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Mercury's Messenger

by
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Photo by NASA

Perhaps you have heard of NASA's recently-launched Messenger spacecraft mission which is scheduled to reach orbit around the planet Mercury in 7 years.¹ You may also recall that several years ago, in 1984 to be precise, I made creation-based predictions regarding the magnetic fields of a number of planets, including that of Mercury.²

One of the predictions (highlighted in red in the web version) in the conclusion of that article is this:

Mercury's decay rate is so rapid that some future probe could detect it fairly soon. In 1990 the planet's magnetic moment should be 1.8 percent smaller than its 1975 value.

Of course, no spacecraft visited Mercury in 1990. When (I hope) Messenger reaches Mercury in 2011, 36

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Radio Interview with Dr. Kevin Anderson Part 1

Editor's note: The following interview, conducted by Jan Mickelson, was broadcast in November, 2003, on radio station WHO (1040 am) in Des Moines, IA. The transcript has been edited for space and content.



Dr. Kevin L. Anderson is the director of the CRS' Van Andel Creation Research Center. Photo courtesy of the Chino Valley Review.

J - Good morning, friends. One of my favorite subjects to ponder is origins: who are we, where do we come from, how did we get here, and what does it all mean. I know all the philosophical questions to which you're supposed to have answers, or at least are fun to think about; and as I admit frequently around here, I am scientifically illiterate.

Therefore, when I find smart people who are devoted to the nuts and bolts of this topic, I love to chat with them. Today we have a microbiologist, an expert in microbial genetics and molecular biology, words I can't even pronounce, let alone understand. Dr. Kevin Anderson, thank you for joining us this morning.

K - Thank you for having me.

J - You are one of these unusual critters — in addition to being extremely talented in the scientific arena, you've also been attracted either to the light side or the dark side of the forest and similarly afflicted as I. You understand the mechanics, now you're trying to figure out the meaning.

K - Correct — because I understand the mechanics, that's led me to try to understand the meaning; because knowing the mechanics has made me realize that the explanations that we see in the textbooks, the explanations that we're given by our professors and such, don't add up. There's got to be a different story than what they're

trying to tell me. That, then, is what has led me to look in another direction and has certainly made me realize that there is far more to what they are saying.

J - Well, how long did it take you for this observation, or for you to come to that conclusion? Tell me a little bit about you.

K - I've always been extremely questioning of evolution. It was never a matter of being willing to accept it. It was always a matter of being very critical of it; and as I learned more and more, I became more and more

critical of it. So, I went kind of the opposite direction from a lot of college students and post-graduate students. The information I was learning in school was actually making me **more** critical of evolution, so I would not say it was any one particular time.

It was really kind of always there. My doubt and my ultimate extreme criticism of evolution having led me to what I would consider ultimate true reality; namely, that we are, in fact, created beings, not beings who have evolved by unknown processes, in unknown times, and in unknown ways.

J - Okay. Let us back up for a second. You have a Ph.D. in what?

K - In microbiology from Kansas State University; and I was an NIH Fellow at the University of Illinois in the microbiology department.

J - What does that mean . . . an NIH Fellow?

K - That means the National Institutes of Health gave me a fellowship grant to pursue post-doctoral studies.

J - Why?

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K - I guess because they liked me!

J - They just do not hand those things out to anybody?

K - No, they don't — you have to qualify.

J - Okay, so somebody had confidence in your intellectual ability . . .

K - Well, it didn't pay much — but they say "the prestige" is important! I said, "I'll take the money — keep the prestige."

J - You also have an Iowa connection.

K - Yes, I was, for a few years, working with the United States Department of Agriculture in Ames, until I took my current position.

J - What did you do for those guys?

K - Actually, I did microbiology of the swine gut; but the ultimate goal was to study problems with swine odor.

J - Okay. You despaired of that idea and left, huh?

K - Well, it seems reasonable. You know evolution has been shoveling out manure for a long time, so I thought I might as well study it a little bit!

J - So now you are the director of the Van Andel Creation Research Center. Where is that?

K - It's in Chino Valley, Arizona.

J - Okay; let's just get to the heart of the matter here. The young earth / old earth thing, that's a fascinating debate. However, it is the stuff of life itself, your field of expertise, that I am the most curious about — microbiology. Because if you guys, with all of your gadgets and toys and whistles, and now that we've sort of cracked the code . . . at least we think that we have cracked the code . . .

K - We know more than we did yesterday; that's the way I always look at it.

J - . . . and we understand life at its constituent level. If, knowing everything you guys know now, you still cannot explain how the most simple life forms came into existence, then it doesn't make any difference how old the earth is, or where the fossils came from, or how old this chunk of rock is. Because I think this is where the rubber hits the road, or am I wrong?

K - Interestingly enough, just to add to that, the gulf between life and non-life continues to increase as we learn more about what it actually takes to be a living system. So the difficulty in explaining or trying to come up with some mechanism to go from a non-living system to a living system is even greater than it was just ten years ago.

J - Well, I still remember vaguely that in the fifties, they said, "We've created life in a test tube!"

K - Of course, they didn't really; that was not only an exaggeration, but it was a borderline lie.

J - And they still can't.

K - No. In fact, we are no closer now, fifty years later, than we were then.

J - The whole theory depends upon all the constituents being here for some reason. First, you have to answer the question, "Why is there a 'here'?" then you have to answer the question, "Why is there a 'what'?" and then you have to answer the question, "How come?" Let's assume that you don't even have to answer any of those questions — that you have all the stuff of which all of us are made . . . all of the components.

Evolutionary theory assumes that because those components are there by *some* mechanism, that we *should* be able to understand now, through accident, random chance, or however you describe it, that life emerged from non-life and then began to become more ordered and complex. Is there yet a known mechanism or model by which that assumption can be demonstrated?

K - No. In fact, it is now *so unknown* that many of the evolutionists that I have talked to and debated, actually will not debate that topic anymore. They'll just say, "That's irrelevant; that's not evolution."

J - Of course, it's not! So it's like saying, "I don't want to debate bicycling, because I don't have a bike!"

K - Yes, that's what it comes down to. They are, by default, admitting their complete inability to explain it. Yes, they now want to skip that very topic.

J - They just want to *assume* it happened.

K - Yes, they say it had to have happened; we don't know how it happened. One of the biggest arguments that I hear, which still makes me shake my head, is this. When I ask for proof of evolution, I often am told,

"The proof is, well, we're here!"

J - That's circular reasoning.

K - Of course it is circular reasoning! But see, they are *so* brainwashed — and that is the correct word to use — they are so brainwashed that evolution has to be the only explanation because of the simple fact that we are here. And this means that evolution must work. It has to work, because we are here! We wouldn't be here if it didn't work.

J - All right, but you came to this discussion with your own biases, though, did you not? You were brainwashed, too.

K - Correct. We all have biases, there's no doubt!

J - What is it, then, about your specialty of genetics and molecular biology which allows you to say that the gulf is widening between life and non-life?

K - One of the areas would be that of mutations, which is a subject area about which I have studied and published quite a few papers. Certainly, once it became known that DNA was the genetic material in the cell, and that mutations in the DNA were how the actions of the cell were changed, then Darwin's ideas of natural selection and cellular modifications had to involve genetics and had to involve mutations. Once that became known, then of course evolutionists have talked about mutations as the driving force of evolution.

You first have the mutation, then natural selection works on the mutation, and then the advantage the mutation gives allowing natural selection to, if you will, weed it out;

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and finally, the story goes, you get a biological advancement. Genetically, though, there are no known mutations that actually give them what they are looking for. There is a tremendous amount of confusion out there.

J - There's no known mutation that adds information that's useful.

K - There's no mutation that gives them what is necessary for common descent with modifications. There are all kinds of mutations that eliminate proteins. They may eliminate transport protein, an enzyme, the action of an enzyme, or regulatory systems.

J - Okay. There are mutations that take away information—, but there are none that add information . . .

K - Correct! They're not making new transport proteins! They're not making new regulatory systems! Antibiotic resistance is an excellent example of that. Every time you read about antibiotic resistance, whether it's in the newspaper or in a scientific journal, they're going to talk about this as evolution, as seeing evolution in the petrie dish — an absolute example of evolution.

And yet, when we look at the mechanisms, the genetic mechanisms of what's going on, the antibiotic resistance is the result of loss of a protein, loss of the binding capacity of a protein, or the loss of a transporting system — that's what is involved. So again, it's a loss of something. Yes, it's beneficial to the organism, to the microbe, if it's trying to survive the onslaught of the antibiotic.

So, certainly "beneficial" is in there, but "beneficial" itself does not provide the mutation necessary. If you're removing a transport protein to eliminate the bacteria's sensitivity to antibiotics, then how is that explaining common descent by modification— if you are starting with a pre-existing system?

J - You're already over most of our heads. The point is, what then was Darwin's false assumption?

K - Darwin had several false assumptions. His first was that all the little small changes that he observed, whether it was finches, or dog breeds, . . . He assumed that all those small changes, all that diversity that he would see within dog breeds, for example, would add up to larger changes. So, gradually it's not a dog any more, but it's a horse; so that was one of his first false

assumptions. His second false assumption was that natural selection had a building or creating capacity, and it doesn't.

J - . . . that it added information like you were talking about, and there is no known mechanism for that.

K - No. In fact, natural selection does just the opposite.

J - It removes information?

K - Exactly. If you have a natural selection process going on where you are selecting for shorter animals, you are not creating genes for shortness; rather, you are taking away the genes for tallness. Miniature horses, for example, are the result of a lot of inbreeding of regular horses; and they keep getting smaller and smaller and smaller. So, what you have actually done, you have removed the genes that give you the taller horses; so most of what you have left are the genes for the shorter horses.

J - You were talking off the air just a few moments ago, quoting a Darwinist by the name of Richard Dawkins who said, "Darwin made it possible to be an intellectually fulfilled atheist . . ."? Not any more.

K - I would say Darwin never did. But obviously Richard Dawkins, as to his proclamation as "an intellectually fulfilled atheist," would certainly hang on to that until his dying day.

J - But Darwin. . . there's nothing left to his theory, is there?

K - Right! Virtually nothing that Darwin ever wrote in "Origin of the Species," as far as his actual evidence, applies any longer.

J - . . . as far as microbiology . . .

K - Well, because of a lot of things . . . because of what we now know about genetics, because we now know about natural selection, we now know about how organisms adapt and change . . . Yes, nothing that he said really applies any more.

I find it interesting that he came to "the right conclusions" with all of the wrong information! In fact I would go even further and say that what was being taught in textbooks fifty years ago is, for the most part, not accepted any more. Very little of it would be accepted today.

J - I was reading a story about the Scopes Trial. It was a total "show trial." There was nothing of any substance about the trial.

They lied.

K - Oh, absolutely! It was your typical ACLU. They set it up from the very beginning. They went to John T. Scopes and asked him if he would be willing to serve as the surrogate, and "we'll pay for your college"; and he said, "Okay!"

J - It's just like Roe versus Wade . . . you know . . . bogus law suit — the Scopes' trial was totally a hoax. But the contemporary biologists, or evolutionists, I should say, entered a whole bunch of information into the court record to support the evolutionist point of view. It was interesting — a fellow went back and studied that evidence — there's almost nothing they entered that has survived.

K - Exactly! Right!

J - I think he went as far as to say that *nothing* survived.

K - It could well be. In fact, I don't know if Nebraska Man and Piltdown Man were ever entered into the record; but I know that they were talked about a lot in the press during the Scopes Trial. Of course, Piltdown Man was a fraud; and Nebraska Man was actually not the tooth of an ape man, but of a pig! So both of those were extraordinarily wrong, and yet they were used greatly to try to sway public influence in 1925.

J - Now, tell me, *why* was that particular generation of Americans so gullible?

K - I don't know if they were any more gullible than we are necessarily, but . . .

J - Okay, why were they so easily "rolled over"?

K - I think that part of it comes back to the fact that they were told over and over and over again that "this is science — this is science." "This is science and religion is getting into the way." People want to be intellectual. They don't want to be called "dumb"; they don't want to be called "stupid"; they don't want to be called "closed minded."

So there is a tendency for people to say, "Well, you know since Dr. So-and-So is saying this, perhaps it is true." And they were a little more willing to consider it, then, without necessarily considering that Dr. So-and-So doesn't know either, and maybe just like Dawkins . . .

J - Was there no science at that time that was capable of mounting a scientific counter

attack, or is the science now emerged to the point where they realize that we got “hustled”?

K - . . . probably a little of both. There was science at the time. There’s certainly been a well-known and well-established creationist effort all along — before Darwin, after Darwin, today . . .

J - But they were using mainly religious arguments.

K - They were, in part, using religious arguments, and that is partially because of the people that were actually doing a lot of the talking. You know, sometimes it’s the person who gets the platform that’s heard, whether he has anything to say or not. There were much more knowledgeable creationists than William Jennings Bryan. But, Bryan was so well-known that *he* became viewed as the leader, without necessarily having the knowledge needed to counter the evolutionists.

J - He was neither theologically prepared,

nor was he scientifically prepared for the mugging that he received; and he got hustled by Clarence Darrow — and Clarence Darrow hustled him — he lied, he cheated — he just got fleeced!

K - Well, that was Darrow’s style. He did that throughout his whole career — lie and cheat!

J - What you just said would be considered revisionist history to people who have been worked over by — what was the movie?

K - . . . “Inherit the Wind.” Now, that’s true revisionist history!

J - . . . pure propaganda!

K - Oh, absolutely! There’s virtually no shred of truth in it!

J - . . . but it also gets played to every high school class, and it’s still working over kids.

K - We could rewrite history again and show how that happens by going back to Galileo, who is commonly used as an example of religion meddling with science. In fact, it

is not. Galileo for twenty years battled his scientific peers at the University in Italy, because they didn’t want to accept his findings, even though they couldn’t argue against him. Now, Galileo wasn’t the most congenial person, by any means!

J - Yeah, that really didn’t help him.

K - But what happened, after twenty years they got tired of battling him — they couldn’t shut him up — so they went to the Catholic Church and said, “Hey, this guy is teaching all kinds of heresies; and we will explain to you why they are heresies.” So they sat down with the Church leaders and said, “This is what the Bible really teaches!” That’s when the Church got involved; but it wasn’t a matter of the Church meddling in science; it was essentially science meddling in the Church!

Part 2 of this interview will appear in the next issue.

The way of Lightning

by Bendegúz L. Szük

Job 38: 25 “Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder”

Lightning works differently than we would imagine at first glance. And God knew it long before the science of the 20th century described it.

Before lightning appears to our eyes, many hidden processes have to be developed. First, by different charging mechanisms, the thunderclouds are charged. As the result of this process, a huge electrical potential is established between the thunderclouds and the ground. Usually the potential is as high as 5-10 million volts. This voltage is enough for the breakdown of the air.

The method by which this breakdown occurs is very interesting. First a path has to be prepared for the lightning: the great voltage ionizes the air producing a channel, with highly ionized particles, called a plasma channel. This “channel” then begins to extend toward the ground.

The web site of NASA’s GHCC Lightning Team describes it in the following way: “As it grows, it creates an ionized path depositing charge along the channel . . .”¹ Also Lars Wåhlin in his book about atmospheric electrostatics puts it this way: “It appears that lightning is triggered by faint pilot streamers (Schonland, 1938) which provide the initial ionized path from cloud to ground by weak corona discharges.”²

As it comes near the ground other plasma channels start to grow from the ground upwards to the mean, descending streamer. When the first ascending side streamer meets the

mean streamer, a complete plasma path is established. This is the time when the visible stroke of the lightning appears with bright light and thunder as the electric currents with high energy run through this channel.

The book of Job is probably the oldest book of the Bible, but we find such amazing scientific revelations about natural processes in this book. And we can see as God inspired the Bible, He also showed us that before a lightning strike becomes visible, a path has to be divided.

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Mr. Szük, who has an M.S. in electronics engineering, resides in Budapest, Hungary.

Lightning photograph courtesy of the NOAA Photo Library (National Oceanic and Atmospheric Administration), www.photolib.noaa.gov/index.html.

An Antidote to Compromise: Presupposing the Bible in Our Thinking

by Lael Weinberger

Editor's note: Mr. Weinberger, age 17, was the senior division winner in the essay contest sponsored by the Midwest Creation Fellowship.

In 1925, the Tennessee legislature passed a law outlawing the teaching of human evolution. It was not long before the ACLU arranged a case to test the law, and the legendary Scopes trial ensued. With the infamous, agnostic, criminal lawyer Clarence Darrow serving on the defense for the ACLU, and antievolution leader William Jennings Bryan the volunteer special prosecutor for the state, both sides took their jobs seriously.

The climax of the trial occurred when Darrow cross-examined Bryan, attempting to put creation on trial for the afternoon. Bryan, well known as a champion of fundamentalism and creation, sadly caved in to compromise during Darrow's fast and furious cross-examination, admitting his belief that the days of creation may have been long periods of time. Historian Edward Larson writes, "[Bryan] had conceded the critical point that scripture required interpretation in light of modern science, and [that] he would do so...with the days of creation and the age of the universe."¹

Bryan really wanted to defend God's word, but he allowed himself to put "science" over God's word on the issue of the age of the earth. This faulty set of priorities forced him to stretch the Bible to make it fit with the latest scientific theories. Bryan had lost the first battle.

The first battle

The first battle, when fighting compromise among Christians, is to get them to have the right priorities: God's word over man's word. The Bible is the starting point and everything is to be viewed in light of it. This means that science and scientific theories are to be viewed and interpreted in light of the Bible, not vice versa. This methodology, this all-encompassing Biblical worldview, has been ignored by compromisers past and present. In fact, the original sin dealt with this very problem: man was not willing to take God at his word ("hath God said?"), but instead wished to put himself above God ("ye shall be as gods"), and in doing so fell for the lie of

the devil.

Genesis does not fit with the evolutionary ages for the world or the universe. But rather than accept the Bible as authoritative and science as imperfect, compromisers have for generations accepted science as authoritative over God's word, and reinterpreted the Scripture instead of reinterpreting science. Many fine critiques have been written of the predominant specific compromises to fit evolution with the Bible (the gap theory and the day-age theory).² I aim to point out the presuppositions related to these (and all other) compromises.

These compromises have been occurring since the initial popularization of old earth views in the late 1700s and early 1800s.³ By the time of the Scopes trial, this compromise had become widespread, and it was a very small minority that believed in a literal understanding of Genesis. As mentioned before, at the Scopes trial even reputed Biblical literalist Bryan hedged on a literal reading of the creation account in several places. This played right into the hands of the ACLU: one of their chief strategies for the Scopes trial was to promote a harmonization of the Bible and evolution, and thereby lessen opposition to evolution among Christians.⁴ They had plenty of support from leading mainstream pastors and theologians.

Take as a prime example Shailer Mathews of the University of Chicago divinity school. In Mathews' view, if science and Scripture appear to contradict, it is the theology, not the science, that is to be reinterpreted: "We live in the universe science gives us. A theology that is contrary to reality must be abandoned or changed." And although he believed in the Bible's inspiration, he stated that "we trust and follow" the "religious insight" of the "writers of the Bible," with "no need of accepting their views of nature."⁵ Not surprisingly, Mathews was used as expert testimony for the ACLU.

Another theologian, serving as expert testimony, followed Mathews in separating the Bible and science into two unrelated realms: "To science and not to the Bible must man look for the answers to the questions as to the process of man's creation.

To the Bible and not to science man must look for the answer to the causes of man's intelligence, his moral and spiritual being."⁶

The year before the trial, an ultraliberal minister (responding to the antievolution "crusade"⁷ that would soon lead to the Scopes trial) preached, "Can a man be an authoritative teacher and make mistakes in his scientific thinking?... Of course he can. It is not necessary for a religious teacher to be an expert in scientific knowledge.... And therefore, while the man who wrote the story of creation knew nothing of science, he was a matchless teacher of religion."⁸

These liberal views basically stated that the Bible does not have to be factually right about the Genesis creation account — it is just poetry, or a religious parable. This view is still in existence (and is even held to by a small group of evangelicals, who have modified it into the "framework hypothesis"⁹). But this theory is repugnant to the vast majority of evangelicals, and more subtle compromises are more popular. As mentioned earlier, the gap theory and the day-age theory are the most accepted, as they claim to uphold Biblical inerrancy while fitting the Scripture to the current scientific paradigm. Bryan held to a form of the day-age theory when he admitted that, in his view, the days of creation each represented a period of time, not a 24-hour day.¹⁰

There are numerous problems with these compromises, but I want to stick to dealing with the most basic. These positions all make God's infallible, unchanging word subordinate to the fallible, constantly changing scientific theories that we are surrounded with. For example, the "Big Bang" is assumed to be truth by Dr. Hugh Ross, a Christian astronomer who is now probably the most active "day-age" proponent in America. Ross has constructed an elaborate and detailed combination of the Big Bang and the Genesis account. But he started with the Big Bang and then tried to manipulate Genesis to make it fit.

It's the same problem that we've had from the beginning: man's word over God's word. In theology, the difference between these approaches (man's word over God's word, or vice versa) is summarized in the

terms “eisegesis” and “exegesis.” Eisegesis is reading into the Bible what the reader wants it to say (man first). Exegesis is studying the Bible to find out what it was intended to say (God first).¹¹

In proper Biblical reasoning, we start with the Bible and work out from there. Here’s an example of this reasoning in action. Ken Ham tells of a time when a pastor complained that he had “a real problem with the Bible” because “starlight takes millions of years to reach earth.” Ham responded, “I have a real problem with the idea that starlight takes millions of years to reach earth.”¹²

This is really a fine example of both the proper and the improper approaches. The pastor was wrongly coming at the issue with the perspective that if currently accepted science and the Bible contradict, the Bible is mistaken (man’s word over God’s word). Ham was rightly coming with the perspective that if science and the Bible contradict, it is the current scientific paradigm that is mistaken (God’s word over man’s word). The fact is, information is available on the issue that contains a detailed and credible scientific framework consistent with the Bible on the starlight issue.¹³ Scientific theories have been raised up to challenge the Bible time and time again, only to be dropped several years down the line. As believers, are we safer following man’s constantly changing theories or God’s eternal, unchanging word?

Intelligent, reasonable, and meaningful

The great apologist Cornelius Van Til (1895-1987) argued, and I think rightly so, that philosophically, only a Christian understanding of the world is intelligent, reasonable, and meaningful. Van Til is widely considered the founder of “presuppositional apologetics” (the method of thinking that I am presenting in this essay). He directly influenced John Whitcomb who, with Henry Morris, more or less started the modern creation movement.¹⁴

Additionally, the most prominent exponents of the “Van Tillian” (presuppositional) apologetic method today are Ken Ham of Answers in Genesis and Doug Phillips of the Institute for Creation Research.¹⁵ (Ken Ham speaks on presuppositional apologetics without mention of Van Til; Phillips acknowledges Van Til directly.) The pre-

suppositional method is an antidote to compromise by the very fact that it places the Bible at the forefront of our thinking. (Progressive creationist Hugh Ross specifically rejects Van Til’s apologetics.¹⁶)

Van Til noted that a secular scientist can tell us much about the anatomy of a snake or the molecular structure of a flower, but what can he really say about the origins of the snake and the flower, or the reason that they exist?¹⁷ If he is honest, he can say nothing with certainty. It is only in a created universe that there can be real meaning, and it is only through the revelation of the Creator that we can truly find out how and why it was that the universe was created.

Remember, there are no un-interpreted facts.¹⁸ There is no such thing as a religiously neutral science. The facts of science are either interpreted in a Biblical framework, or they are interpreted outside of a Biblical worldview. Science, in its proper place, is a valuable tool that can be shown to support the Bible as opposed to other theories of origins. Science, however, must not be viewed as a standard higher than God’s eternal word. Thus, if there ever appears to be a contradiction between science and Scripture, Scripture is assumed to be correct and the science in need of reinterpretation.

The “presuppositional approach” has been accused of putting Christians in a separate world from non-Christians and destroying objective truth.¹⁹ It does not. Rather, it affirms objective truth while denying all objectivity to man. Only God is all knowing, true, and objective; therefore it is only logical to suppose that objective truth must be in accord with the Bible, God’s infallible revelation.

If William Jennings Bryan and other Christians at the time of the Scopes trial had operated by these standards, it would have been much easier for them to deal with the various evidences for evolution that they were presented with. For indeed, Bryan didn’t yet have a full explanation for many of the issues he encountered: Nebraska man, Piltdown man, and vestigial organs. Bryan had accepted an old age for the earth even before the trial, so overwhelming did the evidence appear to him.

But if he had greater confidence in God’s word and awareness of the fallibility of scientific interpretations, he would have been much less likely to cave in to compro-

mise under pressure. Bible believers would have been vindicated in later years. Today, evolutionists themselves have tossed out most of the evidence promoted at the Scopes trial. It is a well-known and documented fact that the teeth of Nebraska man (and that is all there was to him) were revealed to be those of a pig, and the skull of Piltdown was exposed as a total fraud.²⁰ Similarly, the function of so-called vestigial organs is now widely known.²¹

Today, the starlight issue appears to be a thorny problem to many, like the pastor I mentioned earlier. If believers are willing to accept God’s word as the final authority, the revelation from the infinite God who knows everything and has created everything, this issue can be simple: getting light to the earth from the most distant star in six literal days is not a problem to the all-powerful God of Scripture. This is not to say that we should not postulate a detailed scientific model for how that could have happened.

As mentioned before, such a model exists, formulated by Dr. D. Russell Humphreys. It involves the application of Einstein’s general relativity to the issue of starlight and time, and would mean that light from stars millions of light years away would reach earth in only days of earth time.²² Interestingly, some of the propositions made in this cosmology were indirectly supported last year by researchers at the anti-creationist National Academy of Sciences.²³ The question can be raised, will they themselves abandon their multi-million year estimates for starlight travel sometime in the future?

Today, Bryan would have an easy time debunking each of the evolutionary evidences presented at the Scopes trial. Likewise, 50 years from now it is possible that the starlight and time question will be a non-issue. “Scientific” challenges to God’s word have come and gone for years. God’s word is unchanging.

I hope the point has come across, that God’s word always takes precedence over man’s word. There is no higher authority than God’s word. Science, rightly understood, supports God’s word, and the study of science (actually part of the dominion mandate in Genesis 1:28) should always be to God’s glory. But when science appears to contradict God’s word, the problem is with the interpretation of the scientific facts,

not with God's word.

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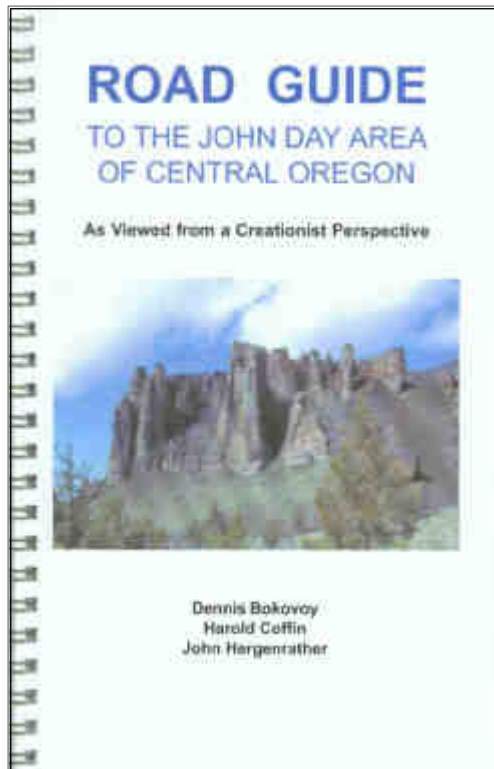
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Eternity in Their Hearts

by Don B. DeYoung, Ph.D.

A recent age for the earth and universe is a key tenant of the Creation Research Society. Several other groups share this distinctive; however, the CRS is the only professional society based on the young earth model. There are many other topics of particular CRS interest, including cosmology, fossils, the Flood, and intelligent design, but the age question remains at the forefront. It stirs emotions and frequent hostility from opponents. One might sometimes wish that the age controversy could be laid aside for a while, but this is not to be. One's view on earth age has major implications for every other field of study.¹

Words from Solomon

I suggest that there is a deep reason for the popular interest in age and earth history. It is found in Ecclesiastes 3:11, "He has put eternity in their hearts." Context is important in scripture interpretation, yet some phrases are so majestic that they stand alone, as on a mountaintop. And this is the case for the passage from Ecclesiastes, which implies that human hearts and minds have a built-in curiosity to know the distant past and also the future. Animals do not share this chronological interest.

The word *eternity* in the verse is translated *world* in the KJV. Some commentators have wrongly taken this word as implying that God placed a negative *worldliness* or love of the world in our hearts. This idea is falsified by Romans 1:20, which declares that several attributes of God are clearly seen by us in nature. At the time of composing the KJV, *world* was a positive term referring to the creation and biblical history. Certainly there is much of eternity past and future that are beyond our minds, as the rest of the verse states, "no one can find out the work that God does from beginning to end."

Recent literature

There have been several recent popular-level biographies which discuss the age of the earth. Each emphasizes the "coming of age" by geologists in accepting a 4.5-4.6

billion year history for the earth. Alan Cutler writes of fossil expert Nicolaus Steno.² Jack Repcheck tells the story of James Hutton, father of modern geology.³ Cherry Lewis covers the life of geologist Authur Holmes.⁴ These books show a continuing interest in earth chronology.

The RATE group (Radioactivity and the age of the earth) also has been researching the age issue — this time from a young earth perspective. This project is sponsored jointly by the Creation Research Society



and the Institute for Creation Research. The results will provide a credible alternative to the standard long-age view of radioisotope dating. Final publication of RATE results in both technical and popular form is scheduled for November 2005.

Time on our minds

The creation view of history gives a satisfying, consistent worldview. There was a supernatural beginning when the heavens and earth were formed. Time itself begins in Genesis. At some future point there will be a culmination of the present physical

universe with a restoration of new heavens and earth. We do not know many of the details, which are far beyond our comprehension, but biblical revelation gives us a satisfying conception of eternal things.

In contrast, nonbiblical, noncreationist thinking inevitably results in confusion regarding time. We have been created with a need to know the past and future, yet the skeptic denies the biblical data. Without the historical boundaries of creation and culmination, the human mind simply does not know how to deal with time. Past and future extrapolation has no guiding limits.

The result is an ancient earth age, a big bang of 13 billion years, and the current suggestion of multiple universes stretching back trillions of years.

The future is no less muddled with an eventual pessimistic "heat death," when the universe is predicted to cool to near-absolute zero and dies. Without any biblical time boundaries, the "eternity in our hearts" seems to lead to an obsessive compulsive effort to extend the cosmos timescale without end. How much more satisfying and honoring to the Creator is the acceptance of biblical history.

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years will have elapsed since Mariner 10 measured its magnetic field in 1975. At the above rate, Mercury's dipole magnetic moment would be 4.4 percent lower than it was in 1975.

I arrived at the rate by comparing the 1975 value with the created magnetic moment my theory predicted, and by using a 6,000-year age for the Solar System. That gave a decay time constant of 813 years, or 0.123% per year.

However, my 1984 theory had a fudge factor, k , the percentage of the theory's maximum magnetic moment God chose to use. Not knowing then about possible losses during the Genesis Flood due to magnetic field reversals, I thought k had to be 25%, in order to precisely fit Earth's present decay into 6,000 years. I gave a quantum-mechanical rationalization for that value of k , and applied it in 1984 to the whole Solar System. Beware of rationalizations! However, as I remarked in the paper, I knew that Jupiter had to be an exception to that rule. Its present field would only fit a k of about 100%.

After I found a mechanism for rapid magnetic field reversals during the Genesis Flood,³ I realized that the Earth's mag-

netic field lost a lot of its energy during the year Noah was aboard the ark. That would require that k be about 100% for the Earth as well for Jupiter. That value is more satisfactory (less "fudgy"), so my guess now is that k was 100% for every solar system body, including Mercury.

This new value of k gives a faster decay time constant for Mercury: 586 years, or 0.1705% per year. If Mercury's field suffered no magnetic reversals (no catastrophic energy losses) during the year of the Genesis Flood, then the magnetic moment of Mercury in 2011 would be 6.2% lower than in 1975.

However, we have evidence that the moon and Mars experienced magnetic reversals as well as the Earth. If, as is likely, Mercury has similar amounts of radioactive materials (producing the heat during accelerated nuclear decay during the Flood that I think drove catastrophic plate tectonics and the reversals), then we can't assume there were no reversals. In that case, the decay rate I got by assuming a k of 25% would be closer to the truth.

The bottom line is that I think the field that Messenger will measure seven years from now should be between 4 and 6 percent weaker than the field in 1975. More precisely, in 2011 the dipole magnetic moment of Mercury should be between 4.5 and 4.6 x 10¹⁹ Joules per Tesla (Ampere-square

meters). (The value in 1975 was 4.8 x 10¹⁹ J/T).

You might want to file this article away for seven years to see how dumb or lucky (or both) I'll be!

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Creation Calendar

Note: Items in "Creation Calendar" are for information only; the listing of an event does not necessarily imply endorsement by the Creation Research Society.

September 23-25

Creation Celebration 2004

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Sponsored by Alpha Omega Institute, Grand Junction, CO

Contact: (970)523-9943, www.discovercreation.org

September 25

Carnegie Museum of Natural History Tour

Creation Science Fellowship (Pittsburgh, PA area)

Contact: (412)341-4908, csficc@csfpittsburgh.org

October 8

Dr. Jobe Martin

North Jersey Creation Study Group

Jacksonville Chapel, Lincoln Park, NJ

Contact: Dr. George Kuryllo (973)361-4607

October 9

Creation Evolution Seminar featuring Dr. Jobe Martin

with Drs. Jack Cuozzo, George Kuryllo, Wayne Frair, et al.

includes children's program

Grace Bible Church, North Haledon, NJ

Contact: Pastor Donald Harris (973)427 4032

October 19

New Evidence that Radioactive Decay Has Not Been Constant

by Dr. Lionel Dahmer

Creation Science Fellowship (Pittsburgh, PA area)

Contact: (412)341-4908, csficc@csfpittsburgh.org

October 23

KATY Bike Trail, Missouri River Bluffs

Family Creation Safari, www.csama.org

CSA for Mid-America (Kansas City Area)

Contact: Tom Willis (816)618-3610, csahq@juno.com

December 4

Squaw Creek Game Refuge

Family Creation Safari, www.csama.org

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All by Design

by Jonathan C. O'Quinn, D.P.M., M.S.

Fascinating Frogfish

The Bible teaches that the Lord God created each and every living thing upon the Earth, carefully gifting each one with the exact intelligence and provisions it needs in order to survive.

The frogfishes are artful predators. These rather short, stubby, marine fish possess extraordinary skills. For example, frogfishes can change their coloration to blend in perfectly with their surroundings. Feathery skin growths make some frogfish look exactly like algae covered rocks and coral. Frogfishes also have a modified dorsal fin spine that acts as a fishing rod. The spine has a fleshy structure at the tip that may resemble fish, shrimp, or other tasty marine treats. Frogfishes even wiggle their lures to imitate the



Antennarius rosaceus.
Photo by J.E. Randall. Used by permission.

natural swimming movements of the animals their lures mimic. The unlucky fish that swim too close to the frogfish's bait are gobbled up by the fastest vertebrate mouth

on earth, in about six thousandths of a second or less, often without being noticed by other nearby fish. The frogfish can even enlarge its mouth by a factor of 12, allowing it to swallow prey larger than itself.

The frogfish is just one of countless examples of creatures whose perfection of design offers a powerful testimony of a loving Creator Who is personally involved in the life of each creature. This includes you and me!

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