

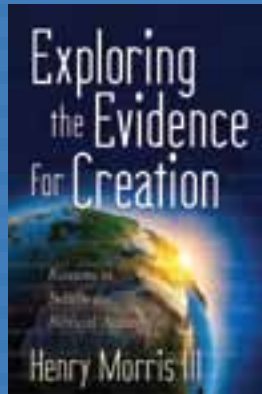
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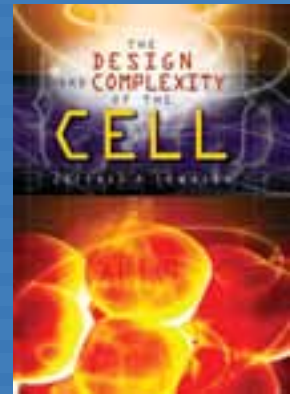
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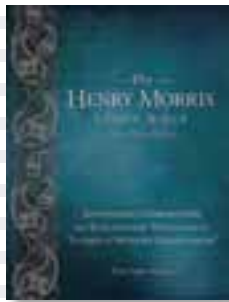
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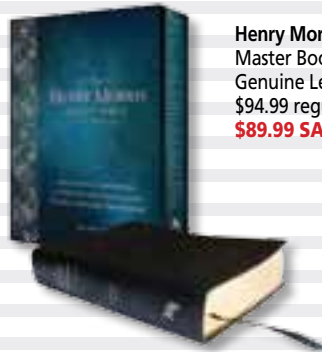
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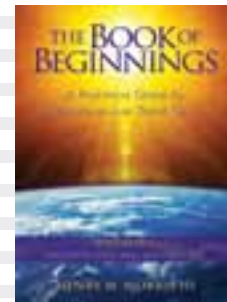
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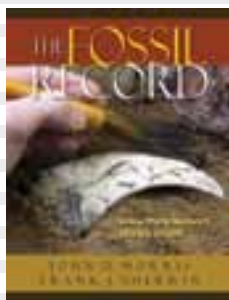
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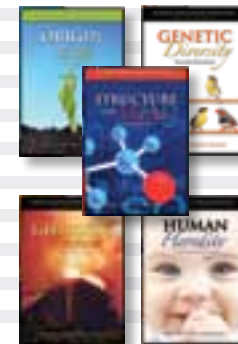
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Appreciating God's Priceless Treasure

Art is all about appreciation. And appreciation of even the most famous museum masterpieces runs the gamut of interest. On my recent visit to a New York museum, I noticed a crowd gathered around the centerpiece of the gallery exhibit—a famous painting by a 19th-century European artist. A guard stood stiffly next to the painting, arms at his side, emotionless and silent, much like the British soldiers who guard Buckingham Palace.

While I was thrilled to finally see the museum's acclaimed artworks, I had almost as much fun watching the visitors. Young adult viewers chattered about art appreciation classes and their varied interpretations of the artist's secret intentions that were camouflaged on canvas. Small children took one look, then bounced away to the next gilt-framed magnum opus. Some husbands were clearly humoring their wives. Their glazed expressions, tilted heads, and furrowed brows gave them away. Some visitors were on family vacations, checking off an item on their travel itinerary, with fatigued members of their entourage looking for the nearest marble bench when they shuffled into a new gallery.

One mother had two daughters in tow when she approached the centerpiece painting. While the mom scrutinized brush strokes, the girls began to scuffle. One push led to another, and the youngest fell toward the painting, her head missing it by inches. The guard broke his silence, throwing out his arm between the girls and the priceless work of art, saying, "No, no—step back." He then directed his attention to the mother and said, "It's time to move on."

The guard knew the true value of the glo-

rious masterpiece. The mother probably had an idea about its worth, but the young girls were oblivious—no doubt like many other visitors that day. The range of understanding and appreciation of the art varied from observer to observer, much like the range of understanding and appreciation of those of us who open our Bibles.

I wonder how our lives would be affected if we, like the museum-goers who valued the art because they admired the artist, genuinely valued the Word because we admire its Author. What if we began to look beyond the obvious, beyond a cursory glance at the pages of the Bible? How would our lives change if we examined Scripture as if we were convinced that closer inspection would reveal a priceless treasure?

Dr. Henry Morris' article "Examining Evidence" challenges us to look closer, to carefully examine Scripture—to know the tenets of our faith. He encourages us to utilize the tools of apologetics in our study and to use logic as we prepare to defend the gospel. And he reminds us that we become relevant to our culture when we value the Word of God and equip ourselves to "declare His glory" to our world.

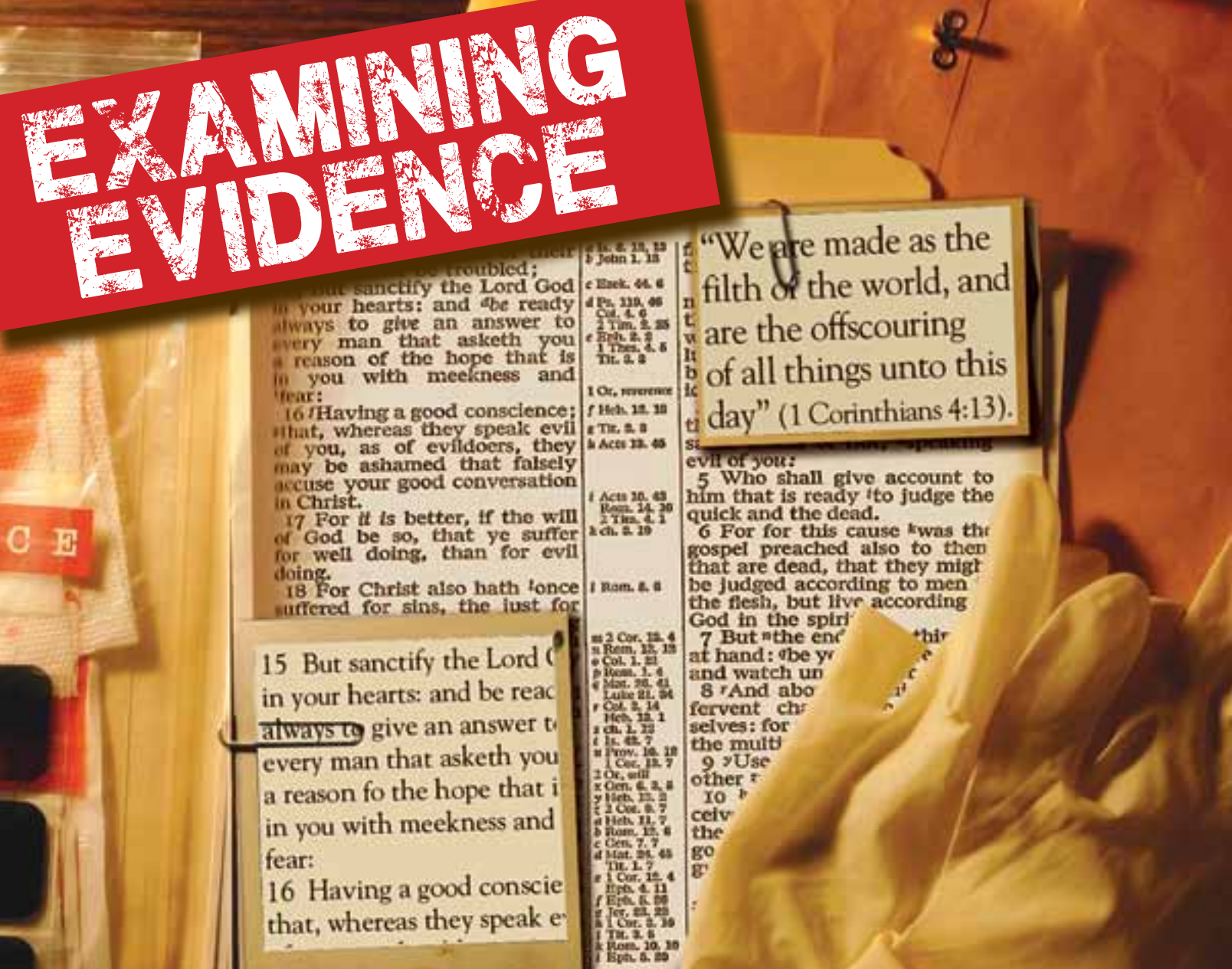
Moses understood the necessity of looking beyond the surface. Even in the barren wilderness, he knew there was more to God—more than the Red Sea or the dew-drenched display of manna or the gallery of original etchings on tablets of stone. Moses' desire for a deeper understanding of the Artist, his glorious God, was evidenced in his words, "Show me thy glory!" (Exodus 33:18).

Jayme Durant
ASSOCIATE EDITOR

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EXAMINING EVIDENCE



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

Some confusion seems to persist with the terms “apologetics” and “evidence”—particularly because those concepts are expected to be “relevant.” Throughout typical criminal investigation T.V. shows, evidence is gathered widely from the tiny pieces of materials and partial fingerprints to the most speculative circumstantial deductions of the brilliant detectives. Likewise, docudramas often “interpret” historical data and build a case (an apologetic) for the particular viewpoint favored by the filmmaker—this is especially true in religious presentations.

The misunderstanding of these terms is especially baffling among evangelical circles. Some churches and seminaries offer training in apologetics, recognizing the need to respond to the craftiness of the enemy who can

corrupt the minds of believers (2 Corinthians 11:3). The majority of churches, however, have become wary of long-term discipleship responsibility, preferring to focus their efforts mainly on evangelism models and programs that make the gospel culturally “relevant.”

The combined power of the secular misuse of evidence and the increasing drift of churches to concentrate on relevant methodologies has had a negative impact on ministry. These approaches have devalued the need for a cogent understanding of foundational doctrines and have blurred the distinctions and even the applications for important disciplines.

Apologetics

1 Peter 3:15 provides the biblical format

for apologetics. We are told to “sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

The English word “answer” is translated from the Greek word *apologian*, from which we render the descriptive term “apologetics.” The basic meaning is “defense”—a response to an external request, clearly emphasized by Peter’s admonition to “be ready” to give the answer when someone asks you.

Furthermore, the “answer” is to be given in “meekness [mildness of disposition, gentleness of spirit] and fear.” That answer is also to be given with a “reason.” The Greek term from which reason is translated is *logon* (word, speech). Paul often spoke of his preaching in

such a way that it is clear he was well-prepared with “logic,” since he was “set for the defence [apologia] of the gospel” (Philippians 1:17).

If we are to follow the biblical model for apologetics, we will first sanctify our hearts, and then become ready to respond with an answer to all who ask us about our hope (the gospel—our salvation) with a sound “reason” given in a gentle and respectful manner.

Relevance

The only biblical reference to “relevance” indicates that believers should apply the knowledge, understanding, and wisdom of the Scriptures—to themselves (Proverbs 2:2; 22:17; 23:12). Nothing in the Bible suggests that churches should accommodate the world’s behavior or standards to the ministry of the kingdom. However, Paul’s comment that he was “made all things to all men, that [he] might by all means save some” (1 Corinthians 9:22) seems to endorse the type of broad accommodation seen among “seeker-friendly” church programs.

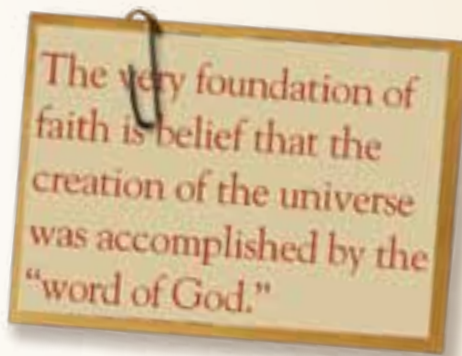
But the context of that passage severely limits what Paul is suggesting. He is under “constraint” to preach the gospel, is a servant of the gospel, and is willing to forgo his right to “live of the gospel” (get paid). Paul’s personal limitations are self-imposed to enable him to enter in to every cultural situation and “by all means” (whatever gives him the most freedom) to preach the gospel and to “save some.” That is a very different purpose from slipping a gospel message into a crowd after drawing them with methods and processes that blur the lines between holiness and worldliness.

Yes, we must be aware of the needs of our audience. Paul was very versatile in his approach. He started with the Bible when he spoke to the Jews—they knew the text. He started with creation with the pagans and the sophisticated. He used his political, social, and academic stature in other situations. He quoted Scripture in every case. His focus was getting truth out—not being “related” to the population. Truth-driven prophets and preachers did not try to please or appease the population. “We are made as the filth of the world, and are the offscouring of all things unto this day” (1 Corinthians 4:13).

The current use of “relevance” often bends the truth of the biblical message to make it acceptable or easy to swallow. While we must make sure the truth is heard, we must never leave out or cover over parts of the truth that may be uncomfortable for the audience. The power to change lives does not come through the messenger or the method, but through the written word of God (Romans 10:17).

Evidence

The Bible contains two distinct applications of “evidence.” The Old Testament emphasizes the physical evidence that documents the proof of something. The Hebrew word *cepher* is always used to describe “hard” evidence. Moses used Adam’s book (Genesis 5:1) to document early history. Jeremiah had



a deed and associated papers (Jeremiah 32:11-16) to prove his purchase of property. We often apply this concept with historical or scientific evidence.

The New Testament emphasizes a “conviction” about an idea or belief. “Now faith is the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1). The Greek words *elegchos* and *elegcho* (verb form) are always used to mean “convince.” Faith is based on evidence that is “not seen.” The eternal truths that bring one to salvation cannot be seen (in contrast to the physical evidence emphasized in the Old Testament), but they are presented in such a way that one becomes convinced about those truths.

There are three fundamental “not seen” principles upon which our faith rests. The creation by our Creator-Savior took place when no one was around to see it happening. The substitutionary sacrifice of Jesus Christ on the

cross involved eternal transactions in the bowels of earth and in the courts of heaven—far outside of the visual verification of any human. And the promises of eternal redemption in the new heavens and new earth are just that—promises! Yet all of those fundamental doctrines are part and parcel to the gospel that we are required to accept by faith.

Only the Creator has the infinite power and authority to save “to the uttermost” (Hebrews 7:25). God Himself recorded the creation week. Jesus demonstrated *ex nihilo* creation works when He was on earth that we might have “evidence” of who He is (John 14:11; 20:31). The very foundation of faith is belief that the creation of the universe was accomplished by the “word of God” (Hebrews 11:3).

Only the God-Man, the co-equal incarnated Son of God, could be *both* the satisfactory and sufficient Lamb of God. His sinless substitution for our death sentence (Romans 6:23) made “propitiation...for the sins of the whole world” (1 John 2:2). The resurrection was the “evidence” provided for us that “proved” God’s holiness was satisfied (Acts 17:31).

Only the Creator-Savior-King can fulfill the promises of a “new heaven and a new earth” (Isaiah 65:17; 2 Peter 3:13; Revelation 21:1). Our hope can be defended with “evidence” because of the One upon whom and by whom the promises are given.

We are to use *apologetics* to defend our hope by a reason given in gentle respect to those who *ask us* for the *evidence*. The “not seen” truths of Scripture for God’s existence will be clearly seen (Romans 1:20), and the speech and knowledge of everyday reality (Psalm 19:1-4) can be used “to exhort and to convince” (Titus 1:9) those who are “otherwise minded” (Philippians 3:15).

Evidence must be the foundation for *apologetics*. The absolute purpose for *relevance* is to “declare his glory among the heathen; his marvellous works among all nations” (1 Chronicles 16:24). ●

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



Bio-Origins Project Update Comparing 2,000 Animal Species Molecularly

NATHANIEL T. JEANSON, P.H.D.

If you were to compare DNA across diverse species, what pattern would you expect to see? The Bio-Origins project at ICR has narrowed its focus to DNA to answer several major creation biology questions. We want to: 1) identify the created kind boundaries;¹ 2) identify the mechanism by which the kinds underwent diversification into the vast array of species we see today;² and 3) identify the biological reason why the diversification process is limited to change within kinds.³ We also want to gather evidence against the faulty evolutionary paradigm epitomized by the “tree of life.”⁴

How would you attempt to answer these questions using DNA as a tool? Would you expect to find a “signature” in DNA that marks which species belong to which kinds? Would you expect to find discontinuity that depicts every species as isolated and unique from every other species?⁵ Perhaps a signature that genetic change started recently (in the past few thousand years)?

As we hypothesize answers to these questions and try to test them, it is helpful to take stock of what we know about species’ origins. First, we know that species undergo change—you don’t look exactly like your parents. Second, we know how fast (at present) change occurs. For example, we know, on average, how many mutations occur each generation in humans. Third, we know from Scripture that change has happened for only 6,000-10,000 years, not for millions of years (as evolution posits). Fourth, we know that species have descended from the kinds that God created during the creation week.

This knowledge creates a framework in which we can identify underlying assumptions about DNA change that must be addressed before our bigger questions can be answered. Several unknowns are apparent.

We don’t know what DNA sequences were present in the original kinds that God created during the creation week of Genesis 1. Did God create each DNA sequence unique to each kind? Or did He re-use

gene sequences (subsets of DNA sequences) in different creatures? For example, when creating a gene involved in bone formation (let’s hypothetically call the gene *boneF1*), did He place the same gene sequence for *boneF1* in all vertebrates, or did He uniquely tailor the *boneF1* sequence to each kind?

We also don’t know if DNA changes since creation occurred randomly or deterministically. Were changes designed to occur in specific regions of the genome, or did they occur haphazardly?

Another unknown is the rate of change in each species—was it constant or variable? Was there a burst of change post-Flood followed by a slow-down to the present day, or was change constant over every species’ history? All of these assumptions need to be explored before we can use DNA comparisons to answer our bigger creation biology questions.

So, what would we expect the pattern of DNA similarities and differences to be across diverse species? Our molecular studies so far have (tentatively) revealed an intriguing phenomenon. We have compared DNA and protein sequences across ~2,000 species of animals, and, pending peer review, these comparisons naturally lump species into groups that match traditional classification categories based on anatomy and physiology. What do these results imply about the origin of these sequences in these species? Stay tuned to this column as we try to answer this question! ●

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Dr. Jeanson is Research Associate and received his Ph.D. in Cell and Developmental Biology from Harvard University.



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God likes variety—more variety than we can fully appreciate, even if we had multiple lifetimes to investigate His creation! Here are two proofs: 1) Scripture shows that variety matches God's divine nature and how He made mankind in His own image, and 2) God's physical non-human creation shows that God supernaturally selected and favors variety.

Nature displays differences in details of diverse animals, plants, microorganisms, earth's geophysical environment, and even the innumerable galaxies of outer space.

Being Made in God's Image Includes Appreciating Variety

Our first clue that God values variety is the Bible's first verse: "In the beginning God created the heaven and the earth" (Genesis 1:1).

As noted in previous articles, the Hebrew subject noun translated "God" (*Elohim*) is plural, yet its action verb, "created" (*bara*), is singular¹—our first indication that the Creator-God of the Bible is a plural-yet-one Being. Thus, variety is actually part of God's plural-yet-one essence! *No wonder God appreciates variety—it is part of His divine nature!*

Unsurprisingly, God designed variety into humanity when God chose to make Adam and Eve in His own image. The first diversity among humans was the dichotomy of male and female:

So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:27)

But the diversity God designed for humanity goes far beyond gender. People belong to different tribes, nations, and genetic-ethnic groups. These varied backgrounds are defined and recognized by myriads of details, including language and appearance, setting the stage for a choir of redeemed humans, selected from multifarious people-groups:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. (Revelation 5:9)

God did not limit His provision of diversity to Adam and Eve's extended family. God programmed variety into animals (platypuses and plesiosaurs), plants (pansies and pines), and tiny microorganisms (*Paramecium* protozoa and *Pseudomonas* bacteria). Also, non-living components of God's creation display geophysical diversity (glaciers and granite, fjords and felsenmeer, snowflakes and sand dunes) and even astrophysical diversity (planets and pulsars, supernovas and spiral galaxies). God's vast display of diversity in creation demonstrates how much He prizes variety.

Biodiversity: From Eden's Garden, to Noah's Ark, to the Earth of Today

"Biodiversity" is the scientific word used to summarize the variety of life forms on earth. Noah's Ark, which God used to caringly preserve the genetic potential for post-Flood biodiversity, is proof that God loves biodiversity.

In fact, the countless variations that God designed and built into plants, animals, and microorganisms utterly exhausts the imaginations and observation capabilities of even the most learned empirical scientists.

How does God showcase variety in the animal kingdom? Think alphabetically: aardvarks, bears, coyotes, dinosaurs, echinoderms, frogs, geese, hyenas, ice worms, jellyfish, kangaroos, lions...and zebras!

Different animal types are recognized by morphological (body structure) distinctives.² Some are quadrupeds (minks, marmots, muskrats, and mice). Others have two feet and two wings (roosters, ratites, and red-winged blackbirds). Others have fins or flippers (seals, sharks, salmon, and swordfish). Others have prehensile trunks or tentacles (elephants and octopi). Others live in shells (snails, shrimp, and snapping turtles). Still others have tube-shaped bodies (cutworms, caterpillars, and copperheads).

Different reproductive habits exhibit variety in animals. Some lay eggs, while others do not. Gestation times and litter sizes vary.

Caribou (*Rangifer tarandus*—reindeer) usually mate in summer or fall, producing one baby the following spring

Valuing God's Variety

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



or summer.³ Yellow-bellied marmots (*Marmota flaviventris*) usually mate in spring, producing a litter of two to five babies about a month later.³ Dungeness crab (*Cancer magister*) usually mate in summer, with a million-plus fertilized eggs hatching about four months later.⁴

The contrasting reproductivity of codfish and chickens has been observed and humorously heralded in this poem:

The codfish lays a thousand eggs
the homely hen but one.
The codfish never cackles
to tell you what she's done.
And so we scorn the codfish
while the humble hen we prize,
Which only goes to show you
that it pays to advertise.⁵

Consider these different instinctive or learned behaviors: arctic terns migrate from the arctic to the antarctic and back; octopi use on-and-off camouflage; schools of fish swim in choreographed harmony; parrots mimic human speech and other sounds; bears hibernate in winter; marmots whistle to one another; sleeping hummingbirds slow their metabolic rates; prairie dogs tunnel; pregnant lobsters become aggressive; loggerhead shrikes impale their prey; and eagles wait for rising thermal air currents (as if they were elevators).

Different habitats constitute year-round or seasonal domiciles for God's animal creatures: jungle, glacier, desert, bog, swamp, juniper-pinyon "pygmy" forest, prairie, tundra, taiga, ocean, pond, canyon, river, estuary, saltmarsh, island, and more.

Likewise, a survey of the plant kingdom illustrates God's appreciation for variety: evergreen and deciduous trees, cacti, shrubs, flowers, grasses, legumes, root vegetables, herbs, and mosses. Flowers alone provide more than a lifetime of opportunities to investigate and appreciate variety.

Even humble microorganisms—unseen by unaided human eyes—exhibit God's creative provision of innovative details and uncountable differences. Careful microscopy is required just to glimpse these little wonders—bacteria, protozoa, and viruses. Miniature galaxies of eukaryotic cell organelles and infrastructure details become visible with light microscopes, transmission electron microscopes, and scanning electron microscopes.

Who Did the "Selection" in Nature?

But the biodiversity we see today does not match evolutionary

predictions. Evolutionary assumptions imagine a scenario in which all life forms, gradually branching off from common ancestors, somehow end up as a biotic community that amounts to one big family reunion with everything and everyone being interlinked "cousins." But reality is different—sharp biodiversity boundary lines between created kinds exist, and the "missing links" between intra-breedable kinds are still missing. If Darwin-presumed "missing links" ever really existed, why are they still missing?⁶

Canines (dogs, coyotes, wolves, and foxes) are genetically compatible—they can all interbreed. Likewise, bears (black bears, grizzlies, and even polar bears) can interbreed. But canines and bears cannot—there's no common ancestor "link" here!

If evolution were really true, as evolutionists imagine, the earth should be inundated with common-ancestry "transitional forms," evidenced by both fossils and living life forms *with no sharp biodiversity boundaries between the inter-breedable kinds*.⁶

However, the real world of nature (as shown by fossils and by today's biotic communities) corroborates the Bible's account of biodiversity—including the historic fact that *the greatest biodiversity conservation project ever* was the preservation of "kinds" aboard the good ship Ark.⁷

God's appreciation for variety is "clearly seen" in His creation. So when it comes to earth's biodiversity, *vivent les differences*—because God loves variety! ●

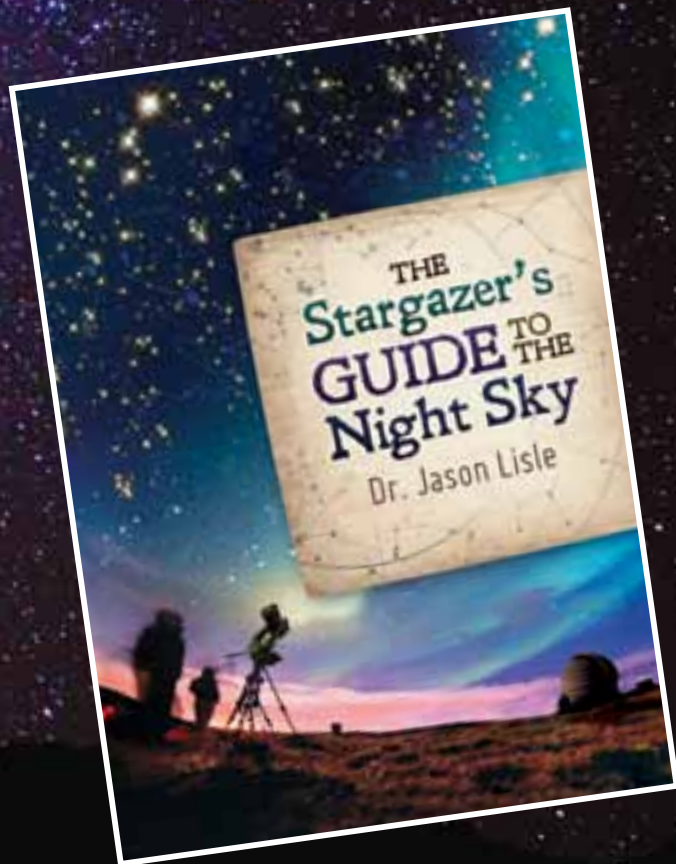
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Dr. Johnson is Associate Professor of Apologetics and Chief Academic Officer at the Institute for Creation Research.



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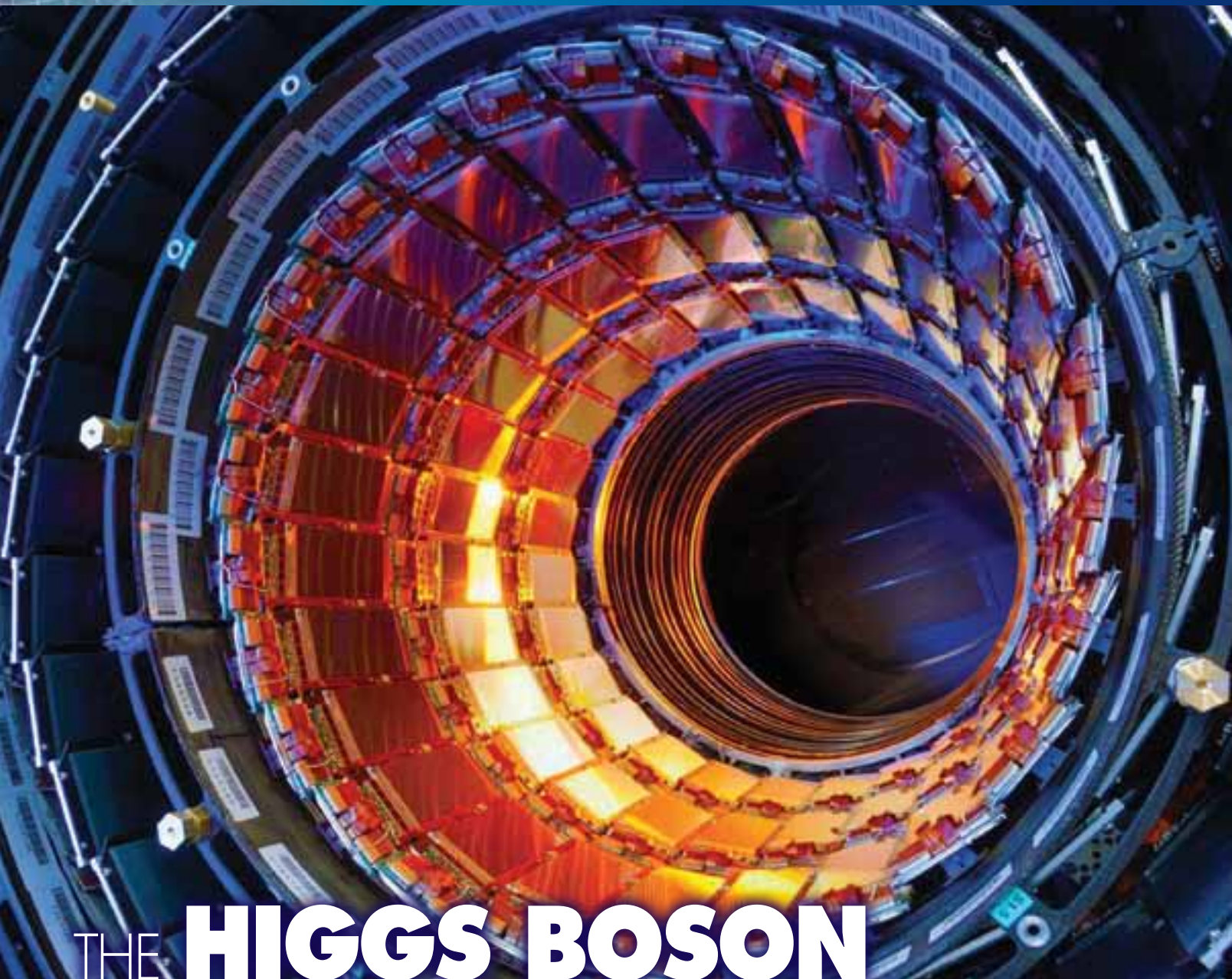
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THE HIGGS BOSON AND THE BIG BANG

J A K E H E B E R T , P H . D .

Scientists from Europe's CERN research center presented evidence on July 4, 2012 for a particle that is likely the Higgs boson, the last remaining elementary particle predicted by the Standard Model of particle physics.¹ Does this discovery have relevance for the creation-evolution controversy?

Particles can generally be classified into two categories, according to the quantum mechanical rules that they obey: *fermions* and *bosons*. The Higgs particle is called a boson because it falls into the second category.



Evidence for the Higgs boson was obtained from data collected at CERN's Large Hadron Collider near Geneva, Switzerland, as well as at Fermilab's Tevatron collider in the United States. Although the Higgs boson has been nicknamed the "God particle," it is widely agreed that the name is more for publicity than accuracy, and many physicists do not like it. "I detest the name 'God particle.' I am not particularly religious, but I find the term an 'in your face' affront to those who [are]," wrote physicist Vivek Sharma, a leader of the Higgs search, "I do experimental physics not GOD."²

In order to understand the importance of the Higgs boson, it is necessary to review some modern physics. *Quantum mechanics* is a theory that successfully describes the behavior of matter and energy at subatomic and atomic scales, and *quantum field theory* is an extension of quantum mechanics. A *field* is a quantity that has a value at each point in space. Some fields are characterized by numbers at each point in space and are called *scalar fields*. A temperature field, for instance, would assign a temperature to each point in space and could, for instance, be used to show how the temperature within a room varies with location. *Vector fields* have both numbers and directions associated with each point in space; an example of a vector field would be the electric field surrounding a charged object.³

There is a tendency to intuitively think of particles as being like little round marbles. In modern physics, however, the reality is more complicated. Roughly speaking, quantum field theory views particles as "ripples" in the fields.⁴

Researchers think that one of these fields—a scalar field called the Higgs field—gives particles mass through their interaction with this field. Particles that interact strongly with the Higgs field have more mass, and vice versa. The Higgs boson, in turn, can be thought of as the smallest possible ripple in the Higgs field.⁵

The Standard Model is the theory that describes the relationships between elementary particles and three of the four fundamental

forces (it does not include gravity). Prior to July 2012, physicists had confirmed the existence for all the elementary particles of the Standard Model except one—the Higgs boson.

There is no doubt that this discovery, if confirmed, is a triumph for the Standard Model.

Some are claiming that this discovery is a blow to Christianity. The Higgs boson is "another nail in the coffin of religion," said one Cambridge University professor.⁶ However, noted theoretical physicist and professing atheist Stephen Hawking *lost* one hundred dollars betting that the Higgs boson would *not* be found, as he had apparently hoped that a more "elegant" mechanism would be found that could explain how particles have mass.⁷

Although quantum field theories are not directly related to the creation-evolution controversy, the Higgs field is sometimes discussed within the context of Big Bang cosmology. Shortly after the supposed Big Bang, proponents speculate that as the *very* high temperatures in the early universe decreased, a change in the Higgs field occurred, so that it was able to interact with particles in such a way as to give them mass. (The theoretical change in the Higgs field at high temperatures is somewhat similar to the way a magnet can lose its magnetism if heated above a high temperature.)⁸

But, presumably, particles would have

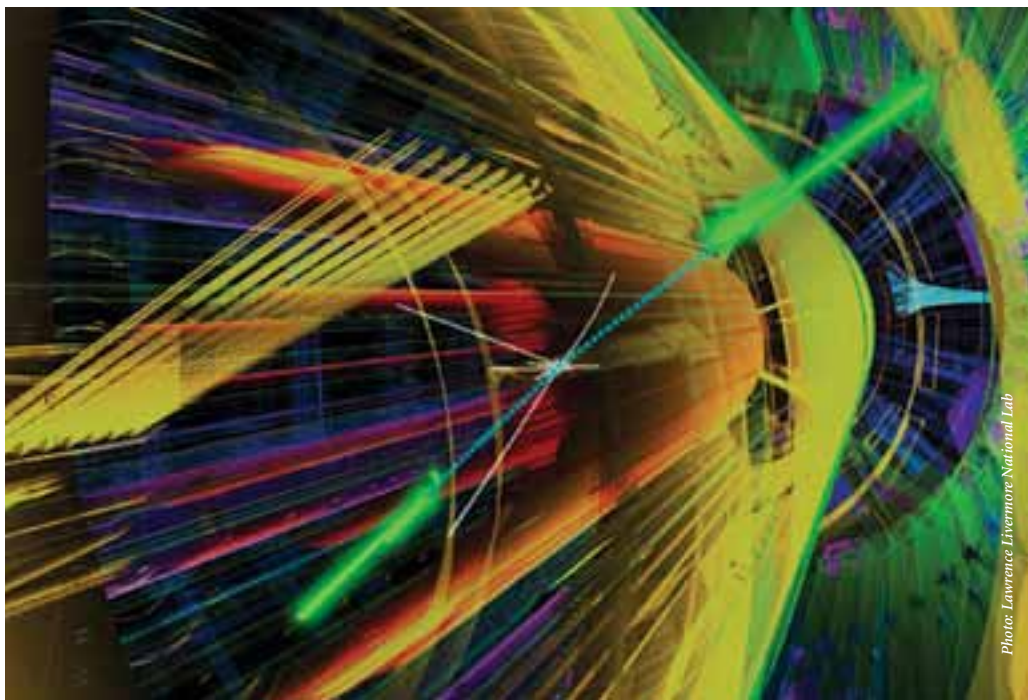
There is a tendency to intuitively think of particles as being like little round marbles. In modern physics, however, the reality is more complicated.

mass as a result of their interaction with the Higgs field in either a creation or an evolution scenario, provided that temperatures are sufficiently low. Why would a theoretical change in the Higgs field at extremely high temperatures necessarily imply that such high temperatures were actually present in the early universe? Moreover, a major media outlet acknowledged the lack of direct evidence for this hypothetical high-temperature transition in the Higgs field, despite the general pro-evolution bias of the popular press.⁹

Physicist and popular author Michio Kaku wrote:

In quantum physics, it was a Higgs-like particle that sparked the cosmic explosion [the Big Bang]. In other words, everything we see around us, including galaxies, stars, planets and us, owes its existence to the Higgs boson.¹⁰

Kaku's statement is ambiguous because it is not clear whether he is claiming that the



Higgs boson itself or another still-hypothetical Higgs-like particle would have been the cause of the Big Bang. He is apparently alluding to the fact that Big Bang cosmologists speculate that a Higgs-like scalar field, the *inflaton*, could have caused *inflation*—a phenomenon needed in order to solve serious (if not fatal) problems in the original Big Bang model.

The inflaton is still hypothetical, but Big Bang cosmologists are convinced that, given the chaotic conditions they believe prevailed in the early universe, inflation-driving scalar fields would have been present in at least some regions of space. In older inflation models, inflation occurred shortly after the Big Bang and lasted for a very brief time. Theorists have since concluded, however, that when quantum mechanical fluctuations are taken into account, inflation in different regions of space would end at different times. The result is that a bubble or pocket of space that has stopped inflating will be surrounded by a region of space that is still expanding at a much faster rate. Because the still-inflating region is expanding much more rapidly than the pocket, the pocket becomes an island “universe” in a “sea” of still-inflating space.

This process is thought to continue indefinitely, so that infinitely many of these island universes are formed, and our universe is only one. Moreover, this process never ends—once inflation starts, it continues forever in the bulk of space. In such a view, it is only *our* universe that supposedly began 13.7 billion years ago. Hence, the idea that our universe is just one of infinitely many universes in a great *multiverse* is a direct consequence of modern inflationary theory.¹¹

In this view, inflation could be viewed as a *cause* of the Big Bang, and this is likely why Kaku suggested that a Higgs-like particle (or more precisely, a Higgs-like scalar field) was the “spark” for the Big Bang. However, the inflaton is hypothetical! Although some theoretical physicists might attempt to argue that the Higgs field is the inflaton, others have rejected this idea for technical reasons.¹² Paul Steinhardt, one of the world’s leading inflation

Many of the properties of our universe appear to have been engineered or “fine-tuned” in order to make our existence possible.

theorists, acknowledged just last year that the inflaton is hypothetical and distinct from the Higgs field:

The leading example is a hypothesized relative of the magnetic field known as a scalar field, which, in the particular case of inflation, is known as the “inflaton” field. The famous Higgs particle now being sought at CERN’s Large Hadron Collider near Geneva derives from *another* scalar field [emphasis added].¹³

Even theoretical physicist and Big Bang evangelist Lawrence Krauss has acknowledged that the discovery of the Higgs boson in and of itself does *not* provide an explanation for the cause of the Big Bang, saying that determining the cause for this supposed event may be beyond our present technological capabilities.¹⁴

Thus, Kaku’s editorial is confusing at best and misleading at worst.

Reuters ran a story containing a statement that the Higgs field “attracted the flying debris of the big bang and turned it into stars, planets and galaxies.”¹⁵ This statement (perhaps unintentionally) gives the erroneous impression that the Higgs field can explain star and galaxy formation within the evolutionary model.

Yes, in the Standard Model, particles have mass due to their interaction with the Higgs field, and evolutionists believe that gravitational interactions between massive particles ultimately resulted in the formation of stars and galaxies. But because of serious difficulties in their theories, evolutionists have no convincing explanations as to how gravity could do this, and the (likely) discovery of the Higgs boson has in no way changed that.

Unfortunately, some physicists (though

not all) do have an atheistic agenda. At the announcement for the discovery of the Higgs particle, one of the scientists actually thanked “nature” rather than God!¹⁶ And yet, many of the properties of our universe appear to have been engineered or “fine-tuned” in order to make our existence possible. Some evolutionists believe that the multiverse of inflation theory can explain this fine-tuning apart from a Creator, but this argument is seriously flawed.¹⁷

The discovery of the Higgs boson is a triumph for modern theoretical physics. Christians can and should celebrate the accomplishments of true science, but they have no need to be intimidated by the “vain imaginations” (Romans 1:21) of those seeking to deny their Creator. ●

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THE FOSSIL RECORD

Unearthing Nature's History of Life

JOHN D. MORRIS, PH.D., AND FRANK SHERWIN, M.A.

Evolutionists rely on the fossil record for support of their theory, but what does that record really reveal? Fossils have for too long been Darwinists' favorite weapon in the creation-evolution battle, with far too many casualties. The church has lost enough of its young people to wrong thinking.

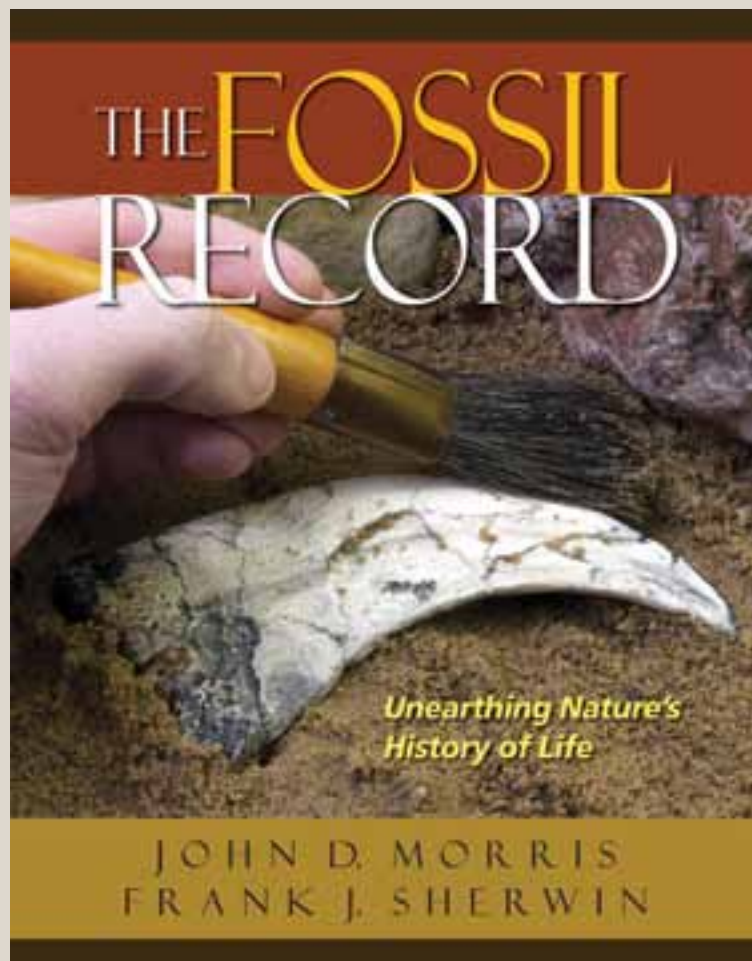
The claim that fossils document evolution is simply not true. The fossil record records a very different message, one supportive of the creation worldview. ICR geologist Dr. John Morris and zoologist Frank Sherwin unearth the evidence of earth's history and conclude that the fossil record is incompatible with evolution, but remarkably consistent with the biblical account of creation and the great Flood of Noah's day.

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OBSERVING CREATION

J O H N D . M O R R I S , P H . D .

Creation and evolution studies are limited to observations in the present, but both speculate about unseen events of the long ago past. Mainstream scientists typically use the principle of uniformitarianism to guide their study, assuming that past processes were the same as those possible today and that “the present is the key to the past.” Creation scientists unapologetically employ the Word of the Creator, the Bible, to guide their investigation into the past. Scripture doesn’t give us all the details, and so there is much room for research. But revelation is the true key to the past.

According to Scripture, in the beginning things were, to God’s eyes, “very good” (Genesis 1:31). They must have been very different from things today, because in our world things are not always so good. They were certainly without sin, and thus without the “wages of sin” (Romans 6:23), which is death. Creation was perfect in every respect in a perpetually optimum state of operation, working under a similar but different set of laws from that of today.

The first instance of disobedience to God and the rejection of His authority over creation resulted in the Curse of Genesis 3, which ruined the original perfection of all things. Today, all living or inanimate things undergo a ubiquitous deterioration, continually spiraling in on themselves. We still observe hints of the original perfection, but only hints, marred by sin and its effects.

After the Curse, processes operated in ways we would recognize, and from that time until the present, uniformity of natural law has reigned. We can be certain that every time an object is dropped, gravity will pull it down. Every time wood is burned, heat will be released. Every time parts move, friction will be generated. In the present time, the constancy of natural law can be assured.

How things operated in the beginning, we can only imagine. Thus, the confidence we have in present natural law must not be over-applied

into the past before the present laws of nature were fully enacted—before God’s “very good” creation was altered by man’s sin and the resulting penalty. It’s almost like a curtain was drawn between then and now, and we can only see through it dimly.

A similar curtain was drawn at the time of the great Flood of Noah’s day, an episode during which present processes were operating, but at greatly altered rates and intensities and on wide scales. Catastrophic flood and tectonic processes acted on regional—if not continental or global—scales, while today’s uniform processes affect only local areas (stream and lake beds, beach fronts, tidal zones, hurricane paths, etc.). The great Flood permanently altered the entire earth.

The Flood’s survivors were promised there would never again be such a flood. The Flood of Noah’s day was totally out of our experience, and we can hardly imagine it. The imprint it left cannot be avoided and can be seen everywhere on the planet.

In total, three curtains have been drawn over the past. The first was drawn at the end of the six days of creation, when God “finished” His creating and making, at which time He prohibited further creation or annihilation of either matter or energy. He seldom thereafter used creative processes, and we have no access to them. The second was at the Curse, when He initiated the death of all living things and deterioration of all non-living systems. Finally, the third curtain was evident at the great Flood, when processes used were acting at greatly accelerated rates, scales, and intensities—“off the scale” of today’s processes.

Uniformity can address none of these three world-altering episodes and, thus, cannot arrive at ultimate truth. Furthermore, if we ignore these great historical events, we cannot expect to arrive at truth regarding earth’s history. ●

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



BLUE STARS CONFIRM RECENT CREATION

J A S O N L I S L E , P H . D .

Orion is one of the most well-known and easily recognized constellations of the winter sky. The three bright blue stars in Orion's belt seem to draw our attention instantly.¹ Such stars are a strong confirmation of the biblical timescale.

Most stars generate energy by the process of nuclear fusion of hydrogen into helium in the stellar core. This is a very efficient power source. Theoretically, a star like the sun has enough hydrogen in its core to keep it burning for ten billion years. But that's not the case with blue stars.

Blue stars are always more massive than the sun. This means they have more hydrogen available as fuel. Yet, blue stars are much brighter than the sun; some are over 200,000 times brighter!² They are "burning" their fuel much more quickly than the sun, and therefore cannot last billions of years. Based on their observed luminosity, the most massive blue stars cannot last even one million years before running out of fuel.

None of this is a problem for the biblical timescale of about 6,000 years for the age of the universe. But if the universe were 13.7 billion years old, as secularists allege, then it really shouldn't have blue stars. Yet blue stars abound in every known spiral galaxy. It seems that these galaxies cannot be even one million years old.

Secular astronomers must assume that

new blue stars have formed recently to replace all those that have burned out over deep time. They claim that some nebulae (clouds of hydrogen gas) eventually collapse under their own gravity to form a new star. Some astronomy textbooks even have pictures of nebulae labeled as "star-forming regions" or "stellar nurseries," as if star formation were an observed fact. But it is not. Star formation has never been observed.

Star formation is problematic at best.³ Gas is very resistant to being compressed. On earth, gas always fills its container. In space, there is no container. So gas expands indefinitely. If the gas could be forced into a sphere that is very small (in comparison to a nebula) such as the sun, then the gas would be held together by its own gravity. However, in a typical nebula, the gas pressure far exceeds the minuscule force of gravity. Secular astronomers now believe that external forces, such as a shockwave from an exploding star, are necessary in most cases to trigger star formation.⁴ Observations confirm that gas clouds expand; they do not appear to collapse into stars.

Even if we could compress the nebula sufficiently to the point that the force of gravity was strong enough to prevent the gas from expanding, other effects would kick in, thereby preventing the formation of a star. Clouds of gas always have a weak magnetic field, which would be concentrated if the cloud were compressed. This dramatically increases the field

strength. The magnetic pressure would halt a shrinking cloud and drive it to re-expand.⁵ It's a bit like trying to push the like poles of two magnets together.

Also, gas clouds always have a small amount of angular momentum; they rotate, if ever so slowly. But much like a skater who pulls her arms and legs in as she spins, a collapsing gas cloud would spin-up dramatically. The "centrifugal force" generated would tend to prevent any further collapse. Gas pressure, magnetic field strength, and angular momentum all work to prevent star formation. From a scientific perspective, naturalistic star formation appears unlikely at best. The evidence seems far more consistent with the biblical account—it appears that stars were supernaturally created only thousands of years ago.

With blue stars scattered across the cosmos, our universe certainly "looks" young. ●

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A Recent Explosion of Human Diversity

BRIAN THOMAS, M.S.

Everyone should know that the cosmos was created.¹ It also stands to reason that those who “listen to Moses and the prophets,” as Jesus said, should be able to see more specific evidence of biblical creation, including scientific discoveries.² One such evidence is human genetic diversity, which leaves evolutionary history in a quagmire, while confirming a straightforward interpretation of Genesis.

Generally, any two people have very similar DNA sequences, especially within protein-coding DNA. However, some might have the DNA base chemical “G” at a particular location, but members of another family might instead have a “C” at that position, even though thousands of bases upstream and downstream from that position are identical.

Geneticists recently analyzed human gene differences.³ They compared the placement of the four DNA chemical bases positioned within thousands of genes in over 2,000 people. They focused on differences in protein-coding genes. These comprise less than two percent of the total human DNA, but they hold a more reliable record of past DNA changes than other more highly-variable DNA.

The research team investigated the amount of diversity among today’s human genes and how long it took to reach the current amount of diversity. They concluded that human genes diversified recently. The authors wrote, “The maximum likelihood time for accelerated growth was 5,115 years ago.”³ This is a tiny fraction (0.2 percent) of the 2.4 million years of humanity that evolutionists suppose. The explosion of human genetic diversity has occurred in parallel with, and because of, human population growth. With each new person comes another opportunity for DNA differences to arise, either by designed genetic shuffling processes or mutations.⁴

The results are illustrated in the diagram of the above timeline. One line overlays the researcher’s modeled genetic diversity explosion onto an evolutionary perspective, and the other overlays it onto a

biblical timeline. The rapid explosion of human genetic diversity over the last 5,100 or so years easily fits the biblical model, since “these are the three sons of Noah: and of them was the whole earth overspread;” and since Noah was alive near that time.^{5,6} The same results, however, raise difficulties for evolution.

For example, if the evolutionary timeline is true, then human population growth and genetic diversity were miraculously unchanged for a few million years before suddenly exploding in just the last few thousand years. What are the odds that every married couple would have had almost exactly two offspring—just enough to replace the parents—survive into the next generation *for over two million years* or 100,000 straight generations?⁷ In addition, where are all the human remains that should litter the planet after having been peopled for so long?

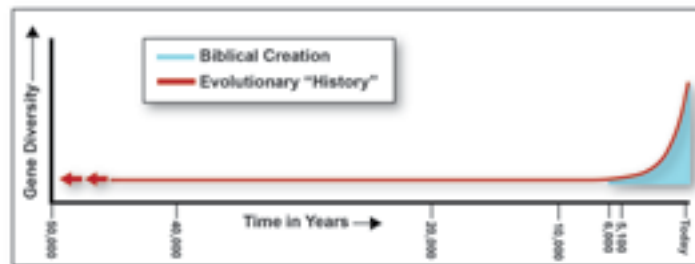
In short, why does the human genetic diversity data fit so well with biblical creation? Evolutionary thinking provides no real answer to what caused the radical bottleneck in the *worldwide* human population at that time, whereas

the Bible teaches that it was Noah’s Flood. This genetics study confirms Moses and the Prophets. Both science and Scripture show that humans have multiplied and diversified within the past 5,100 years. ●

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



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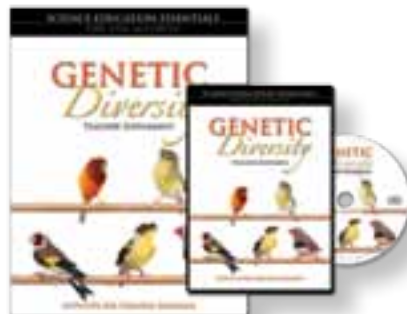
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Teaching the Evidence of Creation to Children

RHONDA FORLOW, E.D.D.

Young children approach life with refreshing innocence. They assume that spoken words are truth because they have no reason to question the trusted adult who spoke them. But as children grow older, they begin to question adults and situations—they want evidence of truth as they encounter unknown people and new circumstances in their world.

Adults are no different. They want proof that a new product does what it claims to do, or that a doctor received his credentials from an appropriate place, or that the latest technological gadget is truly going to make life easier. But with all our evidence-gathering, we too often overlook the importance of providing evidence to our children concerning faith issues. Shouldn't we diligently look for ways to teach our children, in ways they can understand, the evidences of their faith?

As a Christian, I don't question the evidence of creation—it's simple for me because it's outlined in God's Word. What is there to question? But I know my children need to be taught those evidences, and it's not always as simple for them to grasp the meanings of some Bible verses.

When we talk to our children about the evidence of creation, the best place to start is the Bible. Then we look for ways to make it understandable for our unique children, taking into consideration their ages and developmental levels. As parents, we possess the privileged information about our particular children's learning needs and abilities—we



know our own children best. And so, we can figure out how to clearly present the truths of Scripture *and to make the evidence simple* for our children.

Begin by walking your child through the verses found in Genesis 1-3, while making these six specific points:

1. Genesis 1:1 teaches that "in the beginning, God created the heaven and the earth." This verse is particularly important to teach children, because it shows them that God: a) is all-powerful (omnipotent), and b) knows everything (omniscient). This verse alone shows the *power of God*.
2. Genesis 1:1-31 teaches that God created all things differently. By simply *speaking them into existence*, God created the land, seas, plants, sun, moon, earth, lights, birds, creeping animals, and humans. He did not throw a match into the air and walk away. He *spoke* them into being. These verses show the *order and distinction of creation*.
3. Genesis 1:26 shows the conversation between God the Father, the Son, and the Holy Spirit. He said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing

that creepeth upon the earth." By making man and woman in His image, He made us *different from* the rest of creation. These verses show *how special you are to God*.

4. God told Adam and Eve to be fruitful and multiply, and to fill the earth and subdue it (or take care of everything He had made). This is the *purpose for creation*.
5. In the beginning, God made everything perfect; and when He was finished, He called it "good." God doesn't make bad things, but because sin entered the world, nothing on earth is perfect now.
6. God didn't create everything, put Adam and Eve in the Garden of Eden, and then just say goodbye. He wanted *fellowship with people*. One way He chose to have fellowship with them was by giving people an understanding of what was right and wrong (by forbidding them to eat from a specific tree in the Garden). When Adam and Eve ate the fruit from that tree of the knowledge of good and evil, sin entered the world. And that's why we need Jesus—He came to save us from our sin. ●

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



LETTERS TO THE EDITOR

I would like to take this opportunity to recognize the breathtaking quality of *Acts & Facts*. I subscribe to many publications, including high-budget commercial magazines such as *Newsweek* as well as peer-reviewed academic journals, and none of them can match the quality of the artistic design of *Acts & Facts*. Each issue is a work of art. I commend Mr. Davidson on a job well done!

— E.W.

We enjoy the *Days of Praise* readings each morning with our breakfast—[they] give us fresh views and insights into God's Word as we prepare to go out into the world to share with others.

— L.&F.O.

I have taught geology and anthropology for 60 years on both college and high school levels...with *much* help from ICR's research and publications. I write at this point to thank you for one of the best issues of *Acts & Facts* (June 2012). It was special to me. So many of the articles seemed to get to the "nitty-gritty" of some of evolution's flaws. All of them seemed to hit home very effectively.

— L.G.

I so wanted to express my sincere appreciation to you all for the conference you did in Dallas. Each and every speaker was fascinating and informative....Thank you for equipping and strengthening Christians and for standing solid on the Word of God.

— E.W.

I'm a Brazilian physics student and a Christian, and I would like to thank you for your great job. [I pray] that God keeps blessing the amazing ministry! Thanks for helping me with my faith!

— G.

Thank you for your recent publications. They have been most helpful in my walk. Your literature has raised the bar for me, even though I don't always understand everything presented.

— N.W.

You [Brian Thomas] have the honor of having your own folder in my box of info. I really enjoy your articles on dinosaurs and soft tissue finds. Your recent article "Dino Feathers" [in the June issue of *Acts & Facts*] with Frank Sherwin was superb, and I love to use your articles as an icebreaker of sorts, so keep up the good work!

— J.

I am blessed daily by the scriptural messages and Spirit-led commentaries [in *Days of Praise*]. It's remarkable how they often seem to "just fit" a need for that day. Please take heart from the assurance that "thousands of brothers and sisters are benefitting each day" from your work. I'm thankful I am one of them.

— D.M.

Thank you so much for your latest magazine. *Acts & Facts* has been very beneficial. Your information is shared clearly. Your creation research...could change the heart of any non-believer.

— K.M.

Even though I have a bachelor's degree in physiology from UC Berkeley, a life science teaching credential from San Jose State University, and a master's degree in education from Stanford University, as well as a doctorate in educational leadership from George Fox University, the gift of *The Genesis Flood* from a physicist at NASA Ames in 1976 led me to reconsider all that I had been taught. Today, I am a Christian school superintendent ardently supporting and constantly reading and ap-

preciating your work, your publications, and your website. I have hard copies of *Acts & Facts* dating back to 1980 and usually ask applicants for employment at our school their opinion of the age of the earth and why it matters. Your work is invaluable and will have eternal rewards. Thank you all so much for all you do for the Kingdom of God.

— K.V.M.

Just want to say how much I appreciate your institute's work—keep it up. I believe that evolution...needs to be fought at every level. Organizations like yours point us simple-minded laymen in the right direction.

— M.P.

Thank you [Dr. James Johnson] so much for the numerous articles in *Acts & Facts*; they are a regular encouragement to me in my life and ministry. I very much appreciated this month's article "Of Grackles and Gratitude." [Also,] your article "Every Nation Under Heaven: Using Scripture to Understand Scripture" was a paradigm changer for me in understanding how I look at the concept of nations throughout the text of Scripture and a real interpretive wake-up call. It is funny how the Lord brings just the right article at just the right time and everything clicks!

— B.M.

We thank God for the wonderful work that you are doing. We enjoy reading *Days of Praise* and *Acts & Facts*. Your devotionals are well-written and deep, and we are learning much from them. May the Lord continue to use these materials to bless your readers and to help them grow.

— J.&C.S.

Have a comment?

Email us at editor@icr.org.

Or write to Editor,

P. O. Box 59029, Dallas, Texas 75229

MINISTRY STEWARDSHIP

HENRY M. MORRIS IV

As Christ illustrated in the parable of the talents (Matthew 25:14-30), God grants various “talents” to every believer. Talents take many different forms—such as wealth, intelligence, or skill—and are given in differing degrees by God in His wisdom. But no matter what or how much we have been given, our Lord expects us to invest these gifts to produce spiritual gains for the Kingdom. One day in heaven, He will hold us accountable as stewards of His resources here on earth. Thus, all Bible-believing Christians should be diligently seeking to maximize His resources to the best of their abilities.

Though the text does not specify, the stewardship principles demonstrated in this parable most certainly apply to Christian organizations as well. Equipped to reach and influence many more people than most individuals ever could, the Institute for Creation Research takes this mandate very seriously. Knowing that every gift we receive is an expression of personal stewardship from individual believers, ICR prayerfully and carefully applies each gift so that Christ’s message of salvation as seen through His creation is communicated as effectively as possible.

ICR accomplishes this primarily through our *Acts & Facts* and *Days of Praise* publications. You are already familiar with the breadth

of articles in this *Acts & Facts* magazine, which provides important insights into issues related to origins and scientific research, as well as perspectives on how the biblical message impacts critical thinking. *Days of Praise* provides a daily portion of hearty “meat” for the Christian (Hebrews 5:14), delivering short devotionals that encourage our walk and strengthen our witness for Christ.

For over 40 years, ICR has been blessed to provide both of these publications free of charge to all who ask—and we wish to keep doing so. But the expense for such quality materials is considerable, costing ICR over \$1,500,000 to prepare, publish, and mail these periodicals each year to those who request them. Virtually all of the expense is borne by a small band of faithful donors who understand the eternal value of these vital publications. ICR will continue offering these materials free to all who request them, but we are also required to be good stewards of the gifts God has provided through His people.

To this end, ICR mailed letters over the last several months to specific subscribers we haven’t heard from in a while, asking them if these publications are still meaningful and useful to them. We have received a good response thus far, but a sizeable majority still has not responded. If this applies to you, please know

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that we would like nothing more than to continue making these publications available to you—but we need to hear from you.

Otherwise, this issue of *Acts & Facts* will regrettably be your last.

If our materials are beneficial to you, and you still wish to keep your subscription active, please let ICR know by either:

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- Visiting www.icr.org/renew.

And if our ministry has blessed you, please consider a tax-deductible gift to support ICR’s vital work. We promise it will be put to good use, and with God’s help, it will bear much lasting fruit for the cause of Christ.

Thank you for your prayerful consideration. We look forward to hearing from you! ●

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



Exploring the Evidence for Creation

Reasons to Believe the Biblical Account

By Henry M. Morris III, D.Min.

Does the God described in the Bible really exist? Is it plausible to believe that an omnipotent, omniscient being has existed eternally? And did that God really create everything in the universe? Or did everything that exists develop over billions of years as a result of the random interaction of stellar gas?

It is man's nature to question life and the world around him. Who am I? How am I different from the other creatures on earth? Am I just a higher order of animal, a freak accident of nature's infinite cycle of accidents over billions of years? Could I possibly be created in the image of God, or am I merely the fittest of animals, now able to use everything within my power for my own pleasure? Is my sole purpose in life to fulfill those personal desires—to simply survive—or was I, a member of humanity, designed to serve and glorify something or Someone much greater? Is life an exquisite work of art or a cosmic joke at man's expense?

There are two very different views on these fundamental questions. These views, or worldviews or belief systems, hold their own presuppositions that we use every day to interpret the meaning of everything around us. Some have suggested that all presuppositions can be summarized by two types of information filters: atheist, which presupposes that God does not and cannot exist, and creationist, which presupposes that God is the originator and sustainer of everything.

Obviously, these two are diametrically opposed to each other.

Those who presuppose that God does not exist look at everything from a purely

naturalistic viewpoint. Everything is to be explained without God in the story. Those who presuppose that God does exist attempt to understand everything in light of what that God has revealed, both in His creation and in the information that He caused to be recorded through human authors over the millennia.

Exploring the Evidence for Creation rests firmly on and presents evidence to validate a creationist worldview.

If the creationist worldview is true, we should expect to discover real, tangible, and observable evidence that supports its fundamental tenets. The God of Scripture invites our investigation: "Prove me now herewith, saith the LORD of hosts" (Malachi 3:10). Indeed, if God does exist, there ought to be plenty of evidence that He exists. If there is no God who designed the cosmos, that should also be clear.

We tend to look for answers from the limited experience and knowledge of our own lives, but the answers we seek are freely given by the One who created us. God's very existence is witnessed in the creation, and His immutable truth is clearly proclaimed for all to observe. Even science itself—we might even say, especially science—verifies the hand of a Creator in our universe. The Bible, unique and beautiful in its account of human history from the beginning, becomes the foundational textbook in which we begin our search for truth. ●

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

"In the beginning
God created..."

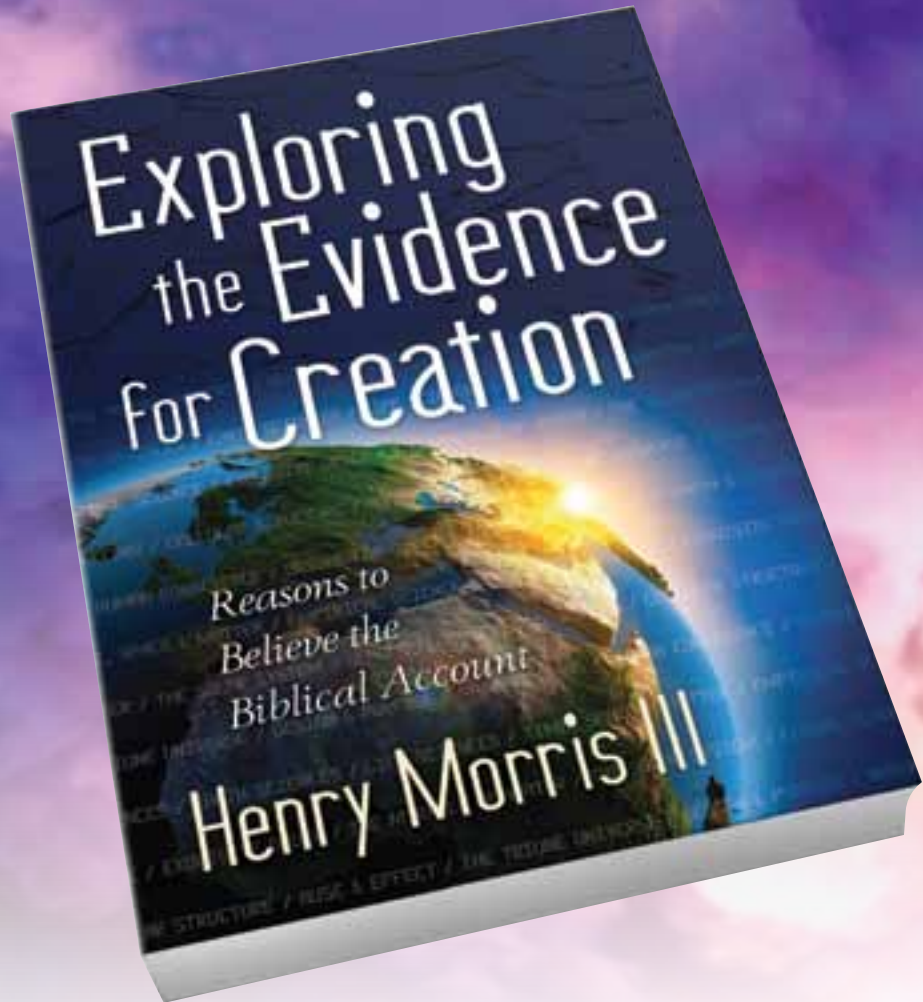
(GENESIS 1:1).

Exploring the Evidence for Creation

Reasons to Believe the Biblical Account

By Henry M. Morris III

Genesis—out of date or ahead of the curve? Is evolutionary theory compatible with the biblical account of creation? What do archaeology, geology, and biology tell us about the origin of life? Are these questions really all that important—and if so, why?



Those who affirm the scriptural record of creation are sometimes accused of ignoring current scientific research. But as you're about to see, the most up-to-date data reveal that the universe could not have created itself and that inanimate objects could not have somehow combined to form living organisms on the earth.

You'll also discover that the philosophy of evolution and the Bible's teaching about creation lead to very different conclusions about what God is like and why your life has meaning and purpose.

If you want to hold an informed understanding of this vital issue, you'll enjoy this fresh look at the convincing evidence for creation.


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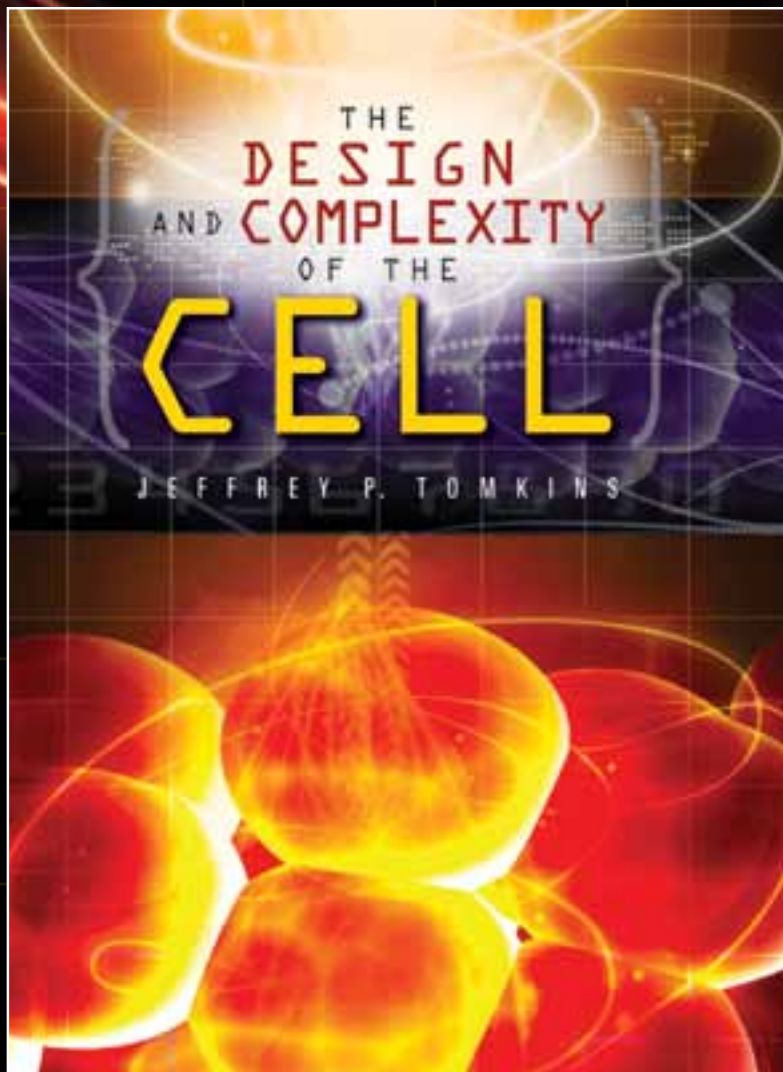
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THE DESIGN AND COMPLEXITY OF THE CELL

BY JEFFREY P. TOMKINS



All of us benefit from the study of life, and especially the design and complexity of the cell. Although scientists have discovered, documented, and developed wonderful insights about the complex information, precise sequential processes, and unique interwoven controls within cells, there is a huge chasm among scientists when they try to understand how these highly efficient processes got started in the first place.

Dr. Jeffrey Tomkins and his contributing colleagues have provided an excellent resource that will document and help explain the intricate processes of cells and give keen insight for “clearly seeing” the obvious hand of the Creator in the “things that are made” (Romans 1:20).

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