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*Sharing the
Inheritance*

Get the authorized update to the
creation science classic *The Genesis Flood*

EARTH'S CATASTROPHIC PAST

GEOLOGY, CREATION & THE FLOOD

DR. ANDREW A. SNELLING

The Institute for Creation Research presents the long-awaited update to *The Genesis Flood*. Written by researcher Andrew Snelling—one of the world's leading geologists in the creation science movement—*Earth's Catastrophic Past* provides up-to-date geological evidence that demonstrates the authority and accuracy of the biblical account of creation and the Flood.

An alarming number of Christian leaders and teachers believe that God “created” through evolutionary processes over millions of years, that Adam and Eve descended from a hominid population, and that there has never been a global flood.

Step by step, Dr. Snelling examines evolutionary interpretations of the geologic record and deconstructs the misplaced assumptions and conclusions on which those interpretations are based. With in-depth scholarly research and insight, he constructs a biblical geologic model

for earth history and concludes that the central claims of Genesis 1-11 are true:

- God created everything in six 24-hour days.
- Adam and Eve were real people.
- God cursed a perfect world as a judgment for sin.
- Noah constructed an Ark by which two of every kind of air-breathing, land-dwelling animal were saved along with Noah's family from a global flood.
- The confusion of languages at the Tower of Babel produced the language groups that are found around the world today.

By the end of *Earth's Catastrophic Past*, readers will have their faith restored in Genesis as real, literal history, and be convinced that the scientific evidence, correctly discerned and applied, is indeed consistent with God's record of our origins and history found in Genesis 1-11.



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With Grateful Hearts

GratITUDE is worship. That phrase has stuck with me for 30 years since my time at Columbia Bible College and a well-spoken chapel message by Dr. Johnny Miller. I'm grateful that at this stage in life I can even remember something from 30 years ago—what a blessing as I look forward to Thanksgiving Day! Too often, Thanksgiving here in the United States is seen as just another “holiday” (and sometimes as another opportunity for stress—just ask the turkey).

But this special day is intended to be more than turkey or football or just another holiday. It's a day to worship the One who created us and has blessed us every single day, every single year.

In 1789, George Washington issued his Thanksgiving Proclamation to the American people, reminding them how vital it is to set aside a special day for worship with grateful hearts.

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor... a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:

Now... I do... assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be...

And also that we may then unite in most humbly offering our prayers and supplica-

tions to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions... to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best... the third day of October, A.D. 1789. (signed) G. Washington

Here at ICR, we are grateful to our Creator for His abundant provision through the generous support and intercessory prayers of folks just like you. Our mission is to communicate the wondrous message of Him who made us to a world headed toward destruction. Your partnership with us keeps our ministry on track and thriving as we venture into new areas of communication.

One of those initiatives is ICR's new show called *That's a Fact*—a series of short video programs designed to teach one creation truth in two minutes or less. These programs are fun and informative, and point viewers (especially our younger generations) to our Creator. Check out these new programs at www.icr.org/thats-a-fact.

And don't forget to share ICR with others by email or over dinner or through one of the many new social media sites like Facebook (www.facebook.com/icr.org) or Twitter (@ICR-Media). Each time you pass along an ICR video or article or radio broadcast, you're getting the message of Genesis into the hands of those who need it most.

With grateful hearts, Happy Thanksgiving!

Lawrence E. Ford
EXECUTIVE EDITOR

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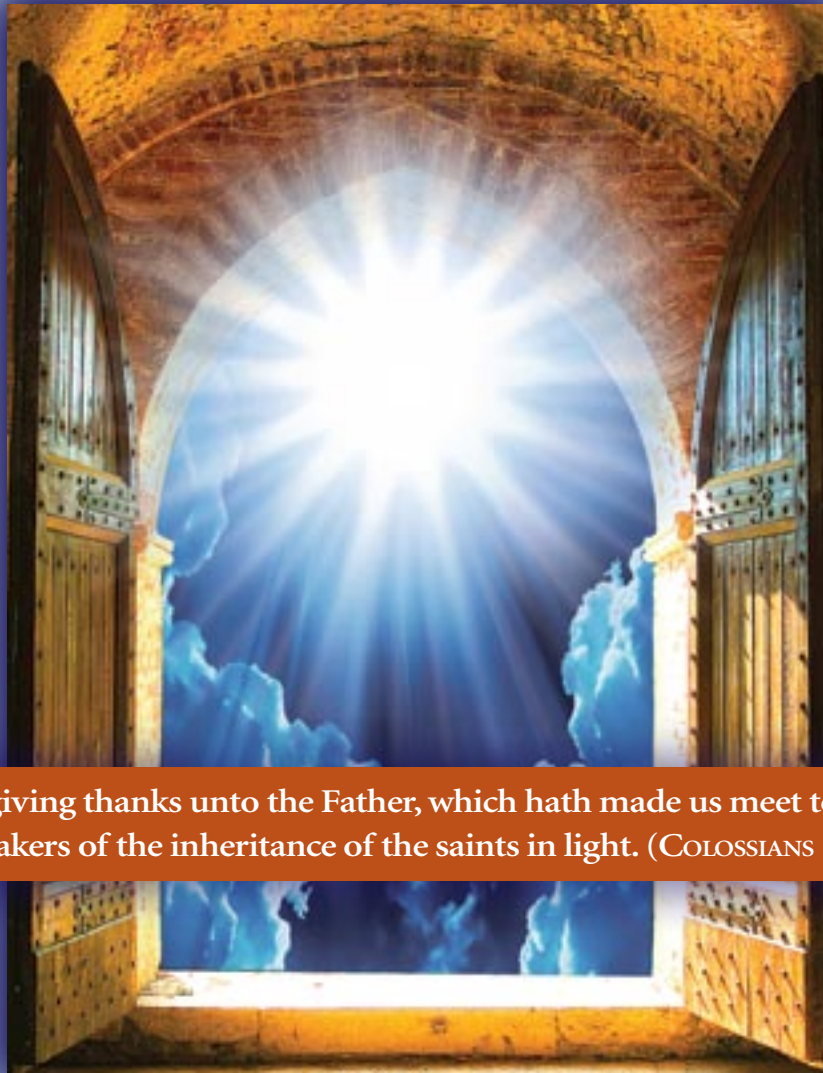
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...giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. (COLOSSIANS 1:12)

Sharing the Inheritance

HENRY M. MORRIS III, D.MIN.

There are many references in the Bible to the inheritance our Creator has promised to give to those who belong to Him. This is, however, one of the few references specifically instructing us to give thanks to our Heavenly Father for His unique work to *render us fit* (“meet”) to *share in* (“be partakers of”) the inheritance.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an

inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (1 Peter 1:3-5)

This marvelous summary in Peter’s letter describes the wonderful characteristics of our divine inheritance. It is a living hope, “ready to be revealed” at His appointed time. It is an inheritance that cannot be corrupted or defiled or withered, ever. It is *carefully tended* (“reserved”) in heaven by God’s power—He Himself keeping us under garrison guard

(2 Corinthians 11:32). Nothing could be more secure than our inheritance from God!

There is a very personal side to our inheritance. Each of us who are the twice-born children of the Creator will undergo a personal evaluation on the value of our earthly behavior (1 Corinthians 3:11-15). The Bible is quite clear that during our initial judgment in heaven there will be degrees of individual “reward” handed out by the Lord that are in direct proportion to our effectiveness with the resources that God has granted to us on earth (Matthew 25:14-30; Luke 19:11-27). Our works certainly do follow us into eternity (Revelation 14:13).

Although those personal rewards will no doubt be marvelous, the focus of the thanks we are told to give in Colossians 1:12 seems to be on what all believers “share”—the divine inheritance from our Creator God. We are “joint-heirs” with the Lord Jesus (Romans 8:17).

There is a lot we won’t understand until it is revealed to us in heaven, but there are several wonderful glimpses that the Scriptures provide on what is forthcoming. Here are just a few of them for us to think about.

Sharing in the Glory of Christ

In His prayer to the Heavenly Father recorded in John 17, the Lord Jesus asked: “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory” (verse 24). He was referring to “the glory which I had with thee before the world was” (verse 5). Whatever that involves, it certainly includes an unimaginable majesty and power, and a “glory” that we would never realize apart from our inheritance.

...our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (1 Timothy 6:14-16)

We who are the twice-born will share—participate together—in that majesty.

Sharing in the Image of His Son

This shared inheritance is really staggering. Down here we are “earthly.” The Bible tells us that these earthly bodies are corrupt, not worthy of honor, weak, made of natural material, and mortal (1 Corinthians 15:42-54). Not a very complimentary picture! But our inheritance is that we will be made “like him” (1 John 3:2).

At the resurrection we shall be changed, because God has predestined us to be “conformed to the image of his Son” (Romans 8:29). That process surely includes an ultimate “spotless” and “perfect” spiritual condition. But it also includes the *summorphos*, the

“with form” that shares in the “same kind” of eternal body that the Lord Jesus Himself now possesses. The Lord Jesus “shall change our vile body, that it may be fashioned like unto his glorious body” (Philippians 3:21).

Reflect, sometime, on the rather stunning picture of the glorified body of the Lord Jesus presented to the apostle John when he was commissioned to write the “revelation” of the Lord Jesus (Revelation 1:13-16). Two of the Old Testament prophets had similar glimpses into the fearful presence of the glorified Christ (Ezekiel 1:26-28; Daniel 10:5-9). They were rendered speechless at the sight. When we receive our inheritance, we will be able to share in His presence, because we will be “conformed to the image of his Son” (Romans 8:29).

Our divine inheritance is a living hope, “ready to be revealed” at His appointed time.

Sharing in the Great Assembly of the Saints

There are several pictures of the “general assembly and church of the firstborn, which are written in heaven” (Hebrews 12:23). The book of the Revelation of Jesus Christ speaks of the “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” (Revelation 7:9) that assembles before the throne to sing, worship, and praise the Lord Jesus. Nothing is quite like the thrill that shoots through the hearts of the saints of God when we share in a large assembly, singing the great songs of forgiveness, salvation, and victory in Christ. Multiply that by many billions and we might catch a peripheral glimpse of what the victory assembly in heaven will be like. We will share together in those moments.

The promises to the “overcomers” given by the Lord Jesus to the seven churches in Asia provide a curious insight into the privileges granted to them. Think about these eternal liberties that we will be given.

- We will “eat of the tree of life” (Revelation 2:7).

- We will “not be hurt of the second death” (Revelation 2:11).
- We will be given “power over the nations” (Revelation 2:26).
- We will be “clothed in white” and be personally identified before the Father and before the angels by our Lord Jesus (Revelation 3:5).
- We will be made “a pillar” in the Lord’s New Jerusalem and be given the “new name” of the Ruling King (Revelation 3:12).
- We will be given the authority to “sit” with Christ as He rules the Kingdom (Revelation 3:21).

Giving Thanks for Sharing an Inheritance Together

Heavenly Father, please accept our thanks for what You have planned for us to enjoy together in eternity. These words from grateful hearts seem terribly insufficient to present to You as praise, yet we ask that You will receive them as our joyful eagerness of what we expect from Your gracious hand.

Holy Father, You have told us to pray for Your Kingdom to arrive on earth. It is difficult, sometimes, to see the future realities that You have prepared for us, but our hearts yearn for them. The word pictures that You have inspired in the Scriptures are magnificent. The description of the New Jerusalem is startlingly beautiful. Knowing that we will one day stand around Your Throne and sing together of Your power and glory brings an intense joy to our hearts. Thank You for giving us a glimpse of what will be.

Until that day dawns, O our Lord God, we all have known and gratefully acknowledge Your providential care and provision down here, for which we all give You thanks. Until that day, Lord Jesus, we would echo the long-ago words of King David: “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.”

These petitions and gifts of our thanks we offer in the Name of our Lord Jesus. Amen. ●

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



Ongoing Telomere Research at Odds with Human-Chimp Chromosome 2 Model

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

Life sciences research at ICR has recently been focused on the cell's telomere system. As described in earlier articles, the chromosome end-capping (telomere) system found in the cells of plants and animals contains features that protect the ends of linear chromosomes.^{1,2} The telomere is a uniquely designed mechanism that makes higher forms of cell life possible, in contrast to single-cell bacteria that have simpler, circular chromosomes.

Telomeres are actually very complex structures involving RNA, DNA, and proteins that have both structural and dynamic regulatory features. The basic chromosomal DNA sequence of the telomere is a very long string of 6-base units that are repeated in tandem and can extend up to 5,000 to 15,000 bases in length.²

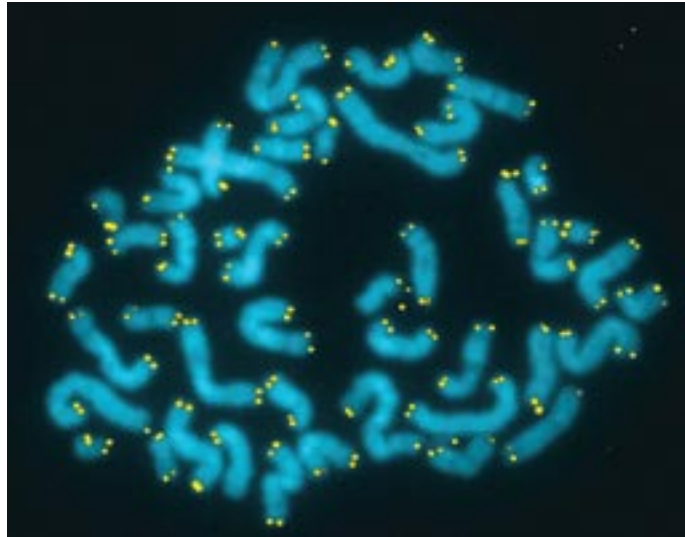
A cluster of these telomere sequences in the middle of human chromosome 2 has, in part, led evolutionists to postulate that it was produced by the fusion of two smaller ape-like chromosomes.

This is thought to explain the discrepancy in chromosome numbers between human and most ape genomes. This fusion paradigm or model involves several genetic issues. In previous research columns and in two *Journal of Creation* publications, it is shown that the genetic data surrounding the fusion model is highly ambiguous and problematic.³⁻⁶

Nevertheless, one of the main questions that arose during ICR's fusion site research was the possibility of telomere repeats within many internal regions of human chromosomes. The genome-wide presence of internal telomere sequences is not well documented in the scientific literature. In our research, it became evident that telomere repeats were not unique to the ends of chromosomes. Therefore, this author developed software that enables the scanning of whole chromosomes for internal telomere content. Fully assembled human chromosome sequence was downloaded from the public DNA repository at the National Center for Biotechnology. Prior to scanning, the ends of each chromosome were manually trimmed to remove telomeres at the termini, including telomere-dense areas in adjacent sub-telomeres.

Surprisingly, the entire human genome contains many completely

intact internal telomere sequences. Preliminary data suggest that the internal regions of human chromosomes are composed of 0.19 to 0.25 percent intact telomere sequences. While this may seem to be a very small amount, consider that chromosome 2 (the supposed fusion product) contains over 91,000 (0.23 percent) intact internal telomere sequences. Fewer than 300 of these can be attributed to the so-called fusion site. Chromosome Y was the most internally dense telomere-containing chromosome (0.25 percent).



The scanning software also detected tandem repeats of telomeres. In the fusion site on chromosome 2, there are a small number of cases where the 6-base telomeres occur in perfect tandem, but never more than two in a row. However, other internal regions of chromosome 2 contain perfect tandems of three to ten telomere repeats. In fact, all human chromosomes contain many internal regions of perfect tandem telomere repeats.

Clearly, the presence of telomere sequence at the so-called

fusion site is probably not a unique feature, but a genome-wide paradigm. The non-uniqueness of the DNA structure associated with the fusion site on chromosome 2 would further invalidate the human-ape chromosome fusion model. Conversely, it would help to demonstrate, as shown previously, that it may be a ubiquitous genomic feature performing some sort of practical function.⁶ Research at ICR is now underway to ascertain the exact nature of these internally located telomere sequences. ●

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



ICR NOVEMBER EVENTS

■ NOVEMBER 3-4

Orlando, FL – Florida League of Christian Schools 2011 Conference
(R. Forlow, N. Jeanson) 863.683.5726

■ NOVEMBER 4-6

Le Mars, IA – Le Mars Bible Church
(R. Guliuzza) 712.546.6915

■ NOVEMBER 6

Springtown, TX – First Baptist Church
(J. Morris, B. Thomas) 817.220.5229

■ NOVEMBER 11-13

Baltimore, MD – Cub Hill Presbyterian Church
(J. Morris, N. Jeanson) 410.661.9419

■ NOVEMBER 21-22

Anaheim, CA – Association of Christian Schools International Convention
(B. Thomas) 800.367.5391

■ NOVEMBER 21-22

Dallas, TX – Association of Christian Schools International Convention
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■ NOVEMBER 21-22

Orlando, FL – Association of Christian Schools International Convention
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IRA gifts are easy to make through your administrator by providing the legal name, address, and Federal ID of the charity you wish to support. If you feel God leading you to support ICR via this opportunity, our information is provided below with our greatest thanks:

- Legal Name: Institute for Creation Research
- Address: 1806 Royal Lane, Dallas, TX 75229
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For further information, please contact your IRA administrator or financial advisor, or contact Henry Morris IV, Director of Donor Relations, at 800.337.0375.

Many people have used the tragedies of human suffering as an excuse for rejecting the God of the Bible. Accordingly, skeptics rationalize this rejection by using syllogisms such as this:

1. If God is great and good, He can and would make our world (including human life) good.
2. Not all of the world (including human life) is good, as human suffering amply demonstrates.
3. Therefore, the Creator God is not perfectly great and good.

In essence, Darwinists of the 1800s (and later again in the 1900s and 2000s) argued:

1. If God really is perfect in power and goodness, no human suffering would occur.
2. Human suffering does occur.
3. Therefore, God cannot really be perfect in both power and goodness.

A corollary conclusion extends this syllogism: Any explanation of human origins that relies upon a Creator God who is perfectly powerful, wise, and good cannot be true, because of the above syllogism-produced conclusion.¹

But are these two syllogisms sound and trustworthy? No, as we shall see.

Shining a spotlight on hidden assumptions

The above challenge to God's goodness and power necessarily implies some hidden (i.e., unspoken) assumptions.

One such assumption is that all human suffering is inexcusably evil, even if it is *temporary* in duration and it contributes to a *permanent* improvement in God's creation. Another assumption is that a perfectly great and good Creator God would never tolerate evil in His creation, even temporarily. A third unspoken assumption is that the universal morality of God's providence should be evaluated based only upon the temporal world as it now exists, without any appreciation for

what God will do with it (and us) in the future.

Whether temporary experiences in human suffering can be reconciled with the character of God as the perfectly great and good Creator requires consideration of the "big picture"—and that picture is not limited to the temporal history of this present world.

Is this the "best of all possible worlds"?

When Darwinists argue their view of origins based upon the "tooth-and-claw" selfishness of the present world, it must be recognized that they act as though this world is *the only reality* that matters. This temporal approach to evaluating the world and the human life in it has been used by Darwinists to contradict the biblical concept of God.² They sarcastically ask, "Why didn't the Creator God intelligently design and make His creation to be perfectly good, to be 'the best of all possible worlds'?" Those who want an excuse to reject God are often quick to accept this objection to the Bible's view of creation.

Why? It is easy for anyone (whether pious or impious) to imagine a nicer world, one that is free of sickness, suffering, frustration, and death. So, the Darwinists say, if God is so great and so good, why didn't He make sure that we had the "best of all possible worlds"?

Ironically, one class of Darwin's opponents, the Deists, effectively argued that this world should be the best, because the Creator God surely used pure reason to make it so. Because the Deists kept the Holy Bible closed whenever they analyzed the past and present condition of nature,³ they failed to accept and appreciate how the world's "groaning" was historically caused by Adam's sin in the Garden of Eden.⁴

If Deists would argue (as many did during the years of Darwinism's early popularization) that the Creator God made the present world to exhibit perfect wisdom, reason, and harmony, the Darwinists would retort that nature is often down-

Human Suffering:

Why This Isn't the "Best of All Possible Worlds"

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

right cruel, selfish, vicious, and ugly (with predation, pain, and death). The Deists had no logical explanation for why a rationalistic deity would allow such tragic conditions. Triumphantly trumpeting their pessimistic philosophy, the Darwinists preached a substitute “gospel” of godlessness and death, stressing that the true nature of nature was a selfish and bloody “survival of the fittest” competition, anything but a “best of all possible worlds” made by a great and good Creator God.⁵

Exposing the Darwinists’ false dichotomy

When Darwinists insist that the imperfections of our “groaning” world disprove the Bible’s depiction of a “very good” creation lovingly crafted by an infinitely perfect Creator, they are arguing a false “either-or” dichotomy. Their implied argument is that this present world *is all there is* (or will be), so *either* it is God’s “best” *or* God has failed to provide the “best.” But this present world, according to the Bible, is—after Eden—only a temporary phase during which mortal humans are contextually experiencing valuable moral testing and character-building.⁶ This world is *not* permanent; it is *not* all that counts.⁷

Accordingly, the Darwinists’ fallacy of judging God’s “fairness,” by comparing this present world with an imagined “best of all possible worlds,” is a fault traceable to the Darwinists’ closed Bible.

What Deists and Darwinists have both failed to see is that 1) God has ordained a present opportunity for mankind to make real choices in this world; 2) God has ordained that some present real-world consequences are built into human choices; and 3) God has ordained that this present world *is* *not* represent the qualitative conditions of the permanent world that God has planned for the humans who choose to belong to Him.

In short, this present world is not the “best of all possible worlds,” but God never said it was. Moreover, God (who sovereignly orchestrates all of human history, in both time and eternity) never said that He intended that it would be.

Nonetheless, the human suffering question deserves further attention.

Is the questioner a hypocrite?

Perhaps someone has asked you to explain the problem of human suffering—broken homes, broken hearts, broken health, broken finances, broken dreams. There is nothing trivial about human suffering.

Before replying, consider first who is asking the question. Some who claim to reject God because of such objections actually do so with dishonest motives, hypocritically seeking to disguise the real reason for their rejection. Many who adamantly reject God would be embarrassed to honestly admit, “It’s because I don’t want to admit that I am His creature, so therefore He has rightful authority over me.” So, such rebels use rationalistic arguments merely to cloak their inherently rebellious attitudes. In short, many despise God’s creation-based authority, so they employ “philosophic” protests about human suffering, as if that were the real reason why they reject God.

If the questioner is insincere, another issue is the real problem.⁸

Is the questioner sincere?

But, what about sincere questions about human suffering? Some people are genuinely confused and troubled by human suffering; they seek a logical explanation for why a loving God would permit it.

Sincere inquirers should be provided with real answers. Biblical answers should be given in such cases with logical clarity, biblical truthfulness, and caring respectfulness.⁹ The problem of human suffering is a complicated problem, and analyzing its causes has often led to erroneous conclusions. God devoted the book of Job to this subject, so we know this is an important topic. This shows that God will give answers to those who genuinely seek the truth about human suffering. And part of that truth is the scary reality that God has created human beings with the ability to choose.

If God programmed all of His human creatures to mechanically speak “I love You, Lord” like robots or tape recorders, those recited words would be meaningless. Those words are meaningful only if they are voiced from the human heart, voluntarily, as a result of a human creature really appreciating and loving his or her Creator. But, in order for God

to enable an opportunity for such a human to choose to appreciate and love Him (or anyone else, for that matter), there must exist the real opportunity for that human to choose otherwise.¹⁰ If only one “option” is available, there is no true moral choice involved. (Likewise, if a behavior is forced or coerced, it is not voluntary.) If a human was programmed to say “I love You, Lord,” any such “love” would be an involuntary farce. But God wanted to create a family of creatures *capable* of loving Him, and that is how (and why) He made Adam’s race.

The Bible makes it clear that God thought it *best* (i.e., the best of all possible eternal scenarios) to provide mankind with real moral choices, so that some humans could—and, He foreknew, would—voluntarily choose to appreciate and love Him (and one another).¹¹ But, providing this moral choice required that the opportunity to choose otherwise be given.



The proof that we are not robots is the reality that we see all around us, day by day, some of which is tragic: some appreciate and love God, while others choose an opposite lifestyle. Yet, considering all alternatives, God deemed it *better* to tolerate the consequences of some humans making *bad* choices, in order to facilitate the eternal consequences of some humans making *good* choices (e.g., choosing to apply the promise of John 3:16 personally).

Doing so meant that evil would be allowed to exist, at least for a time. Yet the only other alternative available to God (prior to His making Adam and Eve) would be to disallow any real moral choices to His favorite creatures; obviously, in that scenario, they could not honestly appreciate or love God voluntarily, much less genuinely be His unique “image bearers.” There is no true opportunity to choose to approve and to accept love unless there also exists the true option to disapprove and reject love.

In other words, if we humans were fatalistically programmed robots, we would not be morally responsible for our “decisions.” However, we *are* true moral agents, created in God’s image, with true capacity to choose what is true, what is right, what is good. But that means that there must be bad consequences for bad choices. Why? There is no true “choice” to do right unless there is also the true option of doing wrong. But likewise, because God is *just*, there is no true choice to do wrong unless there is a built-in *consequence* of punishment for doing wrong. (If doing wrong was *rewarded* with blessing, there would be no justice.)

Accordingly, the fact that God has chosen to allow for the real possibility of evil, based upon His choice to give humans real choice, is an important aspect in answering the many complicated questions about human suffering.¹²

In short, God has provided the potential for evil (and that potential has been actualized in human history, beginning with Adam’s sinful choice in the Garden of Eden) as a necessary part of His decision to give humans real opportunities of choice, with real moral consequences built into the choices made.

But it is a *false causation fallacy*¹³ to conclude that all human suffering is a punitive consequence of human sin. Reality is much more complex than that.

A common (but unreliable) answer: “Suffering is always self-caused”

Job’s so-called friends concluded that his sufferings must be proof of some secret sin on his part.¹⁴ Otherwise, they reasoned, what possible explanation could there be?

Like Job’s friends, Hindus have explained human suffering as a manifestation of reincarnation-based justice, supposing that the law of *karma* (what some would call the law of “just desserts”) is punishing or rewarding in this life someone’s morality (or immorality) exercised during a previous life.

Observing human behavior does provide many examples of “just desserts,” because it frequently occurs that someone’s bad behavior is punished by a fitting consequence. However, to say that all human suffering is a punishment for immoral behavior would be logically fallacious and historically false. In short, it is a false causation fallacy to infer

that all suffering is deserved.

Was God punishing Job with exceptional levels of suffering on account of Job’s exceptional levels of personal sins? No. The Bible clearly teaches that Job’s sufferings were not punishments for his personal sins, because his unprecedented sufferings did not match his exemplary conduct.

Rather, Job’s sufferings served a completely different (yet valuable) purpose. Amazingly, Job’s sufferings were designed to prove that God is worthy of worship regardless of whether life’s “weather” is fair or foul, because God is a faithful Creator who will work out ultimate good for those who belong to Him, regardless of how events in this extremely temporary life go at times.¹⁵

The ultimate example of undeserved human suffering: Christ Jesus

Of course, the quintessential and perfect example of undeserved human suffering is Jesus Christ. His voluntary suffering on this earth to pay for our sins was a self-sacrifice that He accepted in order to accomplish a greater and everlastingly permanent good.¹⁶

The Lord Jesus Christ’s uniquely redemptive self-sacrifice, almost 2,000 years ago, only makes sense when it is viewed within the context of eternity. Think of how it must have appeared at the time of the crucifixion; it would have seemed to make no sense at the time it was happening—the Just, dying for the unjust?

But hindsight, informed by holy Scripture, perfectly shows us that the then-tragic experiences of human suffering—including the death and burial of the soon-to-be-resurrected Christ—can (and will) ultimately make good sense, in the fullness of time.

So, in light of eternity (from God’s perspective, which is perfect), there is no logical excuse for using the tragedy of human suffering to reject the God of the Bible. ●

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6. 1 Peter 1:6-9. See also James 1:2-4.
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8. Consider the example of King Herod, who asked where the baby Jesus was born, pretending that he wanted to know so he might worship Him. God knew Herod’s heart was false and murderous, so God directed the magi to avoid giving an answer to Herod’s question (Matthew 2:7-12).
9. 1 Peter 3:15.
10. Compare Job 1:6-12 and 2:1-6 with Job 13:15.
11. Christ not only knows what *will happen* in the future, He knows what *would have happened* if events and circumstances had been different. See Matthew 11:21-24.
12. Note that it is only those who belong to God, through redemption in Christ, who will have a permanent future that can accurately be described as “all things work[ed] together for good.” Compare Romans 8:28 with Genesis 50:20.
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Darwin's Sacred Imposter

Unmasking the Deception of Natural Selection

Natural Selection's Idolatrous Trap

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



A major university promoted an annual Diversity Day that featured almost any organization willing to set up a booth. At one booth, a student was given a small carved statue that, he was told, had the power to select his best soulmate from all the girls he'd ever met. He asked how a statue could truly select, but was provided an unsatisfying, unquantifiable, mystical answer.

He then visited the Humanist Club exhibit, where an evolutionist from Princeton University quoted a colleague who said:

Biological change is always driven by random mutation and selection, but at certain pivotal junctures in evolutionary history, such random processes can create structures capable of steering subsequent evolution toward greater sophistication and complexity.¹

Thinking the evolutionist's words also had a mystical flavor, the student asked what actually does the "selecting." The evolutionist replied, "Environmental stresses." The student pointed out that, by definition, "selecting" something implied volition and was presumptive evidence of intelligence. So how could selection by environmental stresses be any more tangible than selection by the statue in his

pocket? The professor fired back that "selection" in this case was obviously just a figure of speech.

By coincidence, a scientific creationist speaking at the adjacent booth said, "Beneficial mutations in bacteria are more likely to have phenotypic impacts, or changes to observable characteristics, and undergo stronger positive selection." The student asked of him the same follow-up questions and was surprised to get the identical answers given by the evolutionist. After the student expressed his skepticism that no real "selection" was involved in adaptation, the creationist probed him: "So you're saying that you don't believe in natural selection and it isn't even real?"

The student responded, "I'm saying that those who think they see positive selection, negative selection, or just plain natural selection, never seem to point to any tangible exogenous selector or selecting force to *justify* using the word 'selection'—and evolutionists definitely cannot appeal to it as a real force capable of explaining design." He added further, "All that purveyors of 'selection' do is attribute choice-making abilities to Nature and give it credit for an organism's endogenous capabilities to produce traits that solve environmental

problems, enabling them to fit environments and fill them."

Later, at home, the student pondered these interactions. Despite it being Diversity Day, when it came to the key issue of ascribing selective powers to inanimate objects, he did not see much diversity between the statue merchant, the evolutionist, and the creationist.

**"Selective" Attributes Bestowed on Nature
Ascribe Great Creative Power**

Living organisms fit into their environments extremely well because they have suitable intricately arranged parts that look as though they were chosen for specific purposes. Darwin knew people thought the cause of the obvious design in nature was God. He needed a mechanism, an inanimate substitute god with that one essential attribute—the *perceived* ability to "think." Nature did not need to really think. It only needed to seem like it *could* think in order to plant in people's minds the thought that nature's design only looked like it was real—though it wasn't. He struck on a clever solution: Take something *within* nature, living organisms, and when certain heritable traits appear in their offspring that solve environmental stresses (yet another part of nature), de-

pict them as being “selected for” by those same environmental stresses—voilà, Nature selects.

Darwin’s application of mystical powers to natural selection was immediately spotted and severely criticized.² Darwin and his followers have all been forced to concede that selection is a false term when applied to interactions at the organism-environment interface—but they always justify metaphorical usages. Selection was resisted for decades precisely because there was no empirical evidence for a selector—evidence that still remains non-existent.

Thus, creationists have been encouraged to re-evaluate all evolutionary ideas—even those presumed to be well-established like “natural selection”—to assess their biblical accuracy and scientific reality, and replace them with better explanations. Toward that end, a series of previous *Acts & Facts* articles² documented at length the following observations:

- **Indispensible: “Nature Selects” Is the Heart of Evolution.** Natural selection is meant to explain the design of life and assure people see that what looks like real design is all an illusion of design—not merely something explaining biological diversity. Thus, biblical claims that people can know there is a God by the things He has made is contradicted.
- **Intelligence: Falsely Credited to “Nature.”** The word “select” is an absolute to Darwinism. Prior to natural selection’s acceptance in the 1930s, the ability to deliberate alternative outcomes and make choices was restricted to *conscious* agents. Literature by evolutionists and creationists utilize “selection” in ways that imply it has volition, thus ascribing intelligence to the environment where none truly exists.
- **Illegitimate: “Selection” Literally Applied Apart From a Real “Selector.”** Selection’s mental power resides in metaphorical usages that replace empirical evidence. In literature, environments are personified as intelligent “selectors” intentionally “working on” organisms. Advocates ease acceptance by applying the powerful analogy of artificial selection to natural selection. When they are challenged about the selector’s nonexistence, they con-

cede that selection is a false term and their personifications are “just a figure of speech.” Since selection is not *really* an agent or force, it has always been mysteriously defined. Supporters continue to sharply debate whether it is a process, concept, principle, cause, effect, or something else.

- **Imposter: “Selection” Given Credit for Organism’s Capabilities.** A distinctive of living things is their goal-directed operation—one of which is filling ecological niches. Via information in their DNA, organisms are the *active element* at the organism-environment interface in producing traits that either succeed or fail at solving environmental problems. This reality is distorted when supporters of selection claim environmental stresses “select” or “pressure.” “Selection” is a clever label applied to the normal outworking of an *organism’s* innate programming that enables it to fill environments. Thus, it steals credit from the organism and ultimately from the Lord.



“All that purveyors of ‘selection’ do is attribute choice-making abilities to Nature and give it credit for an organism’s endogenous capabilities.”

- **Illusion: “Selection” Only Exists as a Mental Construct.** When organisms possess traits enabling them to move from one environmental condition to another, minds steeped in selection actually “see” the organisms as “selected for” by some environmental stress—reflecting how people readily project human cognition onto other things. Since there is no tangible force to quantify in any way, the actual “selection” only happens in someone’s mind. The illusion is facilitated by advocates’ use of selection as, say, an external “pressure,” but then defining it as a “process” whose interrelated elements are the actual outworking of the organism’s own innate capacities to reproduce variable heritable traits.

When fully developed, these reasons detail why it is scientifically and theologically in-

appropriate to describe in any way what transpires at the organism-environment interface as “selection.” Two other important reasons are considered below.

Irrelevant: Meager Measurements of Selection Suggest It’s Not Real

It is true that some genuinely real things may be functionally irrelevant, but non-real things are always irrelevant. Relevance is one objective indicator of reality, which explains why evolution itself must be promoted by its purveyors as the unifying fact of biology and, therefore, vital to the economic status of future generations. Conversely, critics of evolution advance the fact that usefully relevant creations cannot be tied directly to the application of evolution, but, rather, that evolutionary thinking hinders research—especially in medicine.³

Certainly, thousands of scientific papers do invoke selection as a convenient anecdote capable of leaping over any biological or probabilistic hurdle. But if natural selection were both real and as important as evolutionists claim, then it would be reasonable to predict that there would be numerous studies actually measuring its significant influence. But, this is not the case. One initial challenge is that anything being measured must first be defined. The slippery definition of “natural selection” itself is a huge problem, but so is the definition of its sister concept, “fitness” or “the fittest.”

“Fitness” may have *nothing* to do strictly with survival. It has variably been defined as relating to number of mates, fertility, gross number of offspring, number of offspring living to reproductive age, offspring in specific environments, or any combination of these. The eminent evolutionist Leigh Van Valen summed up a conundrum akin to that of natural selection:

Yes, fitness is the central concept of evolutionary biology, but it is an elusive concept. Almost everyone who looks at it seriously comes out in a different place. There are literally dozens of genuinely different definitions, which I won’t review here. At least two people have called fitness indefinable, a biological primitive....Or is it that we can’t define it because we do not fully understand it.⁴

This fact may decrease the surprise of why traits that are *already believed* to be bearing on fitness (i.e., *the focus of study*) show little correlation to being naturally selected.

The American Naturalist published in 2001 the largest analysis of the degree to which selection of changes of specific physical traits in an animal group affects their fitness—as measured by survival, mating success, and offspring.⁵ It tabulated 63 prior field studies covering 62 species and over 2,500 estimates of selection. Significance was obtained using statistical analysis and not opinions. The highest median correlation of trait selection to fitness was a low 16 percent. This means 84 percent of changes were not explained by selection. So-called directional and stabilizing selection were no more likely to happen than non-directional and disruptive selection. In studies with species sample sizes greater than 1,000, the correlation of selection to survival was essentially negligible.

Evolutionary geneticist Eugene Koonin compiled an exhaustive review of Darwinian evolution in light of recent genetics. He found the accepted proposition was *false* that “fixation of (rare) beneficial changes by natural selection is the main driving force of evolution that, generally, produces increasingly complex adaptive features of organisms; hence progress as a general trend in evolution.” In his view, the concept of some traits as “selected for” was essentially irrelevant and neutral processes combined with elimination primarily drove evolution.⁶

Consistent with these findings were additional observations by paleontologist Kurt Wise that expectations of the relevance of natural selection theory were at odds with several observations from genetics. Highly notable was “the low frequency of NS [natural selection] examples and the statistics of proposed examples of NS.” While he does not conclude that the reason for the lack of examples was suggestive that selection exists only as a mental construct, he did indicate that “this suggests that NS is not an important factor in either the development or sustenance of modern biology, so should not play a major role in creation biology theory.”⁷

The relevance of selection is not in ac-

tual field studies. So where do researchers find selection relevant? In laboratory studies where intelligent *humans* with a real volition actually *make choices*.

The University of Chicago’s expert on evolutionary biology, Jerry Coyne, recounts that while early researchers were reluctant to ac-



Selection was resisted for decades precisely because there was no empirical evidence for a selector—evidence that still remains non-existent.

cept selection due to the “paucity of evidence,” contemporary thinkers understand that the artificial selection used by breeders is the best way to know that selection happens by environments. He says:

In contrast, *artificial* selection has been stunningly successful. Virtually everything that we eat, grow or pet has involved transforming a wild species, through selective breeding, into something radically different. (Bear in mind that the ancestor of the Chihuahua is the wolf.) And of the thousands of selection experiments performed on species in the laboratory, I know of fewer than a dozen that have failed to elicit a response. Why is this relevant to natural selection? As [Richard] Dawkins observes, “Artificial selection is not just an *analogy* for natural selection. Artificial selection constitutes a true *experimental*—as opposed to observational—test of the hypothesis that selection causes evolutionary change.” That’s because both processes inexorably result from genetic variation that is adaptive in the current environment, with the “environment” in one case dominated by humans who decide which individuals get to live and breed.⁸

So, the evidence to “see selection” actually happen has returned to metaphor...just as it started with Darwin. But this analogy cannot carry the evolutionists’ assertions. First, artificial selectors have *always* observed limits to variability (after millennia of breeding for speed, there are no 100-mile-per-hour horses.) Second, scientists have *never* created two fun-

damentally different kinds of organisms from a common ancestor. If intelligent selectors cannot obtain fundamentally different kinds due to innate limits to change, what evidence exists that environments can, despite Coyne’s exuberant expectations (Chihuahuas from wolves)?

A leading science philosopher and evolutionist, Arthur Caplan, accurately capsulizes the relevance of selection: “Natural selection is simply a covering term or place-holder for describing the various processes involved in producing evolutionary change, or the products of such change.”⁹

Supporters of selection should consider that the reason for selection’s irrelevance is not that it is weak beyond belief, but that there is, in fact, nothing tangible to measure.

Idolatry: Ascribing Selective Ability to Inanimate Environmental Stresses

It is annoying when atheists are ahead of creationists in exposing false atheistic thinking. Such is the case with natural selection. Why? Because selection is not atheistic enough for thoughtful atheists. These take their faith seriously and can see that Darwin just replaced God as a supernatural cause for origins with a mystical agent, natural selection—a criticism applicable to creationist articles purporting to show “Natural Selection in Operation.”

God-like capabilities accorded to selection pour from both peer-reviewed and popular evolutionary literature. For example: “The remarkable diversity of life on Earth stands as grand testimony to the creativity of evolution. Over the course of 500 million years, natural selection has fashioned wings for flight, fins for swimming and legs for walking, and that’s just among the vertebrates.”¹⁰ The pervasiveness of this mindset was distilled by accomplished geneticist John Sanford:

“It is obvious that the omnipotent power of natural selection can do all things, explain all things...” The above statement came from an early Darwinist, but I have lost the source. The ubiquitous nature of the philosophy underlying this statement makes its source irrelevant. It could have come from just about any Darwinist. In

fact, just a few years ago I might have said it myself.¹¹

Remarkably, it is *more than* these gushing attributions that irritate some atheists... as they do creationists. When websites show a subterranean water table “selecting” trees with longer roots (rather than recognizing that trees have an innate capacity to produce longer roots enabling them to live in areas with deeper water tables), astute atheists can see that intelligence-based power has been ascribed to the inanimate water table—so why not attribute it to some god?

If someone held up a statue and ascribed to it powers to select, naturalists would see this as mysticism and Christians would see this as idolatry. But, in a mental disconnect, identical but more subtle attributions toward a water table instead of a statue are labeled by evolutionists and creationists alike as an “operative force” that can “favor,” “act on,” “pressure,” or “punish” organisms.

Natural selection’s intrinsic spiritual problem was derided by non-theist observers from the outset. In 1861, the *Perpetual Secretary of the French Academy of Sciences* described Darwin’s *Origin of Species* as “metaphysical jargon thrown amiss in the natural history,” “pretentious and empty language!,” “puerile [silly] and supernatural personifications!,” and stated that Darwin “imagines afterwards that this power of selecting which he gives to Nature is similar to the power of man.”¹²

Selection’s essential paranormal weakness was central in Norman MacBeth’s 1971 critique of Darwinism: “Natural selection is supposed to be an impersonal force that replaces all Watchmakers of other guiding powers so that evolution can be explained without calling in external agency.” He identified that selection was always used as “an impersonal process that is continually given personal qualities.” Thus, “if the reader is surprised to find natural selection disintegrating under scrutiny, I was no less so. But when we reflect upon the matter is it so surprising?”¹³

The innate mystical problem of selection was addressed yet again by two distinguished

atheists in 2010 in a book urging fellow evolutionists to end appeals to selection’s omnipotent power and to consider new mechanisms:

Familiar claims to the contrary notwithstanding, Darwin didn’t manage to get mental causes out of his account of how evolution works. He just hid them in the unexamined analogy between selection by breeding and natural selection...we can claim something Darwinists cannot. There is no ghost in our machine; neither God, nor Mother Nature...and there are no phantom breeders either. What breeds the ghosts in Darwinism is its covert appeal to intensional biological explanations.... Darwin pointed the direction to a thoroughly naturalistic—indeed a thoroughly atheistic—theory of phenotype [trait] formation; but he didn’t see how to get the whole way there. He killed off God, if you like, but Mother Nature and other pseudo-agents got away scot-free. We think it’s now time to get rid of them too.¹⁴



“Selection” is a clever label applied to the normal outworking of an organism’s innate programming that enables it to fill environments.

Creationists should also seriously consider what is *really* explained scientifically by merely saying that a trait was “selected for” or “selected against.” Those magical phrases cannot truly be expected to reveal why certain traits originate and exist in populations.

Evolutionists are currently bound to selection. But read creationist literature. Consider if there is not a *single* printed explanation invoking a mysterious power that “positively selects,” “operates on,” “punishes,” or “favors” that could not have had a *more precise* scientific description referencing the internal capacities of the organism—and skipped attributing imaginary intelligent actions to any exogenous inanimate object. Creationist literature can function exceedingly well without those words; but try to imagine what evolutionary literature could explain without using them—it would be starved of its mechanism and life. Selection-based ac-

counts will have mystical forces granting “favor,” but organism-based descriptions will stay on the facts—and honor the Lord.¹⁵

If some atheists see how natural selection is an inherently idolatrous explanation for the design of life and desire to “get rid” of it, creationists ought to as well. Consider the Lord’s declaration in Isaiah 42:8: “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”

Selection is idolatrous in the basest of ways. Not only does it ascribe intelligence-like powers to unconscious environmental features, like any other idol, but it induces people *not* to give the Lord credit for the incredible intelligence and machinery He has built into His creatures that enable them to adapt to environmental features. ●

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Genesis, Gilgamesh, and an Early Flood Tablet

JOHN D. MORRIS, P.H.D.



Babylonian tablet of the Epic of Gilgamesh

For over a century, the standard view among “higher critics” has been that the Genesis Flood account was written long after Moses by a Jewish priest who revised an older Babylonian myth. This myth, the Epic of Gilgamesh, was found on several broken clay tablets in the Babylonian city of Nineveh in 1853. From archaeological constraints, the tablets were determined to have been inscribed around the 7th century B.C. (Moses lived during the 1400s), having been copied from prior documents that no longer exist. Based on linguistic analysis, the Gilgamesh story could have been composed no earlier than 1800 B.C. For reference, Abraham lived during the 2100s, long before any of the documents and only about 300 years after the Flood. Thus, none of the Babylonian writings existed until long after the Flood.

The Gilgamesh Epic is likely a corruption of an older document. It is so full of fanciful and unbelievable details that probably no one ever considered it true. It may have been the official Babylonian account of the Flood, but how could anyone believe a cubical Ark could have been seaworthy, or that the gods gathered like flies to receive sacrifices? The similarities between the epic and Genesis are striking, but the differences are overwhelming. Genesis is written in a clear fashion as a historical narrative, with an obvious intent that it be

believed. The stupendous facts given may be wholly out of modern experience, but the account is understandable. Yet the assigned early date of the undiscovered Gilgamesh sources predate the assigned late date of Genesis written by the mythical scribe. Thus, the skeptics claim that Genesis is a non-historical copy.

Unknown to most archaeologists, however, is an even earlier Flood tablet. It was discovered in the ancient Babylonian city of Nippur in the 1890s. The tablet was so encrusted that its value was not immediately recognized, but by 1909 Dr. Hermann Hilprecht had discerned the figures and translated the text. Given the catalogue designation CBM 13532, it dates from about 2200 B.C., or soon after the Flood itself. More importantly, while the differences between Genesis and Gilgamesh are striking, the similarities between Genesis and this tablet are obvious. There is no detail that differs from Genesis, and nothing extra is added.

Hilprecht’s translation reads as follows, with damaged sections reconstructed by Fritz Hommel and unreadable portions of the text noted:

The springs of the deep will I open. A flood will I send which will affect all of mankind at once. But seek thou deliverance before the flood breaks forth, for over all living beings, however many there are, will I bring annihilation, destruction, ruin. Take wood and pitch

and build a large ship!....cubits be its complete height.... a houseboat shall it be, containing those who preserve their life....with a strong roofing cover it.... the ship which thou makest, take into it....the animals of the field, the birds of the air and the reptiles, two of each, instead of (their whole number)....and the family of the....¹

This clear text stands as both a confirmation of Scripture and a condemnation of liberal “scholarship.” It so clearly undermines the “critical” view that it never sees the light of day. Professor Hilprecht himself was hardly a defender of Scripture, yet he was a recognized expert in ancient languages. His translation originally caused quite a storm of controversy among academics, for it undercut their position that Genesis carries no authority, but no challenge was ever levied against his translation. Nevertheless, it remains hidden today. Few know of the tablet, or of its strong testimony to Scripture’s authority. ●

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Source: Dr. Bill Cooper, The Earliest Flood Tablet, Pamphlet 382, May 2011, published by the Creation Science Movement, Portsmouth, UK.

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Sauropods, such as *Diplodocus* and *Apatosaurus*, were immense, four-footed dinosaurs.

By their fossils, researchers know that their skeletal design features were uniquely equipped to support their bulk. An attempt in a recent *Nature* article to trace an evolutionary backstory for some of these features clung doggedly to evolution despite the evidence against it. Observations confirm that sauropods were expertly formed—not evolved.

Sauropods Had Unique Features

Fredric Heeren wrote in *Nature* that sauropods' long necks allowed them a wide reach through the treetops. They were able to eat the massive amount of foliage required to maintain their size without having to expend extra energy moving from tree to tree. Some of the largest may have needed up to a ton of vegetation every day. Heeren wrote:

That kind of feeding required long necks, which would have been impossibly heavy if they were built with solid vertebrae. But large sauropods had vertebrae riddled with holes. These air-filled, or pneumatic, bones weighed only about 35% as much as solid ones.¹

Thus, unlike other dinosaurs, sauropods had hollowed vertebrae and small heads—design features that lightened the load placed on their necks. Heeren wrote that “adaptation enabled the development of extremely long necks,” but provided no explanation for *how* one adaptation could have led to the other.¹ This assertion merely begs the question of sauropod long-neck evolution.

Also, the “pelvis and limbs” of sauropods were very different from those of the smaller dinosaurs, having extra sacral vertebrae and interlocking leg bones that operated like pillars, creating “a frame sturdy enough to support their heft,” according to Heeren.¹

Sauropods grew very quickly during their juvenile years, so that their sheer size soon became an effective defense against predators. If transitional “semi-sauropods” grew as slowly as other dinosaurs, yet did not have horns, claws, clubs, or large, tooth-adorned jaws to defend themselves, they may well have been too easily eaten—thus putting a stop to evolutionary progress.

These dinosaurs' fast bone and body growth was complicated and precisely

What the Fossils Really Say about Sauropod Dinosaurs

BRIAN THOMAS, M.S., AND FRANK SHERWIN, M.A.

coordinated. Heeren quoted University of Bonn paleontologist Martin Sander as saying, “A scaffold of bone is thrown up very quickly, making the bone grow in thickness by about one tenth of a millimetre per day.”¹ The scaffold material

was later filled in with minerals as the creature grew in size.

Candidate Sauropod Ancestors Fail the Test

Clearly, sauropods had all-or-nothing design features. Without small heads, hollow vertebrae, long necks, pillar legs, specially shaped pelvis bones, and fast growth rates—all at the same time—sauropods could not have existed. This is why sauropod evolution has been imagined as having happened in “an evolutionary jump.”¹ The *Nature* news feature suggested that isolated sauropod-like features found in non-sauropod dinosaur kinds illustrate an evolutionary backstory for sauropod origins.

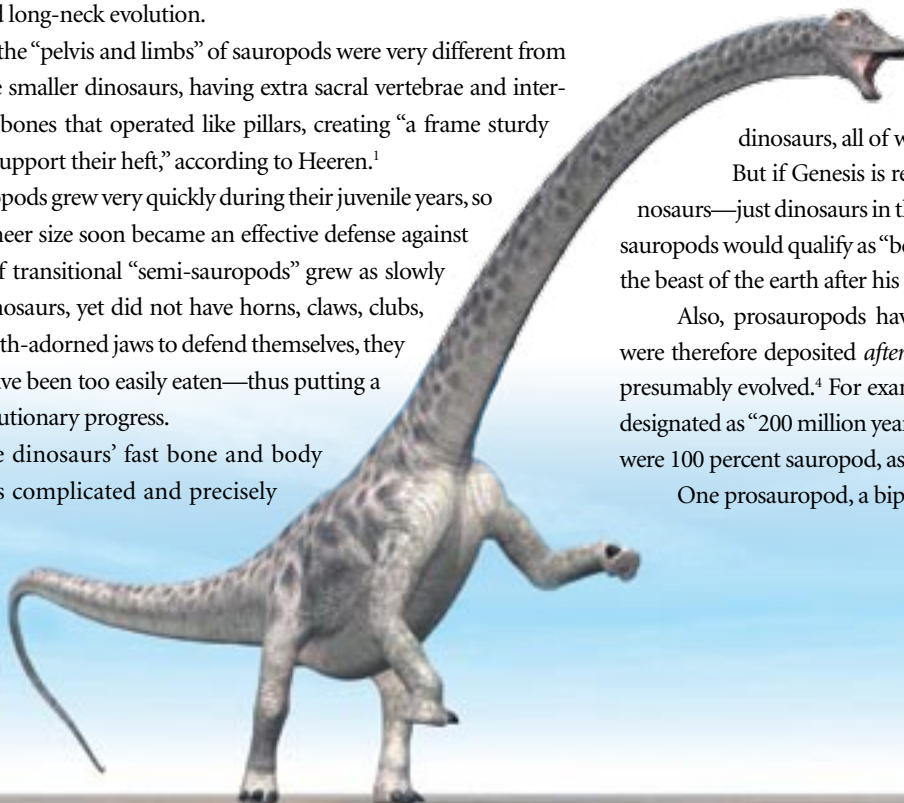
For example, a small non-sauropod named *Pantydraco* had interesting pits in its vertebrae, unconvincing “potential precursors” for sauropods' hollow vertebrae. Also, the two-legged “prosauropod” *Plateosaurus* might have had “signs” of fast-growing bone.¹ However, microscopic growth rings in plateosaur bone fossils indicate that they adjusted their growth rates to fit their circumstances, like some reptiles do today.² Unlike the 100-foot-long sauropods, plateosaur adults ranged from 15 to 30 feet long.

And just what is a “prosauropod”? It is a label given to candidate ancestors of sauropods. “Prosauropoda” are supposed to be primitive saurischian dinosaurs, all of which shared a lizard-like hip structure.

But if Genesis is real history, then there are no primitive dinosaurs—just dinosaurs in their various kinds created on Day 6. Surely sauropods would qualify as “beasts of the earth,” made when “God made the beast of the earth after his kind.”³

Also, prosauropods have been found in rock layers *above* and were therefore deposited *after* the sauropod dinosaurs into which they presumably evolved.⁴ For example, sauropod footprints found in rocks designated as “200 million years old” were discovered in Switzerland and were 100 percent sauropod, as predicted by creation.⁵

One prosauropod, a bipedal dinosaur named *Aardonyx*, probably





Sauropods *continued*

did not have fleshy cheeks, so it perhaps could have opened its mouth wider to take in more vegetation, like sauropods. But it had a narrow, V-shape mouth, unlike the wide sauropod U-shape. Plus, another dinosaur had just the opposite—a U-shape mouth *with* fleshy cheeks. These distinct creations show no objective evolutionary relationships.

Leoneosaurus, another two-legged dinosaur, had extra hip vertebrae, like sauropods. But though they are considered by some to have been “near-sauropods,” Heeren noted that they “were not the ancestors of sauropods.”¹ Why mention them in the context of sauropod evolution if they were not even part of that evolution?

Heeren explained their inclusion by writing, “Near-sauropods of the Jurassic preserve information about the adaptations that appeared among the unknown ancestors of sauropods.” But unfortunately this is just another assertion that begs the question of evolution, since it is based wholly on the assumption that certain adaptations somehow “appeared” in as yet unidentified dinosaurs. In fact, after presenting a parade of candidate dinosaurs with proposed sauropod precursor features, Heeren here acknowledged that the ancestors of sauropods are still “unknown.”¹

Where’s the Fossil Evidence?

If sauropods evolved, then why are there no fossil “pre-sauropods” that have at least two, three, or four of the uniquely sauropod features, instead of just one or merely a possible part of one? If sauropods evolved over eons, then *most* of these fossils should be transitional. For example, why are gradually lengthening dinosaur necks not apparent as one ascends the rock record? Instead, these candidate “prosauropods” were perfectly developed creatures of their own types, showing no hint of evolutionary experimentation.

Some doubt that prosauropods are even sauropod ancestors! One group of dinosaur experts wrote:

The ancestry of the sauropods, before they burst onto the world scene on almost every continent in the Middle Jurassic, is obscure. The frequent assumption that they arose from prosauropods, probably melanorosaurids, has yet to be verified.⁶

In the 2009 *Oxford Dictionary of Zoology*, one reads that “current theory suggests that the prosauropods were a side-branch on the sauropod (Sauropoda) family tree, and not ancestral to later forms.”⁷ Clearly, Heeren’s recent *Nature* article paints a contrived story of sauropod evolution from prosauropods that ignores the controversy caused by the complete lack of supporting evidence.

Not just sauropod, but dinosaur evolution in general has received no uncontested fossil support. Supposedly, four-legged lizard-like reptiles evolved into bipedal dinosaurs, some of which evolved back into the four-legged sauropods. But in 2010, a dog-size fossil named *Asilisaurus kongwe* was discovered in Tanzania. Evolutionists dated this to 243 mil-

lion years, which caused a big problem. “The crazy thing about this new dinosaur discovery is that it is so very different from what we all were expecting, especially the fact that it is herbivorous and walked on four legs,” said one of the paleontologists who studied the find.⁸ They were expecting bipedal ancestors in rock layers of that “time.” This *discovery* is not “crazy,” but confirms that *theories* of dinosaur evolution are crazy.

Finally, is there any indication how the numerous small sauropod teeth evolved—or the teeth of any creature, for that matter? None at all.

The past few years have witnessed a remarkable flurry of research on the origin or origins of vertebrate teeth. While this work is progressing, the details of when, where, why, and how teeth first appeared still elude consensus. Indeed, there is not even agreement on the fundamentals, such as how we define a tooth.⁹

The details of dinosaur teeth evolution will always be “elusive,” since dinosaur teeth were created and therefore have no evolutionary backstory.

The Bible’s history provides a framework that best explains the most significant facts. First, sauropods were intentionally formed at one time, not morphed from other creatures. This is why no single undisputed ancestor exists, why their evolution is imagined to have happened in a “jump,” and why sauropods have all-or-nothing design features.

And the very reason that sauropod fossils exist “on almost every continent” is because, being a worldwide phenomenon, the Genesis Flood was powerful enough to totally overwhelm even the world’s most massive land creatures of that time.

The unique sauropod body structure demands that sauropods were specially created, not evolved. The fact that they were fossilized on many continents demands worldwide catastrophic mud burial. Unlike the miserable state of evolutionary guesswork, these observations confirm the biblical record. ●

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DR. BRAD FORLOW

Associate Science Editor

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

ing a lab that tested samples from clinical trials.

However, in 2008 Dr. Forlow made a dramatic career move from science to ministry. He came with his family to Texas and started attending Southwestern Baptist Theological Seminary in Fort Worth. He anticipates graduating with his Master of Divinity degree in either the spring or fall of 2012.

“I’ve always had an interest in apologetics,” he said. “And then with my science background, creation science was just a natural fit for me.”

“I’ve definitely become more passionate about creation science with my children in public schools [and learning about evolution]. I have to come alongside and teach them what the Bible says and show them that science actually supports the biblical account.”

So far, Dr. Forlow has worked on a number of science-related projects at ICR, including various books and the Science Education Essentials curriculum supplements. He is also busy on a writing project that will produce a series of science-related booklets over the next couple of years. In addition, Dr. Forlow has started speaking at homeschool and Christian school conferences.

“But something that’s been a passion of mine is creating a small group or Sunday school material that’s focused on developing a biblical creation worldview from Genesis 1–11,” he said. “It would combine a study of Genesis 1–11 with the evolutionary thoughts and theories out there and how to combat those and show a bit of the data that really support the Genesis account.”

Earlier this year, Dr. Forlow put together a 10-week Sunday school curriculum with this focus, and he used it to teach at his church. “It was well-received, and people were very interested in it because these are things that they had a lot of questions revolving around science and evolution. So, it was good timing to teach it.”

Since its inception over 40 years ago, ICR has been looking for and finding answers to many of those same questions on science and evolution. Dr. Forlow’s expertise will no doubt help continue that effort. ●

Ms. Dao is Assistant Editor at the Institute for Creation Research.



When Dr. Brad Forlow initially contacted the Institute for Creation Research, he was just looking for part-time work while he was in school.

But when hiring representatives saw that his resume included an impressive biomedical research background, he was asked instead to help edit science materials. Recently, he came on board as ICR’s Associate Science Editor.

“I started developing an interest in science in high school,” he said. “I took quite a few physics and chemistry classes. I had already chosen to go into engineering in college.”

He received his B.S. in chemical engineering in 1993 from the Florida Institute of Technology. When he looked into attending graduate school, he said he started becoming interested in the application of engineering to human systems and pharmaceuticals.

So, he attended the University of Oklahoma and received his Ph.D. in 1998. Although his degree at Oklahoma was also in chemical engineering, his research was in biomedical engineering, specifically on how white blood cells are recruited to fight infection and inflammation.

After receiving his doctorate, he took a research faculty position at the University of Virginia and continued his studies of white blood cells. “But I was looking at various animal models and getting more disease-related models,” Dr. Forlow said. He also researched how white blood cells are regulated in bone marrow while they are being produced.

In 2002, his interest in pharmaceuticals led him to leave the university and work for Bristol-Myers-Squibb doing drug discovery research, mostly focused on asthma and arthritis projects. After three years, he went to work with Wyeth Pharmaceuticals, now owned by Pfizer, to do clinical research focused on Alzheimer’s and asthma, as well as manag-

LETTERS TO THE EDITOR

I have been an avid reader/follower of ICR since my freshman year in high school (2000). I am not exactly old yet to many people, but I do enjoy great science. I currently am teaching at a Christian school in South Korea. I teach biology, geometry, and physical science this year. I have been using your website and articles as optional bonus responses in class. I always give the credit to your foundation and research as far as that is concerned and ultimate credit to God. I just wanted to encourage you all to keep up the awesome work for the kingdom of the Lord. Be blessed!

— S.F., South Korea

How I love your ministry...listening to your creation program on Saturday and going through the ICR radio archives on a regular basis. This ministry was God's tool to open my eyes to the evolutionary delusion some 25 years ago. The most surprised person in the world at me becoming a creationist was ME! Also I wept (unexpectedly) at the passage of Dr. Henry Morris. Dr. Henry Morris III has Internet messages that I also have been enlightened by in recent years and am thrilled the torch is still burning.

— J.H.

As I sit here on this peaceful Sunday evening reading many of your geology articles on your website, it's time I finally sit down and write this email to you. I am so very thankful for ICR and its staff for all the hard work they do in providing reasonable thought for the earth's geologic processes. ICR is my "filter" through which I sift the world's geologic viewpoints. Thank you for your consistent presentation of facts that prove we are able to trust in the accuracy of the Bible.

— P.K.S.

We love ICR and have many of your books. I used to get *Acts & Facts* when my kids were younger. Now I have twins majoring in chemistry at a Christian college, where they have had so many debates that we are gearing up for the new school year with even more research. Several of their professors are theistic evolutionists and really have no respect for the creationist position. My girls are just outspoken enough to cause trouble, but they are honor students and have a strong testimony, so the professors have even thanked them for keeping them on their toes. They believe that God has them in that place for just a time such as this. I'm telling you all this to let you know that your research and work on the website are our backbone. We are on the website almost daily reading article and looking for answers to questions. Thank you for all the work you do, for the equipping and good of the household of faith.

— J.W.

My husband grew up at a Unitarian Universalist church and was saturated in the belief of evolution. He attended public schools and went on to college to become a molecular biologist. Later he became a Christian. He believed that God couldn't lie so that He must have created the earth, but continued in his belief of evolution by believing that God did create but then evolution occurred through the years. He battled with timelines and other issues, but instead of holding a loose belief in either he opted to look for answers. He discovered ICR and started receiving *Acts & Facts*. Over the last three years he had many questions answered through *Acts & Facts* and now holds a firm belief in creation with no evolution.

We have three children, a daughter who is a junior in high school, a son who is in third grade and homeschooled (who passionately loves science), and a daughter in kindergarten. It is important to us that they not only believe the Bible and creation, but that they know why. I am thankful for my husband and his history of believing in evolution because now my children can be educated about why we believe what we believe. I grew up believing in creation because I was told it was truth—I simply accepted it. I stuck to my beliefs and I would have taught my children the same, but I am not sure I would have pursued answers on why—my answer simply would have been because the Bible says so.

Now my family is educated, and when my children go to school and college and are challenged with evolution, they will be ready to give intelligent answers. Our family is changed in how we handle evolution. Instead of avoiding the subject and downplaying movies or documentaries that teach or include evolution, we now don't allow that confusion to be entertained by our children and we gladly discuss how history and science declare the Word of God. Thank you for all you do. It makes a difference.

— D.C.

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

Or write to Editor

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HENRY M. MORRIS IV

Call to Battle

Perhaps you have noticed the stewardship banner prominently displayed on this page. Like the original military banners carried into battle, ICR's banner is designed to communicate important themes. In our case, the banner serves the dual purpose of highlighting the best ways to support our ministry in "battle" and identifying charitable opportunities that provide real advantages to our supporters.

Yet the detail behind each bullet point is crucial for making decisions regarding the wisest use of one's resources for the Kingdom. I trust the following summaries will provide meaningful explanations to our supporters as they prayerfully consider how they can help ICR this Thanksgiving season.

Cash Gifts: There is no doubt that ICR's ministry would not function without cash gifts—the most practical, versatile, and immediate form of help to our work. Thankfully, our nation still acknowledges gifts to qualified charities like ICR, so all gifts to us are fully tax deductible as allowed by law. If you are able, please consider supporting our ministry with a gift this season.

IRA Gifts: The popular IRA Charitable Rollover is set to expire at the end of 2011. This special provision allows owners of traditional or Roth IRAs age 70½ or older to make charitable gifts up to \$100,000 without declaring it as income. Such IRA gifts also count toward minimum

withdrawal requirements, providing a twofold opportunity to support ICR while avoiding taxes on income you might be required to take. IRA gifts can easily be arranged through your administrators—contact them today if this opportunity seems right for you.

Stock Gifts: Tired of the volatility of the stock market? Avoid the tax burden on the sale of appreciated stocks, bonds, or mutual funds by gifting shares directly to ICR. Shares that have been held for at least one year can be given, providing not only a tax deduction at their full current value, but also avoiding tax on any gains. Contact ICR for our brokerage account information and let us help you facilitate your gift.

Matching Gift Programs: Many companies match gifts made by their employees and retirees to qualifying organizations, and ICR's graduate education program and research projects usually qualify. With matches typically made dollar for dollar (up to certain limits), this is a marvelous opportunity to double the impact of your gifts and "sow bountifully" (2 Corinthians 9:6) for the cause of Christ. Contact your HR department to get started.

Charitable Gift Annuities: For donors over 65, rates on Charitable Gift Annuities—usually 5 to 8 percent, depending on age—provide the absolute best return in an unstable market. Unlike other secure investments, however, these special annuities offer the additional benefits of guaranteed income for life, a pres-

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ICR is deeply grateful for all those who have partnered with us, and we "praise the Lord for his goodness" through you (Psalm 107:8). Happy Thanksgiving! ●

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



CLOUD Experiment Supports Global Warming Theory

LARRY VARDIMAN, P.H.D.

Introduction

In several *Acts & Facts* articles over the past few years, I have addressed Henrik Svensmark's theory that modulated galactic cosmic radiation (GCR) from outer space may be one of the primary driving mechanisms for global warming.¹⁻⁵ Industrialization may have contributed slightly to global warming, but natural mechanisms involving the sun are probably more important. Svensmark has presented evidence that when the sun is active (more solar flares, a strong solar wind, and more sunspots), its electromagnetic field envelopes the earth and shields it from GCR, producing low cosmic radiation, fewer clouds and a hot earth (see Figure 1).

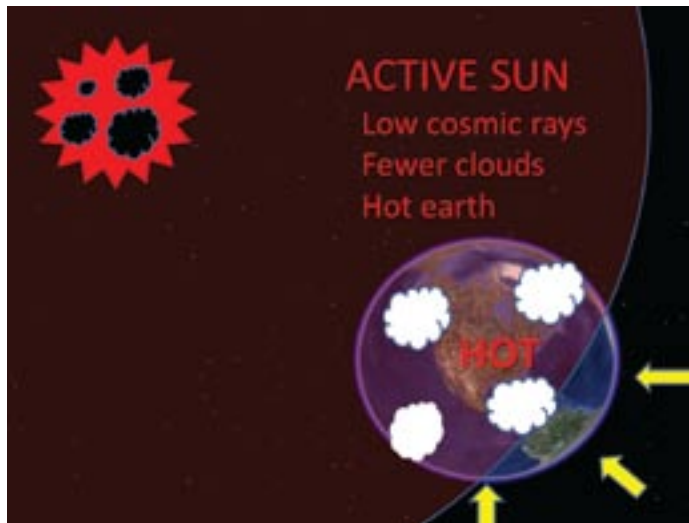


Figure 1. Cartoon showing effects of an active sun on the temperature of the earth.

Svensmark has also demonstrated that when the sun is inactive (fewer solar flares, a weak solar wind, and fewer sunspots), the earth is exposed to more GCR, which produces high cosmic radiation, more clouds, and a cool earth (see Figure 2). Various studies have shown a correlation between cosmic radiation and global temperature.

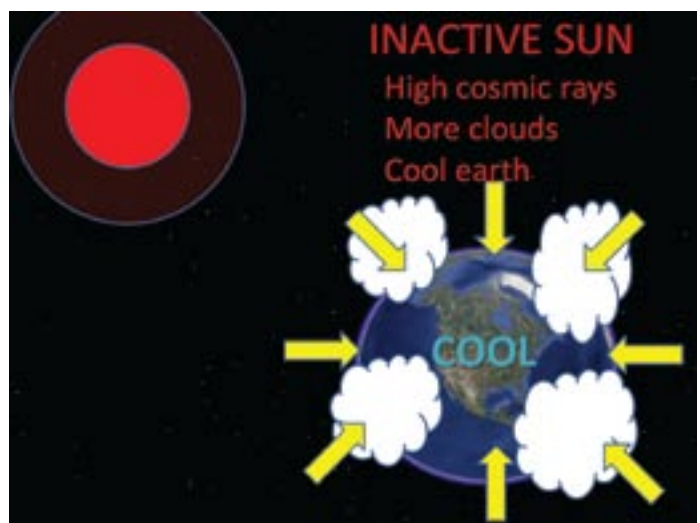


Figure 2. Cartoon showing effects of an inactive sun on the temperature of the earth.

However, at least one key ingredient in Svensmark's theory has prevented its wholesale adoption—the evidence that more cosmic radiation entering the earth's atmosphere causes more nucleation of cloud droplets and the formation of more clouds that increase the albedo of the earth (the percentage of solar energy the earth reflects). If it can be shown that cosmic radiation increases the concentration of cloud droplets that lead to more clouds, the theory will be well on its way to being confirmed.

CLOUD Experiment

Jasper Kirkby at CERN (European Organization for Nuclear Research) in Geneva, Switzerland, took on the task of conducting experiments on the enhanced nucleation of cloud particles in a large cloud chamber that could be irradiated with a well-controlled beam of high-energy protons (see Figure 3). The beam of protons simulates galactic cosmic rays that nucleate cloud particles that continue to grow and form cloud droplets. Kirkby provided a video description of the chamber and the planned experiments at a lecture in



Figure 3. Jasper Kirkby inside the 3.5-meter-(~10.5-foot)-diameter chamber used for CLOUD (Cosmics Leaving OUTdoor Droplets) experiments. Image: CERN.

Vancouver, Canada, on March 23, 2011.⁶

The chamber was fully installed and the first results obtained during 2010. Kirkby and his co-workers reported their results in a recent paper in *Nature*.⁷ The report provided data on nucleation rate versus sulfuric acid concentration, ammonia mixing ratio, negative ion concentration, and cluster composition for various temperatures. For example, Figure 4 shows the nucleation rate for cloud particles 1.7 nm (6.7×10^{-8} inch) in diameter versus sulfuric acid concentration at three tempera-

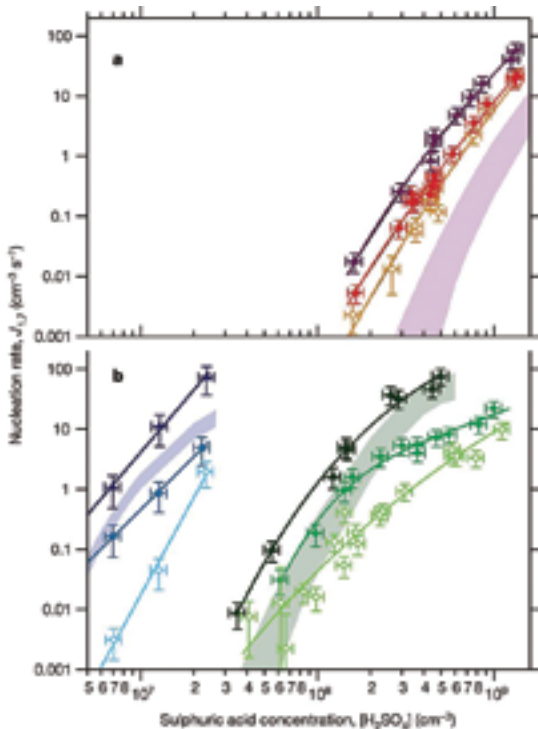


Figure 4. Nucleation rate for 1.7 nm (6.7×10^{-8} inch) diameter cloud droplets as a function of sulfuric acid concentration, 38 percent relative humidity, and a pressure of 1 atmosphere. The chamber was maintained at a temperature of 292K (33.9°F) for the red curves, 278K (8.7°F) for the green curves, and 248K (-45.3°F) for the blue curves. The NH_3 mixing ratio corresponded to the contaminant level (<35 ppt_v at 278 and 292K and <50 ppt_v at 248K). Triangles are for charged nucleation rates (J_{ch}), filled circles for galactic cosmic radiation rates (J_{GCR}), and open circles for neutral rates (J_n). The error bars indicate the estimated total statistical and systematic 1 σ measurement uncertainties. The colored bands show the predictions from the PARNUC model for binary H_2SO_4 — H_2O charged nucleation rates J_{ch} . (From Kirkby et al.⁷ Copyright 2011 Nature Publishing Group. Usage does not imply endorsement.)

tures—292K (33.9°F), 278K (8.7°F), and 248K (-45.3°F)—at 38 percent relative humidity and with trace amounts of ammonia.

The primary result was that ground-level galactic cosmic radiation increases the nucleation rate of cloud particles containing sulfuric acid and ammonia between twofold and tenfold or more. Note the difference in nucleation rates between J_{GCR} (filled circles) and J_n (open circles) at each temperature in Figure 4. This enhancement of nucleation occurs for all temperatures and cluster compositions observed so far. The fraction of these freshly nucleated particles that grow to sufficient sizes to produce cloud droplets, as well as the role of organic vapors in the nucleation and growth process, still remains an open question experimentally. However, these are promising results for the potential linkage between galactic cosmic rays and clouds.

Conclusions

Climate scientists have misinterpreted earth history by rejecting the biblical revelation of a global flood only a few thousand years ago that provides an explanation for the Ice Age and past climate change. Instead, they believe the Ice Age was caused by minor fluctuations in solar heating over millions of years. Consequently, they believe a minor change in global heating introduced by even small amounts of gases or particulates in the atmosphere could cause the earth to reach a “tipping point” and lead to a “runaway greenhouse” or to enter another ice age.

From a creationist perspective, if the Ice Age was a consequence of the catastrophic processes of the Genesis Flood, then earth’s climate system would not be sensitive to minor influences. The climate appears to be a highly stable system and exhibits oscillations around an equilibrium level rather than being susceptible to transitions to new states. The earth-sun system does oscillate over short periods of time, as evidenced by minor heating and cooling and by the variation in the number of sunspots. But, these fluctuations do not destabilize the climate. So, the introduction of minor changes in gases or particulates in the atmosphere should not cause major changes but rather minor departures from an equilibrium state.

The primary cause of the conflict in the global warming debate is not the observation that carbon dioxide has increased in the atmosphere or that a small amount of warming has occurred, but that the Bible has been rejected as a source of important revelation about earth history. Scripture assures us that “while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Genesis 8:22). ●

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