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JULY 2021

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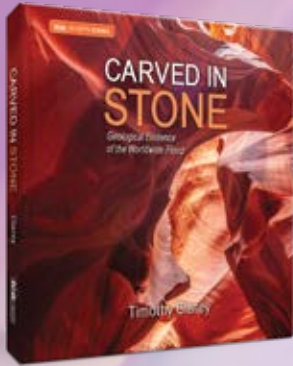
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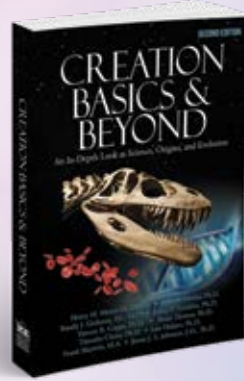
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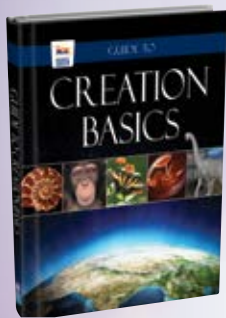
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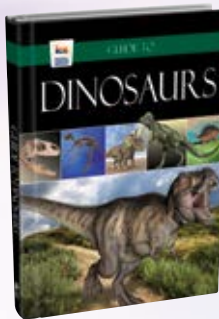
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Published by
INSTITUTE FOR CREATION RESEARCH

P. O. Box 59029
Dallas, TX 75229
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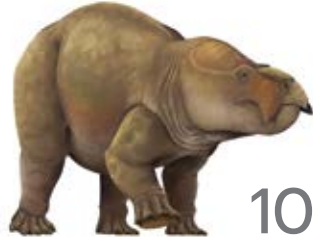
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Walton's Lost World Obscures Biblical Clarity

"Now, that was as clear as mud!" is an exclamation we've heard before. We picture a frustrated person having just heard a convoluted account where, despite their best efforts, they can't figure out what a speaker is trying to say. We chalk such episodes up as the unintentional consequence of the speaker's hasty thinking or a lack of experience in communicating.

But how do we explain the experience where our clear understanding of a topic has been thoroughly muddled by the end of a talk or a book? Christians who have read some of *The Lost World* series of books by Dr. John Walton of Wheaton College have complained to me that, in effect, their formerly clear understanding of Genesis has now been turned to mud.¹ These are only anecdotal accounts. I would never imply they can be extrapolated to a generalization of everyone's experience with Walton's materials. But I've heard enough from some very thoughtful people that I needed to read Walton's material to see why it's having this effect on some people.

The explanations of Genesis contained in Walton's writings, in my view, constitute a classic illustration of the practice of obfuscation. Pronouncing that word leaves someone a bit tongue-tied. That's altogether fitting. The result of a concept being obfuscated for someone is that their understanding of it has also been tied up in knots. *Merriam-Webster* says the verb obfuscate means "to

throw into shadow: darken." It adds that the word is related to "obscure" and that obfuscation is a practice of being "evasive, unclear, or confusing."² In Walton's case, his accounts obscure or distort the meaning of the words in Genesis away from how they would normally be understood in common usage. He does this first by

his claims that the intended meaning of Genesis cannot ever truly be known by anyone except the original author, and second through his habitual use of ambiguous language.

In addition, Walton does not teach that Christians can reliably arrive at a correct biblical interpretation by giving the words their normal meaning in their normal context. He insists that outside information supplied by historians or scientists is essential. Thus, his teaching is contrary to the doctrine of biblical clarity.

Obfuscation can be unintentional such as coming from a confused child or intentional such as with a criminal trying to thwart the police with a bewildering alibi. Does Dr. Walton intend to obscure the normal understanding of the historical accounts in Genesis to make

them compatible with today's consensus of evolutionary thought? Only the Lord Jesus knows his intentions.

However, looking strictly at outcomes, we ask: Is the intended meaning of Genesis obscured by Walton's writings? Yes, it is. Using Walton's approach, Genesis is now compatible with his belief in theistic evolution. We'll review a few examples of how that happens and why Walton's conclusions are incompatible with biblical Christian faith.

article highlights

- Obfuscate means to darken or confuse. Dr. John Walton darkens the Genesis narrative by claiming the text is clear only to its original human author and the people from that era and culture.
- He twists the meaning and even questions the inspiration of the text in his effort to force Genesis to align with his belief in theistic evolution.
- Biblical inspiration and clarity go hand in hand—Christians can understand the Bible by giving the words their normal meaning and context.

Walton Obscures Genesis with Professional Jargon

Explanations that are chock-full of professional jargon—uncommon words that most people don't know—are a powerful means of obfuscation. Even though laypeople may not fully understand what a professional person says, for many of them jargon sounds both



impressive and intimidating. So, they tend not to question what a professional says and, by faith, defer to their expertise.

In Walton's case, his professional jargon consists of his appeal to the ancient writings of Near Eastern people groups that supposedly lived contemporaneously with biblical writers. For Walton these writings (and his interpretations) are extremely important. When introducing *The Lost World of Adam and Eve*, he explains, "In recent decades, the availability of documents from the ancient world has provided a remarkable resource for our reading of the biblical text. We dare not neglect these tools when they can contribute so significantly to our interpretation."³ Most people cannot read or access Near Eastern writings. That's why it's a "lost world" that's opened to them by faith in Walton's beliefs about the meaning of these ancient documents. Thus, much of what Walton discusses is another form of jargon to most readers.

Walton seeks to get into the mind of writers of ancient Near Eastern literature. To him, this is an essential tool to get into the mind of biblical writers. Walton adds, "Biblical authority is tied inseparably to the author's intention. God vested his authority in a human author, so we must consider what the human author intended to communicate, if we want to understand God's message.... We must understand how the ancients thought and what ideas underlay their communications."⁴

For Walton, what a biblical author intended to write isn't determined by the words they wrote. The discovery of this lost world enables him to present his version of why it is that biblical writers wrote things that are often so contrary to what Walton now believes the writers were actually thinking. Bible passages become less clear. Why? Because Walton's new conclusions are often the exact opposite of what readers might conclude for themselves when taking the Bible at face value. But when readers insert a vital interpretive filter between themselves and their Bible, then understanding is restored. That filter is Walton's beliefs about the purposes for which ancient people wrote.

When readers fail to grasp the conclusions Walton derives through this obscure approach to Bible interpretation, they may tend to blame themselves as being too simple to understand his complicated thoughts. Thus, Walton's claim to open a lost world by employing ancient literature as jargon can be used to impress lay readers while simultaneously leaving them confused.

Convolved Explanations Characterize Key Topics

Some Christians trying to understand what Walton is trying to say end up frustrated or confused. One case in point is Walton's con-



voluted explanation of his central theme. He says:

Those who take the Bible seriously believe that God has inspired the locutions (words, whether spoken or written) that the communicator has used to accomplish their joint (divine + human) illocutions (which lead to an understanding of intentions, claims, affirmations and, ultimately, meaning) but that the foundational locutions are tied to the communicator's world. That is, God has made accommodation to the high-context communication between the implied communicators and their implied audience, so as to optimize and facilitate the transmission of meaning via an authoritative illocution. Inspiration is tied to locutions (they have their source in God); illocutions define the necessary path to meaning that can be defined as characterized by authority.⁵

Walton's main idea is inherently convoluted. Even a summary describing how Bible students must mentally zigzag between different Middle Eastern ages and places is wordy. Here is my attempt: The Bible's words and concepts are largely unintelligible to anyone living beyond the time period of individual authors *unless* they possess ancient writings that enable them to project their mind back to the epoch of the biblical author to discern how nearby people groups were formerly thinking in order to figure out what a biblical author was intending to say in his era so that we can properly interpret today what the author actually wrote.

Trying to convince other Christians that what they clearly read in the Bible isn't truly clear after all is a tough sell. It takes a lot of verbiage along twisted pathways to convince Christians that they—and innumerable Christians before them—have been confused about what the Bible has said all along.

A Helpful Tool: Walton's Reaction to a Creationist Movie

In 2017, Thomas Purifoy Jr., who produced the creationist movie *Is Genesis History?*, was invited to host a showing of it at Wheaton College in Illinois.⁶ The movie asserts that Genesis is a true historical record that anyone can understand. Prior to the showing, Dr. Walton wrote counterarguments to the movie's conclusions. In them he plainly summarized his suppositions. These were distributed to students and are now available online.⁷

Walton explains why "in many ways" asking if Genesis is real history "is just the wrong question because it forces us to operate with our modern categories, definitions and worldview regarding what constitutes 'history.'" His paper should be read in its entirety. In a few

of Walton's conclusions with his own emphatic words, he says:

- When we use the term "History," what we are thinking about is a modern construct not known in the ancient world.
- No such thing as a historian existed in the ancient world.
- Genesis is better understood as narrative rather than as a record of historical events.
- Genesis narratives are not God's narratives (that would require dictation theory); they are human narratives that carry God's authority...It is not provided so that we can reconstruct the creation events addressing the scientific understanding of today or meet demands of our modern worldview. Authority is vested in the interpretation of the narrator, not in the event or in our ability to reconstruct or verify the event.
- Many believe that the genre of "history" is essentially a presentation of objective data that...takes the text's details as if they were a series of objective data points....[However] reconstructing the event is not the pathway to truth because the target truth is not inherent in the event but in the interpretation of the event.
- Genesis narratives are interested in a deep reality that transcends events and history. Their significance is found not in their historicity but in their theology; not in *what* happened, or even in asserting that something *did* happen, but in *why* it happened. What was God doing?...Behind the question of whether Genesis is "real history" is a concern for the truth of Genesis. Truth is found in the narrator's interpretation, which we accept by faith, regardless of whether or not we can reconstruct the events.⁷

Walton's Conclusions Are Contrary to Biblical Christian Faith

One doesn't need access to Near Eastern literature to engage Walton's propositions. We should resist the temptation to want to jump into his arena to wrestle with him. First, we do not want to surrender the power of starting with a biblical position. Walton's conclusions are false at face value, as the Bible itself demonstrates. He says that there weren't historians in Moses' day. Really? Moses himself was one. God repeatedly gave instructions to remember, record, and pass on history to future generations. For instance, "these are the journeys of the children of Israel, who went out of the land of Egypt by their armies under the hand of Moses and Aaron. Now Moses wrote down the starting points of their journeys at the command of the LORD. And



these are their journeys" (Numbers 33:1-2).

Second, as you read the Bible, ask yourself: Are our spiritual ancestors really that different from us? Not really. We find their worries, reliefs, joys, fears, and most

of their thoughts are just like ours today...that's why we can identify with them.

Walton's teaching is contrary to what I learned as a student at Moody Bible Institute. I was taught that the biblical writers were controlled by the Holy Spirit during writing. This truth is termed biblical inspiration, and this doctrine has both breadth and depth. This meant that inspiration encompasses all the canonical books of the Bible and extends down to *the words* themselves.

I was instructed at this level of detail because some people were claiming that they held to inspiration but that inspiration applied only to the concepts taught in Scripture and not the words. People who want the Bible to say whatever they would like it to say don't seem to ever want words to have their normal contextual meaning. Walton's view that the historical accounts recorded in Genesis may not have *even occurred* is not just a deviation from someone's traditions, as he claims, but is contrary to the doctrines of inspiration, inerrancy, and clarity.

The Institute for Creation Research's position is that the doctrines of inspiration and clarity go hand in hand.⁸ We teach that Christians *can* reliably arrive at a correct biblical interpretation by giving the words their normal meaning in their normal context. Outside information may be helpful, but it's not essential for interpretation.

Our Christian ancestors had many solid theologians and good doctrine long before Walton's "lost worlds" were discovered. We believe in educating others that the sharp differences between ICR and some other organizations are not strictly over science or inspiration but over biblical clarity. ✎

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Offshore Cenozoic Coal Confirms N-Q Flood Boundary

Studies of stratigraphic data across multiple continents have revealed strong evidence of a global flood that extends to near the top of the Neogene-Quaternary (N-Q) boundary.¹⁻⁴ Now the continent of Asia is divulging its rock record secrets, affirming the extent of Flood sediments. The ICR Column Team has found vast Cenozoic coal beds spread across the offshore margins of large parts of Asia (Figure 1). Some of these coals are mixed within sedimentary units that are over a mile thick.⁵ But just how did these coal beds get deposited so many miles offshore and across such broad regions?

Uniformitarian scientists claim coal originated from plants growing in place. They interpret offshore coals as the remnants of vast swamps that must have existed where the coal is located today. In other words, they think coal needs to accumulate on exposed land. But this coal extends too far offshore and is sometimes buried over a mile deep. Where was the former land surface on which these coal swamps supposedly grew?

In 2020, we reported the discovery of deep-water coals in the North Luconia region of the South China Sea, about 175 miles off of Borneo.⁵ These coals were found in a mile-thick section of Oligocene (middle Cenozoic) strata, two miles below sea level and in 3,000 feet of water.

There's little evidence there was a necessary sea level drop of thousands of feet in the mid-Cenozoic to expose these continental margins. So, if these coal beds couldn't grow in place, just how were these vast deposits spread across the offshore margins of Asia? Local catastrophes cannot explain the deep ocean locations and broad extent. The answer has to be long-distance transport on a massive scale.

ICR's scientists have established that the Flood's water peaked at about the K-Pg boundary (Cretaceous-Paleogene), with the bulk of the overlying Cenozoic (Neogene and Paleogene) deposited during the receding phase of the Flood, confirming the N-Q boundary as the approximate end of the Flood's sedimentary record.⁶⁻⁸

Previously, we determined that the receding floodwaters pro-

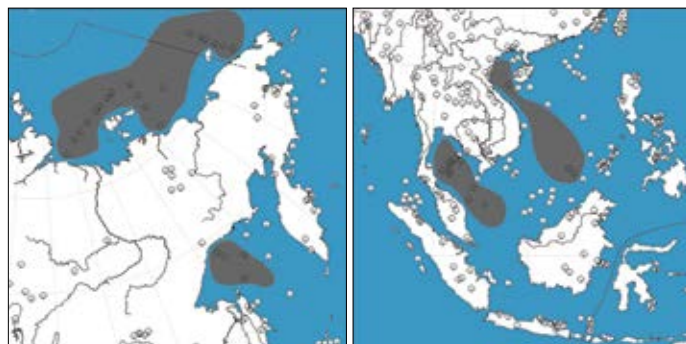


Figure 1. Maps of northern (left) and southeast (right) Asia showing the extent of offshore Cenozoic coal beds

Images courtesy of Davis J. Werner

article highlights

- The offshore Cenozoic coal that surrounds Asia supports the global Flood model.
- Vast coal deposits are located far out in the ocean, some beneath 3,000 feet of water and thousands of feet of sediment.
- Only a global flood like the one in Genesis could have ripped up huge forests, transported them far out to sea, and spread them into the extensive coal beds offshore today.

duced features like the Whopper Sand in the deep Gulf of Mexico. This 1,000-foot-plus-thick Lower Cenozoic sand body is found about 200 miles offshore and is best explained by a tremendous erosional surge as the floodwaters first began to drain off the continents.²

It's most likely that the Cenozoic coal beds flanking Asia were also produced by the Flood's runoff processes. Vast forests on the pre-Flood uplands would have undoubtedly been ripped from the land as the floodwaters crested on Day 150. These huge mats of vegetation would have been transported off the continents like the Whopper Sand was and buried in the ocean as the Flood receded.⁵ Today, the buried vegetation is found in the form of subsurface coal beds off the southeast Asian coast, the South China Sea, the Okhotsk Sea, and spread across the East Siberian Shelf, Laptev Shelf, and Russian Chukchi Shelf (Figure 1).⁹⁻¹⁵

The global Flood truly left its mark carved in stone.¹ Secular stories of exposed coal-rich swamps are inadequate to explain these extensive offshore deposits. Instead, these coals serve as a testimony to both the power and the truth of the Genesis Flood. ☞

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April 2021 Grand Canyon Trek



ICR's Dr. Brian Thomas (left) and Creation Research Society's Dr. Kevin Anderson collaborate on a tissue decay measurement project at the Van Andel Creation Research Center in Glendale, Arizona.



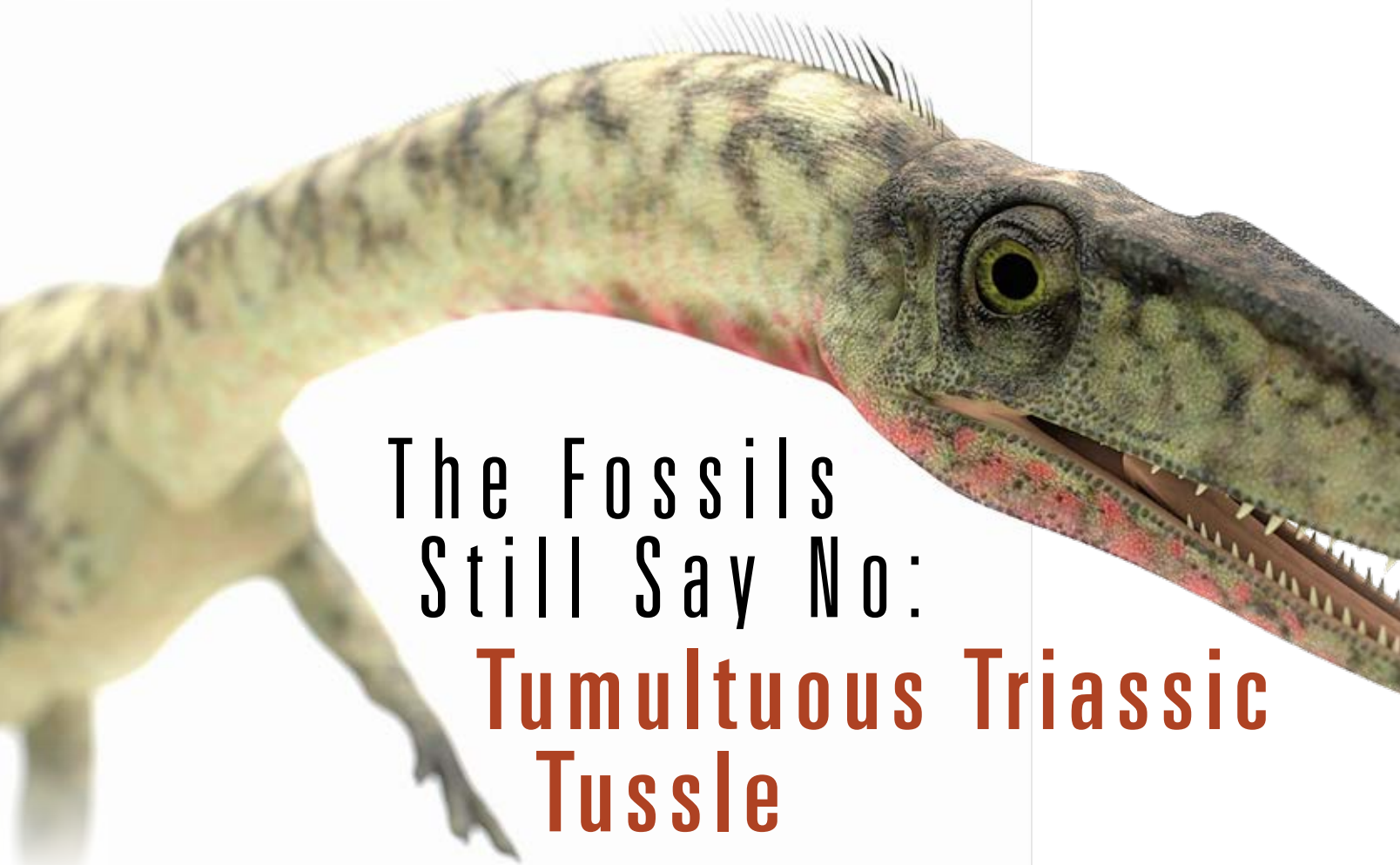
ICR led a group from the International Baptist College and Seminary on a 14-mile round-trip trek in Grand Canyon through breathtaking scenery



Dr. Brian Thomas, Event Coordinator Cory Edwards, and Events Director Joel Kautt (left to right) at Plateau Point overlooking the Colorado River on ICR's April 2021 Grand Canyon expedition



Divine encounter. The expedition met a family of ICR fans on their own Grand Canyon trek.



The Fossils Still Say No: Tumultuous Triassic Tussle

The Triassic system of the geologic column is an enigma to evolutionists because it represents both a continuance of many life forms found buried in lower strata combined with an alleged and unexplained recovery from a convoluted mass extinction. In addition, many unique life forms make mysterious sudden appearances in the Triassic without any previous evolutionary ancestry. And this massive convoluted fossil assemblage is also accompanied by signs of the initial breakup of a once-existent mega-continent.

However, the evolutionary confusion over this curious quandary of catastrophically buried fossils and tectonic teasers makes perfect sense when we apply a model of progressive burial by ecological zonation and plate tectonics associated with the global Flood of Genesis.

Permian-Triassic Extinction Not So Clear

As I mentioned in my previous article in this series, one of the chief enigmas evolutionists have at the base of the Triassic is an apparent mass extinction event at the Permian-Triassic (P-T) boundary.¹ The enigma lies in the fact that the timing or the order of buried plants and animals is very convoluted and drawn out in evolutionary deep-time thinking. Many Permian marine organisms were abundant right up to the P-T boundary, but land life was much less represented in

the sediments—especially land plants that allegedly exhibited a more extended extinction, with their fossils extending well into the Triassic.

In other words, why is there a more sudden and extensive marine creature extinction compared to the spread-out land extinction? And why is the timing different between land animals, land plants, and marine creatures regarding the overall event, which according to evolutionists took about 15 million years? Furthermore, why did this event occur in the middle of a global megasequence (Absaroka) and not at one of its boundaries?

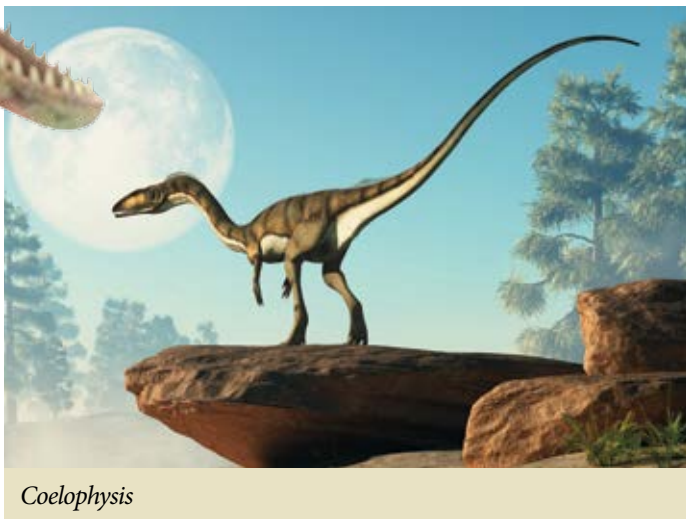
Dinosaurs Appear

Dinosaurs are clearly the rock stars of fossil land creatures, and this diverse group of reptiles makes their first appearance suddenly in the Triassic with no evolutionary precursors.²⁻³ The alleged first of such reptiles is the unique *Eoraptor*, a small and lightly built bipedal creature that was about five feet long. A nearly complete *Eoraptor* fossil was found in northwestern Argentina. *Eoraptor* had a variety of different tooth shapes, which led scientists to suspect that it was omnivorous. Although it's claimed to be about 230 million years old (Ma) and from the Late Triassic, it actually occurs in sediments smack dab in the middle of the Triassic.

article highlights

- There are fossils in Triassic rock layers that are also found in lower layers, as well as fossils that appear in the fossil record for the first time.
- Dinosaur fossils appear suddenly and in great numbers in the Triassic without any evolutionary precursors.
- The Triassic layers represent the breakup of the supercontinent Pangaea.
- The plant and animal fossils found in the Triassic system of rocks are best explained by the global Flood.

In nearly the same strata, but in a Triassic quarry in New Mexico known as Ghost Ranch, another notable complete bipedal dinosaur known as *Coelophysis* was found. (It's New Mexico's state fossil.) In fact, the Ghost Ranch site has produced one of the world's largest collections of dinosaur fossils. *Coelophysis* is believed to have been carnivorous because it had curved claws on its hands and a slim head with lots of sharp teeth. It was about twice the size of *Eoraptor*, growing



Coelophysis

to 10 feet long. Because many *Coelophysis* fossils have been dug up in the same locations, scientists think they may have lived together in herds, although their rapid burial en masse points to the global Flood.

In slightly higher Triassic strata dated about 210 Ma, another interesting type of dinosaur called *Plateosaurus* was found. This was yet another bipedal dinosaur but even more massive in size than *Eoraptor* or *Coelophysis*. This creature was up to 23 feet in length and was thought to weigh about three tons. It



Plateosaurus

had a thick, powerful, long tail and coarsely serrated teeth for chewing plants. Interestingly, it had a curved claw on its thumb that may have been used to grasp branches or even for defense.

Fossils for this creature have been found in diverse places in Central and Northern Europe and Greenland. One *Plateosaurus* bone was even found 70 miles offshore of Norway below 1.5 miles of Flood sediment.⁴ As with *Coelophysis*, large numbers of *Plateosaurus* skeletons have been found in the same location, suggesting herd behavior and a catastrophic burial en masse.

Dicynodonts

Dicynodontia is a very broad and diverse taxon of different kinds of creatures called therapsids that I introduced in my previous article.¹ They first appear in the mid-Permian and then become more numerous in the upper Permian and continue on through the Triassic. The dicynodonts are not fully part of the great P-T extinction enigma because they selectively survived the extinction that wiped out other creatures.

Dicynodonts are considered to have been herbivorous and had two tusks, hence the name, which means “two dog tooth.” Evolutionists have classified them as non-mammalian therapsids, having traits that are mostly reptilian with some mammal-like features. Their diversity is emphasized in over 70 genera, with the different types varying in size from as small as a rat to as large as an elephant.

One of the most unusual dicynodonts buried in the Triassic is *Placerias*. Some have speculated it looked like a cross between a hog, a cow, and a turtle. Like other dicynodonts, it is believed to have been a herbivore. It had a horny beak and a pair of downward-pointing tusks. Paleontologists speculate that it ate low-growing plants and used its tusks and beak to grub roots and tubers out of the ground.

Yet another unusual dicynodont is called *Lisowicia*. It had an estimated length of more than 14.7 feet and a height of 8.5 feet, yielding a body mass of an incredible nine tons. Not only does its massive size baffle paleontologists, but it has forelimbs indicating an erect gait (upright limb posture) completely different from other dicynodonts that were characterized with sprawling forelimbs giving a posture like extant reptiles. Its massive size and



Lisowicia

unique form appeared suddenly in the fossil record of the Triassic and utterly defied the preconceptions of evolutionists.

Marine Reptiles

The Triassic also contains a whole host of creatures known as marine reptiles. Most of them looked like ocean-adapted lizards, with long bodies, necks, and tails.²⁻³ One well-known type is *Keichousaurus*, which had a very long neck and is often found as complete articulated skeletons. This makes them very popular among fossil collectors.

Another sea-lizard type of creature was the thalattosaur, which had a long, paddle-like tail and slender body. Interestingly, a thalattosaur was found in the belly of another creature claimed to be a marine reptile called an ichthyosaur, which looked more like a dolphin than a lizard.⁵ Truly, the diversity of marine creatures buried in Triassic sediments is mind-boggling and also contains many different types of fish, reptiles, arthropods, and gastropods.

Breakup of Pangaea and Dinosaur Tracks

The Institute for Creation Research's global megasequence research has shown that the Triassic system also represents the beginning of the breakup of the pre-Flood mega-continent Pangaea. This was accompanied by massive pulling apart (rifting) of the outer rocky part of the earth's crust (lithosphere), creating deep basins where material from the continental edges and Flood sediments broke off and collected. One striking example is known as the Newark Supergroup, which contains an assemblage of Upper Triassic and Lower Jurassic sedimentary rocks that protrudes (outcrops) in various places along the East Coast of the United States.⁵ These rift basins were formed as North America began to separate from Africa during the Flood.

While evolutionists like to claim the Newark Group is non-marine and formed over millions of years, the rocks are composed of rapidly deposited material, as evidenced by the fact that the breccia (angular fragments), sandstone, siltstone, and shale are poorly sorted. In other words, they were buried so quickly and violently that gravity and water transport had little time to sort the material by particle size or round off the edges.

Furthermore, even the fine-grained red beds of the Newark Group feature ripple marks, mud cracks, and even raindrop prints that are best explained by the ebb-and-flow nature of the global Flood.

But even more revealing are the numerous dinosaur footprints that are found without fossilized body remains.⁶ While this conundrum of lots of tracks and no bodies mystifies evolutionists, a Flood-based interpretation indicates that dinosaurs and other creatures were fleeing en masse to higher ground and left tracks as they traversed these freshly filled, soft sediment basins.

Explaining the Triassic Enigma with the Global Flood

The global Flood involved the formation of increasingly more new seafloor and plate activity, escalating the inundation of the land with tsunami waves and marine sediments. As I mentioned in my previous article, Permian strata leading up to the alleged mass extinction of marine life actually represented the increasing accumulation and systematic burial of the offshore ocean ecosystems.¹

The land life later entombed in the Triassic rocks represented the increasing water height and subsequent burial of tropical and semitropical forest biomes farther inward on the Pangaea mega-continent. This is why we see such a rich diversity of plant-eating creatures that were living in these lush forests, along with a rich diversity of reptile-like creatures in general that would have been well adapted to such environments.

In the global Flood model of progressively higher water levels and deposition of megasequences, the Triassic represents part of the deposition of the Absaroka Megasequence.⁷ The Absaroka began in the Late Carboniferous, continued through the Permian, and is responsible for the entire deposition of the Triassic.

Also, according to the Flood model the pre-Flood mega-continent Pangaea would have started to break up in the Triassic. The breakup is primarily visible where modern North America and Africa first separated from each other. This is why global maps of the oceanic lithosphere show Triassic strata along the ocean edge at these points of separation along the continental margins of North America and Africa.⁸

While the prolonged and out-of-order extinctions coupled with plant and animal life that never went extinct across the P-T boundary make little sense in light of evolution, they integrate seamlessly with a model of progressive burial over the year-long global Flood of Genesis. ☞

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DINOSAURS:

Delightful Dragons

A Florida woman recently received national attention when she suggested (somewhat in jest) that a long-tailed creature captured in early morning home security footage looked like a dinosaur.¹ The story reminds us that people are fascinated by these creatures. Deep down, many of us would love to see a living dinosaur—from a safe distance, of course!—and not just its fossilized skeletal remains. That dinosaurs fascinate us should not surprise us since God no doubt created these powerful animals to impress us with His power and might.

Genesis 1:24-28 teaches that God created all the land animals, along with Adam and Eve, on Day 6 of the creation week. Since dinosaurs are land animals, they too were created on Day 6. People and dinosaurs, as well as other supposedly “prehistoric” reptiles, were together on the earth from the very beginning.

Because Christ created all the animals to be vegetarians (Genesis 1:29-30), dinosaurs were originally harmless. It was only

after Adam’s sin that carnivory, death, and bloodshed entered the world.² Before the Genesis Flood, dinosaur representatives boarded Noah’s Ark, along with representatives of the other land-dwelling, air-breathing animals.

Those dinosaurs not aboard the Ark perished during the Flood. We find their fossilized remains, along with those of plants and other animals, entombed within water-deposited rocks all over the world.

Ancient peoples wrote about their encounters with the descendants of the creatures that dispersed from the Ark. The word dinosaur does not appear in ancient records, or in the 1611 English King James Version of the Bible, since that word was not coined until 1841. However, the Old Testament has about 30 references to *tannim* or *tanninim*, usually translated as “dragons.”³ Moreover, the Bible describes a monster-size marine mammal called *tannin* (Lamentations 4:3, perhaps a whale) and a dragon-like marine creature called leviathan (Job 41; Psalm 104:26; Isaiah 27:1), as well as flying serpents (Isaiah 14:29, 30:6) that sound like pterosaurs. It also contains a detailed description of a giant, powerful, long-tailed vegetarian animal called behemoth (Job 40). Other ancient and some not-so-ancient historians confirmed that these creatures lived recently.^{4,5}

Ancient peoples drew pictures of these animals, some of which are immediately recognizable as dinosaurs.⁴ The ICR Discovery Center for Science & Earth History

showcases many depictions of these animals based on known historical artifacts from around the world.

Many dinosaur fossils contain original organic material, including skin, blood vessels, and bone collagen. Laboratory experiments, based on well-known chemistry, indicate that these delicate structures cannot survive millions of years.⁶ These creatures lived recently, not in an imagined Age of Dinosaurs millions of years ago.^{4,6}

I often tell children that had Adam not sinned, they could have had a pet dinosaur. And it’s true! That some of these creatures became dangerous after the Fall and eventually went extinct are just two of many unfortunate and unforeseen consequences of Adam’s sin.

Dinosaurs are not a problem for biblical creation. The Bible makes good sense of these amazing creatures, and the Lord Jesus Christ, not personified nature, deserves the credit and glory for creating them. ✎

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article highlights

- People of all ages are fascinated by dinosaurs.
- Christ Jesus created dinosaurs on Day 6 of the creation week, and the Bible contains many references to these “dragons.”
- People called these creatures dragons until 1841, when the word dinosaur was coined.
- Many dinosaur fossils contain soft tissues that indicate they were entombed and died recently—matching the Bible’s creation narrative.



ACADIA:

THE MAINE JEWEL AMONG AMERICA'S PARKS

JAMES J. S. JOHNSON, J.D., TH.D., AND TIM CLAREY, PH.D.

Acadia National Park displays Christ's artistry throughout almost 50,000 acres of forests, island wildlife, salty-air breezes, and rocky seashores. When visiting Acadia, we can see exhibits of how Christ loves life, loves variety, and caringly fits wildlife for habitats.

What Is Acadia National Park?

Composed of Maine's peninsular mainland and nearby islands in the Atlantic Ocean, Acadia is America's first national park established east of the Mississippi River.¹ Rising upon Desert Island is Acadia's Cadillac Mountain, the tallest mountain (1,530 feet) on America's

eastern seacoast, blending granite boulders, evergreen trees, and cranberry bushes.^{1,2}

Acadia's visitors can enjoy appreciating creation ecology—especially wildlife and biogeography—in beautiful eastern forests, freshwater ponds and streams, marshy wetlands, biodiversity-packed islands, and seashore galore.^{1,2}

Busting Deep-Time Myths of Ancient Granites

Cadillac Mountain showcases pink-colored, coarse-grained granites that are well worth hiking. These granites are early Flood igneous rocks exposed by erosion—including post-Flood Ice Age

article highlights

- Acadia National Park's granite rocks are young, not formed over eons of time.
- In Acadia's wildlife God shows His love for life and variety.
- God caringly fits His creatures to successfully fill various habitats.



glacial erosion—that formed rounded, smoothed surfaces, especially on Cadillac Mountain.

Evolutionists claim magmas move and cool slowly over eons of time. But recent research debunks this uniformitarianism-based myth, proving that granite magma formations and movements don't require millions (or even thousands) of years. Accordingly, Acadia's granites corroborate Genesis.^{3,4}

God Bioengineered Life to Be Fruitful and Multiply

Wildlife abounds in Acadia. Evergreen-dominated forests house birds, butterflies, bugs, large and small mammals, reptiles, amphibians, earthworms, and more.² Freshwater habitats (streams, ponds, marshlands) contain busy aquatic insects, finfish, shellfish, turtles, frogs, etc.⁵ Tidewater-washed shorelines support shorebirds, seabirds, crustaceans, hauled-out seals, jellyfish, and more.⁶

Christ programmed Acadia's wildlife for fruitfulness and multiplication,⁷ so Acadia's wildlife abundance continues generation after generation. But none of this is simple or lucky. Christ selected (and bioengineered) the necessary details for the reproductive success of Acadia's wildlife. Documenting those details could fill many libraries, but space constraints permit only one example here.

Consider the eastern tiger swallowtail (*Papilio glaucus*) butterfly. It begins life as a large, green, fertilized egg deposited upon a plant, afterward hatching into a crawling larval caterpillar, and then transforming into an immobile cocoon before later emerging as a flight-capable butterfly. All of this sequential development constitutes a truly

miraculous metamorphosis.⁸

Should we be surprised that God's program for procreating and producing fragile butterflies is carefully regulated, successfully reproducing swallowtail butterflies? Also, should we be surprised that God incorporated camouflage traits (including what look like snake eyes, nose, and mouth) to offset the vulnerabilities of growing swallowtails?⁸ Furthermore, as caterpillars they use foul-smelling emissions to deter predators!⁹

Not only does God accomplish reproductive success with such butterflies, He does so efficiently, cleverly, and beautifully. Acadia's wildlife neighborhoods provide many more examples of habitat-filling life cycles—including growth, development, and reproduction “according to their kinds”—and ICR has already described many of these in other publications (lobsters, seals, echinoderms, etc.).¹⁰⁻¹²

God Loves Variety in Wildlife

The diversity of Acadia's habitat-filling wildlife is mind-stretching.^{1,3} Acadia's forests consist of evergreens (like balsam fir, pines,



spruces) mixed with deciduous trees (like maple, birch, aspen), sometimes edged by marshy wetlands or cranberry bogs, generously hydrated by freshwater streams and ponds—plus a hodgepodge of shrub-sprinkled rocky fields and hills that stretch to Acadia’s rocky coasts, cobblestone shores, mudflats, tidepools, and sandy beaches.

Acadia’s forests contain birds (owls, hawks, woodpeckers, chickadees, woodcocks, waxwings, nuthatches, doves, spruce grouse, pheasant, sparrows, crossbills, finches, pine siskin), land mammals (moose, fox, deer, squirrels, pine marten, mice, raccoon, bats, snowshoe hare), insects (honeybees, blackflies, deerflies, borer beetles, mosquitoes, yellow jackets, butterflies, moths), and arachnids (spiders, ticks).²

Freshwater streams (Marshall Brook, Hunter Brook) and ponds are plentiful in Acadia—Schoodic Beaver Pond, Aunt Betty Pond, Half-Moon Pond, Round Pond, Seal Cove Pond, Witch-Hole Pond, Eagle Lake, etc.—where eagles, ospreys, river otters, and minks snatch brook trout (*Salvelinus fontinalis*). Besides the almost-ubiquitous brook trout, these freshwaters contain brown trout, lake trout, perch, and landlocked Atlantic salmon.

Adjacent wetlands (e.g., Gilmore Marsh, Bass Harbor Marsh) support muskrats, frogs, toads, salamanders, painted turtles, birds (bobolinks, ducks), and garter snakes.⁵ Acadia’s intertidal shores, tidepools, and coastal seawaters (including Somes Sound fjord) provide habitat for many birds (eiders, ducks, gulls, loons, osprey), marine mammals (porpoise, seal), finfish (sunfish, herring, bass, haddock, mackerel, salmon, cod), shellfish (lobster, green crab, mussels, sea snails, tortoiseshell limpet), sea anemone, sea stars, etc.⁶

God Makes Wildlife and Habitats Fit Each Other

Much could be said about how Christ fits diverse wildlife to fill Acadia’s habitats.¹³ Acadia’s pregnant pine marten mothers experience delayed embryo implantation, timing gestation so that birthing occurs in springtime when food availability is optimal. Because the bioenergetic metabolism needs (i.e., food energy requirements) of lactating marten mothers are so demanding, both mothers and newborns benefit from this phenological providence.¹⁴

Whether we see it or not, Christ carefully provides for even His humblest creatures.

Snowfleas are springtail hexapods, insect-like detritivores (eating decaying leaves, moss, fungi) that survive Acadia’s cold winters using antifreeze!¹⁵



Acadia National Park—what an adventure-inviting blend of post-Flood mountain rocks, wildlife-rich forests, hiking trails, and tide-washed island coastlines. Acadia uniquely exhibits Christ’s caring providences, reminding us that our Creator loves to fit His variety of creatures to fill a variety of habitats.¹⁶ ✨

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The Plate Twirler and Our Solar System

M I C H A E L S T A M P

Imagine opening a door to a room and seeing a plate spinning on a stick with a spin rate that makes it wobble. Then imagine you shut the door and go back in time three minutes. What would you expect to see when you open the door the second time? The plate's wobble would be less pronounced, perhaps even unnoticeable. Why? Because going back in time would allow you to see the plate spinning faster. In other words, back then it had more energy that would've added stability to the spin.

Now apply this scenario to our solar system. If we were able to go back in time a billion hypothetical years, would we see the solar system in a better balance—a more perfect state of balance—than it is today? The issue that makes this question perplexing is this: Our solar system is currently in a relatively perfect state of balance. The system is finely tuned *now*. Wouldn't even a small amount of time have disrupted this perfection?

Even though fine-tuned processes keep the overall balance intact, our universe quietly transforms over time. The orbits of Earth, our moon, the solar system planets and their moons, and even the burn of the sun and other stars are constantly changing.¹ The magnetic fields possessed by many planets and moons measurably change over time.² With each passing year, our moon slides slightly farther away from Earth.³ There aren't enough supernova remnants from the billions of supposed stars that would've died out if the universe were billions of years old—and blue stars can only last a couple million years.⁴ Most of these changes are quite slow and virtually imperceptible from day to day, but the bodies in

article highlights

- Entropy is constantly at work. Over time, systems inevitably move from a higher state of energy to a lower state.
- Our solar system is constantly changing, and change can be slowed but not stopped.
- Systems don't gradually gain balance, they gradually lose balance.
- The solar system's current balance, fine-tuning, and the state of its planets and moons point to a recent creation.



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the heavens continually change.

Systems don't gain balance over time, they lose it. Disruptions on average overwhelmingly destabilize systems. Like the twirling plate, things are slowly but surely going out of balance. Entropy, erosion, and decay slide incessantly down the slope toward chaos, and these rates are largely estimable. Change can be slowed but not

stopped. There is no such thing as suspended animation in our universe—that's the stuff of science fiction.

What does the spinning plate scenario point to? If our solar system is in perfect balance now, any change in one direction or the other is almost certainly a movement toward less balance. A thousand elapsed years equals a thousand years of constant change. A billion years would mean that much more change, and Earth and our solar system simply do not reflect that amount of change. Incessant change points to recent creation. Our solar system is in perfect balance now because it was set up in that state a short time ago.

What would we see if we shut the door on the twirling plate again and traveled back in time three more minutes? We might very well see the plate twirler setting the plate in motion atop the stick. What would we see if we were able to travel back in time about 6,000 years? We would see the Plate Twirler creating and setting the solar system in motion.

Our universe is the way it is because the Creator made it so. "He stretches out the north over empty space; He hangs the earth on nothing" (Job 26:7). ☞

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Q: Can Scientists Replace God with Nothing?

A Hebrews 11:3 says, “By faith we understand that the universe was created by the word of God.” Do you find it a little odd that we must have faith to understand that God created the universe? We live in a creation that is bursting at the seams with brilliant, awe-inspiring creativity, complexities beyond comprehension, all wrapped up in unparalleled beauty. Yet, we must still use faith to believe that by the word of God the universe was made. Where else would the universe have come from? Despite clearly perceiving what can be known about God in the things that have been made (Romans 1:20), many have decided to reject faith in the Genesis account of creation and replace God with the astonishing idea that nothing somehow made everything.

Out of this theoretical nothing, all matter supposedly sprang forth from a super-dense point called a singularity. Many scientists ignore the fact that nothing can never be anything, and they proceed to build a history to describe how we get from a singularity to a stunningly fine-tuned universe and an earth inhabited with incredible life. Scientists are not simply on a quest for truth to understand the origin of the universe, but are instead constructing this scientific model to fit a faith they already have, a faith that everything began from a nothing’s singularity. They struggle to figure out how to connect the dots.

One consequence for disregarding the Genesis account of creation is that they must assign a natural cause for objects that were supernaturally created. For instance, life is reported to have started with complex organic molecules, which then became RNA replicators, which then became cells, and so on. The Bible describes life as arising from God’s breath of life being breathed into a fully formed body of cells that He handcrafted from dust. Life only comes from life and has no other tenable origin.

The naturalistic explanation for the universe also jumbles the order of creation as spelled out in Genesis. Examples include

God creating the earth before the sun whereas modern cosmology has the sun coming into being before the earth. Also, the Bible has the earth forming out of water, but scientists say that after the rocky earth cooled, water arrived when Earth was bombarded with ice-laden comets.

Generally, the current cosmological model asserts that nothing somehow blew up and made all space, time, and matter. That matter then spun and clumped into masses that formed all the stars and planets that we see. Enough time went by that these molecules slowly became oceans, trees, cows, and humans.

Unfortunately, the scientific facts—the data and the systems—that we clearly see all around us do not operate in a manner that could create this beautiful cosmos, but they actually work in the opposite direction and act to wear things out. You also can’t trace a line of continuity from a single point of origin in the universe to every-

thing that exists today by using the laws of physics. To accept this belief, you must appeal to a powerful outside force to create everything, and your reasoning must regularly violate operational laws to form what we see today.

Since nothing can’t give rise to everything and universes don’t build themselves, the Lord Jesus had to specifically create what is seen out of the invisible just like He said He did. We are back to the point of faith, or, more clearly, trust. Outside of the biblical Creator, the universe is devoid of a first cause. He has made it plain there are no other reasonable options. That is why some scientists try to replace Him with nothing. However, we can indeed find the origin of this universe, for God also said, “You will seek me and find me, when you seek me with all your heart” (Jeremiah 29:13). ✎

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article highlights

- We need faith to believe God created the universe. In spite of the profound evidence, some still reject this truth.
- Likewise, skeptics need faith to believe that everything somehow came from nothing.
- Their naturalistic belief requires them to attribute natural causes for supernatural things and even ignore the laws of physics.
- God cannot be replaced. Christ Jesus caused the universe to come into being in the beginning, and we take Him at His Word.

Grasshopper Apologetics: No Need to Get Jumpy

After spying in Canaan, 10 Hebrew scouts fearfully reported, “We saw the giants...and we were [by comparison] like grasshoppers” (Numbers 13:33). Like the cowardly spies, grasshoppers are easily frightened.

As their name suggests, grasshoppers hop hastily in grasses whenever they fear potential predators.¹ But no one should fear what people say when the Bible talks about grasshoppers, although a college freshman once expressed nervousness because someone told him that Scripture describes grasshoppers as “four-legged” insects, but all grasshoppers have six legs!^{2,3}

Did Moses get it wrong in Leviticus 11:20-24? Should the freshman be intimidated by Bible-bashing critics and evasively flee scientific topics just as the trepid grasshopper leaps to escape predators?

The secular world blasts and bombards students everywhere—as it does all of us—with the false claim that science (an all-too-often-misrepresented term) somehow proves the holy Bible is unreliable on scientific topics. Trumpeting such disparagements, secular platforms taunt Bible believers.² No surprise there—this is what Peter and Paul predicted: “ scoffing” by ungodly unbelievers (2 Peter 3:3) and “science falsely so called” (1 Timothy 6:20, KJV).

But how do you face and fend off pseudo-intellectual bluff-and-bluster bullying? By carefully studying what God actually said in Scripture (Acts 17:11). So-called clashes between Scripture and science routinely reduce to sloppy science, sloppy theology, or both.⁴

Misreporting grasshoppers, in this case, doubly exhibits the oversimplification fallacy, illustrating both sloppy science and sloppy theology.^{2,4,5} It's sloppy science to suggest that grasshoppers, as six-legged insects,

walk about (or creep) on six feet—they do not. Like airplanes in flight holding their wheels upright, grasshoppers hold their two hind legs upright when walking.⁵

However, when springing into a leap, grasshoppers powerfully unleash their hind legs, then powerfully push

article highlights

- Some try to discredit the Bible by claiming Moses described grasshoppers as four-legged insects when they actually have six legs.
- This allegation reveals both sloppy science and sloppy theology.
- Close observation of grasshoppers and careful study of the Hebrew text indicate Moses' description was highly accurate.

off from a substrate (e.g., ground, grass), similar to swimmers pushing off from swimming pool walls and launching into catapult jumps to land at multimeter distances (up to 100 times longer than grasshopper body lengths).

This requires bursts of both might and acceleration at the same time. However, muscular motions usually activate either high-power movements or high-speed movements, not both.⁵

Yet, God designed grasshoppers to do both simultaneously!

Grasshoppers exhibit catapult mechanism to expand the mechanical power generated by its muscle.... Grasshoppers are wonderful creatures... [that] can instantly accelerate to a high velocity through contraction of the muscles and relaxation releasing the energy stored.⁵

Meanwhile, it's likewise sloppy theology to suggest that Moses ever called grass-



hoppers four-legged insects, because he described these crawling-and-jumping creatures literally as “walking upon four” (*hōlēk 'al 'arba'* in Leviticus 11:21a), with “benders from over/above its feet, for to leap by them” (*kerā'im mimma'al leraglāiw lenattēr bāhēn* in Leviticus 11:21b). Moses knew that grasshoppers walk on four feet (two forelegs, two mid-legs). He also recognized that grasshoppers use contracted bending/springing legs (two hind legs) positioned above the walking legs for catapult-like leaping.

So, jumping to oversimplifications is neither good science nor good theology. Moses had it right all along—no surprise there (John 5:44-47). ☞

References

1. Johnson, J. J. S. Cabin Fever, Cattle Egrets, and Pasture-land Partnerships. *Creation Science Update*. Posted on ICR.org April 10, 2020, accessed April 15, 2021. See also Joern, A. 1992. Variable Impact of Avian Predation on Grasshopper Assemblies in Sandhills Grassland. *Oikos*. 64: 458-463. Regarding grasshopper timidity, see Job 39:20 and Nahum 3:17, corroborated by observations of Alpine Booney Grasshopper (*Booneacris glacialis*), August 1997, Appalachian Trail's Presidential Range, White Mountains, New Hampshire.
2. This occurred at Dallas Christian College in the mid-1990s. Similar Q&As occur elsewhere. E.g., Morris, J. D. 2001. Does the Bible Really Claim that Insects Only Have Four Legs? *Acts & Facts*. 30 (7).
3. See Leviticus 11:20-24. Verse 20 mentions “flying insects that creep on all fours.”
4. See Johnson, J. J. S. 2017. Sloppy Religion and Sloppy Science. *Acts & Facts*. 46 (5): 21, which explains Psalm 93:1 and 19:1-6. See also Johnson, J. J. S. 2019. The Circle of the Earth. *Acts & Facts*. 48 (5): 21, explaining Isaiah 40:22.
5. Chuan, Y. L. et al. 2017. Biomimicry-Grasshoppers Inspired Engineering Innovation. *International Robotics & Automation Journal*. 2 (2): 77-80. See also Burns, M. D. and P. N. R. Usherwood. 1979. The Control of Walking in Orthoptera: Motor Neurone Activity in Normal Free-walking Animals. *Journal of Experimental Biology*. 79: 69-98.

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



A Prayer for ICR

This month we invite you to join us in a prayer for the Institute for Creation Research's ministry.

Dear Jesus, Creator of all, we seek to glorify Your name in everything we do. Thank you for the countless supporters who've provided for ICR's ministry for over half a century. Their gifts and prayers have been the means by which You have sustained this work.

We ask that these gifts be multiplied as we boldly proclaim You as Creator of the universe and Savior of the world. Sanctify each gift given and each prayer offered that they may result in articles, books, videos, events, and Discovery Center experiences that honor You and the truth of your Word.

We pray for guidance and protection as You send out workers into the harvest. May Your Holy Spirit's work through ICR bless and equip believers and open the eyes of skeptics. We also pray as we send forth our message that You would multiply it to bear much fruit for Your Kingdom and bring great glory to You.

We pray specifically for a special anointing:

- For our scientists' research, writing, and speaking
- For ICR events around the country to be successful and protected
- On the development of print, audio, video, and other resources
- On the visitors who are drawn to the ICR Discovery Center for Science & Earth History
- For ICR's vision, support, and future direction

We boldly come before Your throne as your children and ask for provision and open doors. It is a privilege to serve You. It is a privilege to give to You and Your Kingdom, for there is no other name under heaven by which we must be saved. Make the seeds we sow each day sprout, grow, and flourish.

To Christ Jesus, Creator and Redeemer, alone be the glory. Amen.

Mr. Stamp is an editor at the Institute for Creation Research.

A Note from Henry M. Morris IV: We at the Institute for Creation Research are grateful to those who recognize the importance of our work by sharing a portion of their resources with us. Each gift is a sweet blessing to our ministry, made even sweeter by the knowledge that they're often made sacrificially. God is well pleased with such gifts (Hebrews 13:16), and we thank Him daily in prayer for you. Please keep praying and giving as the Spirit leads, and may the Lord bless your witness for Him.



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GALATIANS 6:9-10

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Visit [ICR.org/donate](https://www.icr.org/donate) 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.



“Refusing to Live by Lies” by Dr. [Randy] Guliuzza [May 2021 *Acts & Facts*] was a great article. I wish more Christians would open their eyes to the truth and acknowledge and accept the way our Creator made us. “Come now and let us reason together” and acknowledge the obvious...“the emperor has no clothes.”

— D. K.

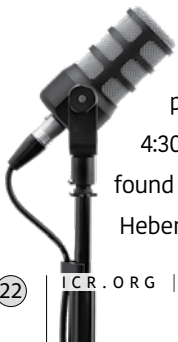
Dr. Guliuzza’s article was outstanding in scope and clarity. I think it needs to be printed into a tract and made available for further distribution, if possible.

— K. B. M.



I have read and re-read this article [“Zion National Park: Evidence of Deep Water Sand Waves,” May 2021 *Acts & Facts*]. Excellent! A plethora of clues leading to our understanding and a conclusion of a catastrophic flood reality. A very clear presentation for a complete picture.

— T. C.



I heard your [*Science, Scripture & Salvation* radio] program today, 4/24/21, at 4:30 p.m. on KHCB Houston and found it most helpful. Dr. [Jake] Hebert explained ice-dating processes

in terms I could follow, which is evidence of his teaching skills for I am not gifted in the sciences. I also enjoyed his parting comment that secular ice-dating methods just “melt away” when their underlying mathematical assumptions are made!

— R. W. R.



Dear Dr. [Brian] Thomas, There is a lag for me receiving *Acts & Facts* (they are sent to me in mainland China from Hong Kong), and sometimes a greater lag till I read them, so it was today until I finally read your excellent article on the *Xiphactinus* dig which appeared in the September 2020 issue [“A *Xiphactinus* Dig: Excavating Clues



to Noah’s Flood”]. You did a fantastic job of placing the whole finding in the context of YEC [young earth creationism] and showing how the geological context supports a young earth and flood event while refuting the standard long ages geological interpretation including the “inland waterway” claim, which I am glad you mentioned and refuted.

— T. K., China



I can’t recommend this museum [the ICR Discovery Center for Science & Earth His-

tory] more highly! It is educational, interactive, and fun, and provides learning you simply won’t find in a public school or even college setting, because it shows ancient history and science from a Christian/biblical perspective. I’ve been once and will return again and again! Staff goes out of their way to be friendly and helpful....Kids and adults of all ages will enjoy this fantastic museum!

— J. T.

Amazing experience! One of the most immersive science and history venues I’ve ever experienced! Staff are super friendly and helpful. Plenty of fun for the littles, too. Will be back!

— M. C.



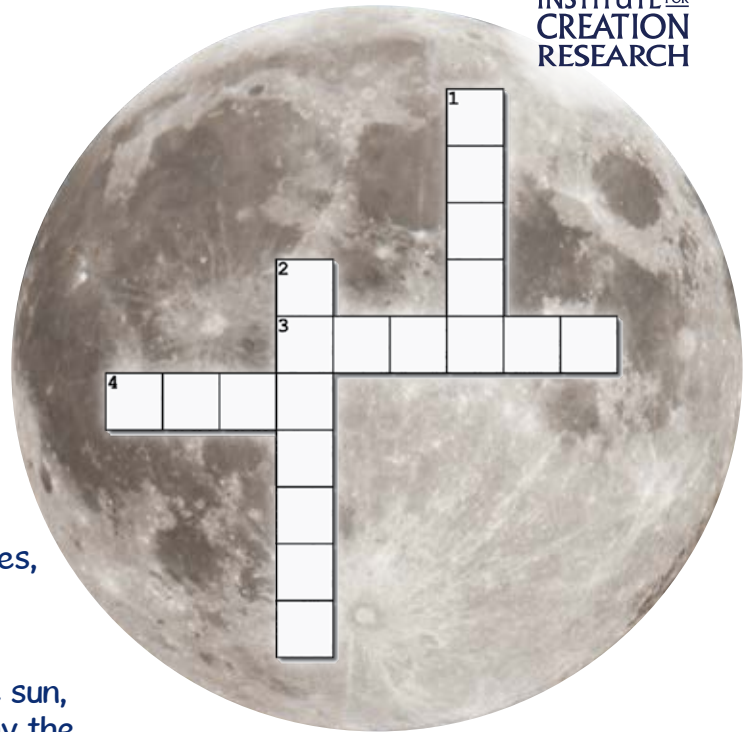
The devotional by HMM III [Dr. Henry M. Morris III] on April 29 [“God Is Omniscient”] was especially poignant and meaningful to me as I read it, thinking about his passing to God’s unseen and wonderful land of promise fulfilled. Each one of us is a book the Lord has written... and all the libraries of this world will never fill. So grateful to his contribution to ICR’s *Days of Praise*.

— C. A. S.

Have a comment? Email us at Editor@ICR.org or write to Editor, P. O. Box 59029, Dallas, Texas 75229. Note: Unfortunately, ICR is not able to respond to all correspondence. We cannot review manuscripts, books, or other materials.

When you look up in the sky tonight, take a moment to appreciate God's amazing moon! As it reflects light from the sun, this cratered ball of rock provides a gentle glow in the darkness. But the moon is more than just a jumbo-size nightlight! Did you know...

- ✓ Genesis 1 tells us God made the moon to rule the night and to mark the passing of time and changing seasons.
- ✓ The moon's gravity helps cause Earth's ocean tides, which clean the seashores and keep our oceans from stagnating.
- ✓ God made the moon 400 times smaller than the sun, but it's also 400 times closer to Earth. That's why the moon can block the big sun during a solar eclipse.
- ✓ The moon goes through eight phases as the sun shines on different parts of it throughout each month. The moon "waxes" when it shines brighter each night and "wanes" as it turns darker.



Crossword Puzzle

DOWN

1. The moon rules the _____.
2. When the moon blocks our view of the sun from Earth, it's called a solar _____.

ACROSS

3. A bowl-shaped hole in the surface of the moon is called a _____.
4. When the moon appears fully lit by the sun, it's called a _____ moon.

Answers: 1. night, 2. eclipse, 3. crater, 4. full

Match the Moon Phases

- | | | | |
|-------------------|------------------|--------------------|--------------|
| 1. Waxing gibbous | 3. Last quarter | 5. Waning crescent | 7. Full moon |
| 2. Waning gibbous | 4. First quarter | 6. Waxing crescent | |



Left to right: 6, 4, 1, 7, 2, 3, 5

Moon Craft

Supplies: white paper; black paper; chalk, masking tape, and scissors



Add pieces of tape to make a circle on the white paper.



Cut a circle out of the black paper.



Tape the white paper to the black paper.



Add stars to the black paper with chalk.

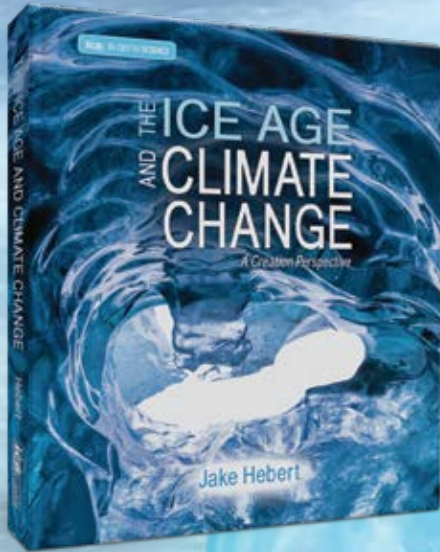


Tape the moon to a lamp or window to see it glow.

THE ICE AGE AND CLIMATE CHANGE

A Creation Perspective

Dr. Jake Hebert



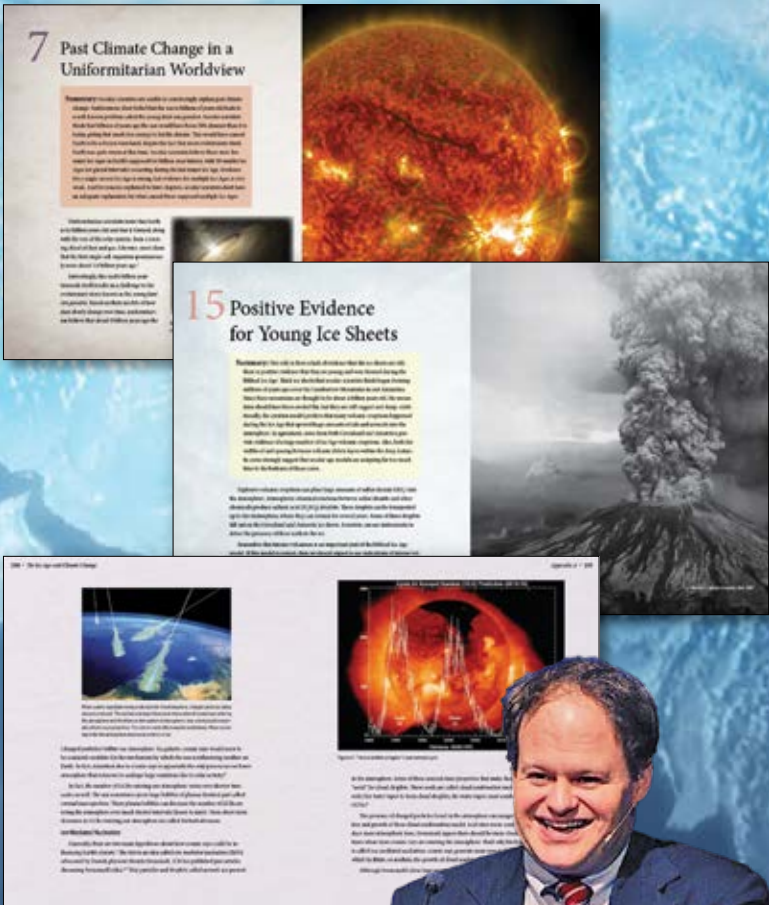
Should Christians be alarmed over climate change? Both secular and Christian voices urge them to heed the “all-but-unanimous scientific consensus” on the issue.

But is that consensus based on solid science? What is the climatological evidence? Do we need to take drastic action to stave off impending disaster?

ICR physicist Dr. Jake Hebert examines climate science and research and finds flawed theories, circular reasoning, and conclusions based on outdated data and uniformitarian preconceptions. He also finds a key in the Bible for understanding where we are in the debate.

Secular scientists point to climate swings over billions of years that resulted in several major Ice Ages. But instead of multiple Ice Ages, the evidence points to one Ice Age that resulted from the global Flood and lasted just hundreds of years.

The Ice Age and Climate Change: A Creation Perspective explores the evidence and argues that Christians have good biblical and scientific reasons to reject climate change alarmism.



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