summer was over, we were convinced that we had to do something to become a part of [the creation science ministry].”

The Grosses sold their house and began to follow ICR speakers to various events. Staff members at the time showed them how to help with selling books and explaining about the ministry. Eventually, they assisted with ICR Loop Tours.

“Every Wednesday and Sunday, we were at a different church,” Eileen said.

When the month-long tours ended, the Grosses saw that smaller churches could not afford to bring speakers to where they were or travel to larger churches for seminars. So, they purchased their motor home and took ICR materials to them.

“We started that in 2001,” Ed said. “And that's what we've been doing since.” ●

Ms. Dao is Assistant Editor.



THE GENESIS RECORD

B O O K



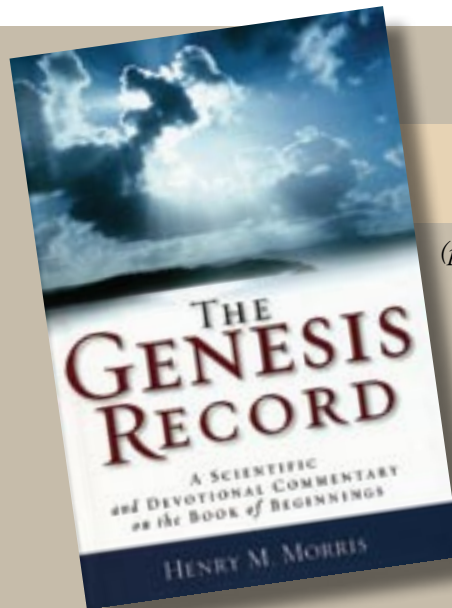
“The Book of Genesis is no mere collection of myths and legends; it is the actual, factual record of real events and real people at the beginning of history. Neither is the Book of Genesis merely a tedious scientific or theological treatise; it is an intimate diary of some of the greatest and most fascinating men and women who ever walked this earth. Furthermore, all of its scientific and theological inferences are profoundly important and literally true.”

So ICR founder Henry M. Morris wrote in the introduction to his verse-by-verse scientific and devotional commentary on the book of Genesis. The father of the modern creation science movement brought his years of study and considerable gifts as writer, researcher, and scientist to bear on this comprehensive examination of the foundational book of the Bible.

Its narrative commentary provides easily understood answers for scientific and theological questions, showing Genesis to be both literally and historically accurate. With appendixes, maps, and indexes of subjects and Scripture references, this is a “must” for the library of any serious student of the Bible.

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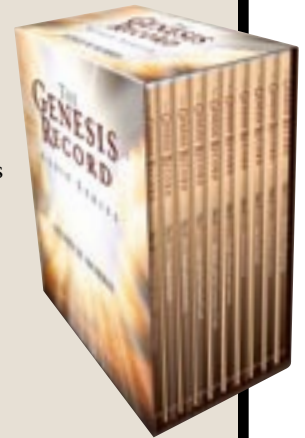
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Based on the popular Genesis commentary, *The Genesis Record* audio series features ten vintage presentations by the late Dr. Henry Morris—scientist, educator, and founder of the Institute for Creation Research. In these engaging talks, Dr. Morris highlights the essential elements of the book of Genesis, beginning with creation and ending with the account of Joseph, Jacob, and the children of Israel in Egypt. Also included is a fascinating discussion of Genesis, the Bible, and the book of Revelation.

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