"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Romans 6:9).

The two greatest miracles in all history have been the creation of the world and the resurrection of its Creator from physical death. Without the first, none of us would even exist, and without the second, we would have no hope of life after death. The wonderful fact is, however, that we do have life and, through personal faith in that Creator and His bodily resurrection, we also have assurance of everlasting life with Him in the ages to come.

Modern scientists, on the other hand—at least the leaders of the scientific establishment—believe in neither creation nor resurrection. Their premise is total naturalism, so they must try to explain all events of past, present, or future in terms of present natural laws and processes. Miracles of any kind must be explained away as unscientific—especially miracles that are worldwide in scope or effect. They say that creation would contradict the most basic law of all science—that is, the law of conservation of mass/energy, or the first law of thermodynamics. The conservation principle says, in effect, that nothing can be truly created (though things can be changed in form).

Similarly, the idea that a person could be restored to life after being dead for three days would contradict the second law of thermodynamics, or the law of increasing entropy—that is, the law which describes the tendency of all systems to decrease in organized complexity. Once death overtakes an organism, all its functions cease, and it soon returns to dust—the ultimate disintegration.

Thus, both creation and resurrection are impossible, as far as naturalistic science is concerned. No exception to the two laws of thermodynamics has ever been found. For an exception to either one to occur, an enormous miracle would be required, and these scientists tell us miracles can’t happen.

But they are wrong!

Jesus Christ did rise from the dead! This event is a fact of history, capable of being investigated by the same criteria that are used to test other alleged historical events. When this is done—and it has been done by many fully qualified historians and experts on evidence—Christ’s resurrection passes all tests of historicity with flying colors.

The many contacts with His followers after His resurrection (at least ten appearances, under many circumstances, and to many different people), the sure testimony of His empty tomb (along with the utter inability of His enemies to produce His body), and the drastic changes

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in the disciples (from fearful fugitives to bold proclaimers of His resurrection) are among the “many infallible proofs” (Acts 1:3) that assure us that “He is risen, as He said” (Matthew 28:6). It is not too much to say that the bodily resurrection of Jesus Christ, after He died and was buried for three days in a sealed tomb, is the best-proved fact of ancient history.1

That being the case, consider the implications. Principally, it proves that Jesus Christ is God. Only God could conquer death, for the law of death was imposed by God in the first place when the first man brought sin into the dominion entrusted to him by his Creator (Romans 5:12).

It also means that the Lord Jesus Christ was the Creator of heaven and earth. Only the Creator could create new matter, as He did when He multiplied the loaves and fishes, or new energy, as He did when He walked on the water and when He stilled the storm waves with a word. The Bible, of course, clearly confirms the fact that He was Creator “All things were made by Him” and “the world was made by Him” (John 1:3,10). “For by Him were all things created that are in heaven, and that are in earth, . . . all things were created by Him, and for Him” (Colossians 1:16).

This great fact further assures us that whatever He does is right and whatever He says is true. When He said, for example, referring to Genesis 1:27, that “from the beginning of the creation God made them male and female” (Mark 10:6), we know for a certainty that the earth and the universe are not millions or billions of years old, regardless of the uniformitarian misuse of astronomic and geologic data by evolutionists. Christ was there, for He was the creating Word of God, and He has told us that the human race dates from the beginning of the creation, not 15 billion years after the beginning. Would He lie, or perhaps deliberately mislead us? Did He think we could not understand or appreciate the idea of billions of years of a suffering, groaning creation before He got around to creating men and women for fellowship with Himself? The very thought seems—to us, at least—to be absurd and even blasphemous.

Furthermore, whether or not we like the idea of His creating an endless hell for those who reject Him as their Lord and Savior, we must deal with it, for He spoke more often about hell than did anyone else in the Bible (note Matthew 5:30; 25:41; etc.). He also accepted the Bible as inerrant and authoritative (Matthew 5:18; John 10:35). At the very end of His Book, He warned against tampering with its words, saying: “If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. . .” (Revelation 22:19).

There is, of course, one more glorious consequence of the certain fact of His bodily resurrection. He has defeated death, not only for Himself but also for all those who have trusted Him for their own forgiveness and salvation. He has promised that “because I live, ye shall live also” (John 14:19). “For as in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22).

Our resurrection, like that of Christ Himself, will be a physical resurrection, not just spiritual. When God pronounced the judgment of death on Adam and all his dominion, it was physical death, not spiritual only. That is why the Lord Jesus, in dying for our sins, had to die physically—a terrible physical death, not just temporary spiritual separation from God, though that also was part of it.

Similarly, our promised resurrection will be a physical, bodily resurrection, like that of Christ. It will not, however, include the pains and defects that char-
acterize our present physical bodies. Our bodies will be glorified bodies, like that of Christ when He rose from the dead—no longer subject to pain and death but raised to eternal perfection. When John saw Him in his great vision on the Isle of Patmos, Christ said: “Behold, I am alive for evermore” (Revelation 1:18).

And we too shall be alive forever! “It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him” (I John 3:2). “In a moment, in the twinkling of an eye, . . . the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (I Corinthians 15:52). The Lord Jesus Christ “shall change our vile body, that it may be fashioned like unto His glorious body” (Philippians 3:21).

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (II Thessalonians 4:14,16,17).

But even that is not all that Christ’s resurrection will accomplish. God’s curse had applied not only to Adam and his descendants but also to his whole dominion—and that shall be made whole again! “There shall be no more curse” (Revelation 22:3). “Because the [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:2).

But the old law of entropy, along with the law of sin and death (Romans 8:2) which accompanied it, will be gone once and for all—all because Christ lives!

Reference
1. Many volumes have been written setting forth these evidences, and the case is compelling. For the writer’s own summary of the evidence, see the ICR booklet, The Resurrection of Jesus Christ. Available from ICR (one copy free on request).
Some have misunderstood the ICR ministry. Because of our scientific nature, we’ve gotten the reputation of being somewhat “heady.” But that’s a bad rap. True, we do serious science, but that’s just not all we are and do.

Ministry to young people can be found near the top of our list of priorities. At every major seminar, we go in at least one day early to hold school assemblies for students. In the morning we usually hold a dinosaur seminar for the young students, using this high-interest subject to teach the Christian worldview based on Scripture. Most often the students consist of a good mix of children from Christian schools, public schools, and home schools, and they welcome the knowledge that a full-blown scientist loves the Lord and believes the Bible.

In the afternoon, we usually have a more meaty study for older students, either using the interesting search for Noah’s Ark or Mount St. Helens to teach about the flood, or a study of biological evidences for creation, or survival techniques for students bombarded with evolutionary teaching. On most occasions, the students welcome the teaching and experience and are never the same.

It’s fun to see how readily young people intuitively accept true creation teaching. Somehow students know that evolution isn’t true. Even students from secular backgrounds are not silly enough to believe their ancestors were fish.

Entry polls taken on universities often show that over 50% of incoming freshmen believe in some form of creation, even if they’ve never heard any creation facts before, but that number typically decreases throughout college and graduate school. And, even though a high number of practicing scientists believe in some form of creation, almost no university professors do. I guess this just goes to show that you have to go to college a long time before you really believe you came from a fish. But even so, exit polls of college students still show that a lot of students have resisted the brainwashing, so many in fact that professors wonder what they’re doing wrong. I think their problem is that they are teaching something that students know is wrong. Evolution is really without evidence—an intuitively wrong idea, and many students can see right through it.

In my own case, I was raised in a strongly Christian/creationist home. When I was in 10th grade biology, I debated the leading evolution student, and 49 out of 50 people agreed I had the better arguments. And even through school in the 60’s brought years of rebellion and rejection, I never doubted creation. I may have been stupid, but I wasn’t dumb. I knew I didn’t come from a fish. In fact, it was belief in creation and the flood that God used to fully draw me back to Himself.

For these and other reasons, ICR will continue to reach out to young people, both from Christian and secular backgrounds. We will also continue to produce videos and books geared to young people. Who knows? It may be creation which God uses to bring them into the Kingdom, and maybe creation will be His tool to ground them securely in the faith and keep them walking with Him. Of all the recipients of ICR’s teaching, young people may benefit from it most of all.
Introduction

Entropy and mutual information are key concepts in IT. Entropy
The entropy $H(X)$ of a random variable $X$ gives us the fundamental limit for data compression. A source producing i.i.d. realizations of $X$ can be compressed up to $H(X)$ bits/realization. The entropy is the average shortest description of $X$. Mutual information
The mutual information gives us the fundamental limit for transmission. The capacity of a channel is given by $C = \max I(X; Y)$.  

Cross-Entropy (also known as log-loss) is one of the most commonly used loss function for classification problems. But most of us often get into solving problems without actually knowing the core concept of entropy due to the presence of today’s vast libraries and frameworks and ease of using them. So, in this article, let’s look into the fundamental intuition behind Entropy, relate it to Cross-Entropy and KL-Divergence. 

What is Entropy? To get started with what does entropy exactly refers
Examples are entropy, mutual information, conditional entropy, conditional information, and relative entropy (discrimination, Kullback-Leibler information), along with the limiting normalized versions of these quantities such as entropy rate and information rate. When considering multiple random objects, in addition to information we will be concerned with the distance or distortion between the random objects, that is, the accuracy of the representa-tion of one random object by another. The entropy of the air inside a balloon counts all the ways that the air molecules can be arranged while maintaining the same overall temperature, pressure, and volume. Going back to our solid, we saw that as we made it bigger, by adding more atoms, or hotter, by adding more packets of energy, the number of possible energy arrangements blew up. In other words, the entropy increased. Notice in the case of the balloon, we were talking about arrangements of gas molecules, while in the case of the solid, we’re talking about arrangements of energy packets (and in the farm, arranging sheep). E... Both the base and the peak of Mt. Entropy are utterly inhospitable to life. After his resurrection, these weak disciples confronted and defied the authorities who had crucified Him. They boldly continued to preach His resurrection and that hope remained for the nation of Israel. These facts vindicate Christ’s resurrection as a fact of history (cf. Acts 4.1-22) for no other explanation is reasonable. It violated the most obvious and transcendent natural law—death, decay, and entropy. If one can believe in the resurrection of Christ, (and to be a Christian one must) to accept the other miraculous events recorded in the Bible is child’s play. The resurrection of Jesus is the big door. Through it all other supernatural and miraculous events follow.