Communique'

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**January 2017**

Happy New Year! This is SABBSA’s 21st year of providing creation science education and biblical apologetics as cannot be found anywhere else in the greater San Antonio area. We thank the Creator for His creation and allowing us to serve Him in this ministry. We begin a bright New Year with a wealth of creation events which are all coming up in the San Antonio area over the next six-months. They are all chronicled in this newsletter and on our website calendar page.

Detailed in this newsletter are the four creation science workshops sponsored by FEAST over the next four months. Next month there will be a Biblical Worldview Conference at Faith Lutheran Church which we recommend. We will have Faith Lutheran’s Pastor and the conference organizer, Rev. David C. Thompson on our February 4th radio show to advertise and inform people about this conference. Also, on February 23rd we are advertising the premiere of a major theater film focusing on biblical apologetics and creation science evidences. It is call “Is Genesis History?”, and it will be in theaters around San Antonio for one night only. We will have the director of “Is Genesis History”, Thomas Purifoy on our radio show on February 18th. These and many more creation science apologetic teaching opportunities are available in this area the first half of this year and are detailed for you in this newsletter.

One opportunity coming on June 8-10 this summer is that SABBSA has been chosen as the creation science representative for the FEAST Home School Convention. We are humbled and grateful to FEAST for this opportunity as they have put us there in place of such noted creationists as Dr. Jobe Martin and the Alpha Omega Institute. We will strive to live up to such trust. Scott Lane will give six multimedia presentations at this conference and we will have a booth at the conference providing a wealth of creation science materials to everyone at a cost far below normal retail prices. We hope this allows more materials to get into more people’s hands. Watch for more information on this conference in future newsletters this spring as we finalize and publish the schedule of the creation science presentations to be offered.

Our **Communique** begins with an article showing even more data on how “Lucy” was just an extinct tree climbing ape and not our great, great grandfather. We then have an insightful article on the emptiness of the atheistic worldview. We have a great article from the rev. R. C. Sproul, noted as one of the great conservative theologians of our time which documents his choice for backing a recent creation and holding the biblical account as factual history.

**Supposed Human ancestor 'Lucy' was a tree climber, new evidence suggests** November 30, 2016

The fossils that make up the Lucy skeleton. Credit: John Kappelman/University of Texas at Austin

The fossil set dubbed Lucy has been highly debated since its discovery 42 years ago. “Analysis of special CT scans by scientists from The Johns Hopkins University and the University of Texas at Austin suggests the female hominin spent enough time in the trees that evidence of this behavior is preserved in the internal structure of her bones. A description of the research study appears November 30 in the journal PLOS ONE.” …

“Analysis of the partial fossilized skeleton, the investigators say, shows that Lucy's upper limbs were heavily built, similar to champion tree-climbing chimpanzees, supporting the idea that she spent time climbing and used her arms to pull herself up.” …

Exactly how much time Lucy spent in the trees is difficult to determine, the research team says, but another recent study suggests Lucy died from a fall out of a tall tree. This new study adds to evidence that she may have nested in trees at night to avoid predators, the authors say. An eight-hour slumber would mean she spent one-third of her time up in the trees, and if she also occasionally foraged there, the total percentage of time spent above ground would be even greater.”…

"It is a well-established fact that the skeleton responds to loads during life, adding bone to resist high forces and subtracting bone when forces are reduced," explains John Kappelman, Ph.D. who is one of the researchers who did the CT scans at UT Austin. "Tennis players are a nice example: Studies have shown that the cortical bone in the shaft of the racquet arm is more heavily built up than that in the nonracquet arm."…

"Our results show that the upper limbs of chimpanzees are relatively more heavily built because they use their arms for climbing, with the reverse seen in humans, who spend more time walking and have more heavily built lower limbs," says Ruff. "The results for Lucy are convincing and intuitive."

“Other comparisons carried out in the study suggest that even when Lucy walked upright, she may have done so less efficiently than modern humans, limiting her ability to walk long distances on the ground, Ruff says. In addition, all of her limb bones were found to be very strong relative to her body size, indicating that she had exceptionally strong muscles, more like those of modern chimpanzees than modern humans. A reduction in muscle power later in human evolution may be linked to better technology that reduced the need for physical exertion and the increased metabolic demands of a larger brain, the researchers say.”

The excepts above are from a report on research from Johns Hopkins University and the University of Texas at Austin. The report is found in an article written by Rachel Feldman in the Popular Science Magazine. To read the complete article go to <http://www.popsci.com/new-evidence-that-our-hominid-cousin-lucy-loved-climbing-trees>

Editor’s Note: So now we have secular scientists admit that she was a tree climber and spent much time in the trees and could not walk so well, which incidentally was supposedly the opposite of why she was deemed to be transitional in the first place. This information coincides with computer analysis of her leg bones which showed she was not a natural bipedal walker. She had a gibbon skull configuration, but without a snout which is still normal for a youthful gibbon.

Her skull fragments were found one-mile away from the rest of the bones, which makes their association to be connected in the same skeleton highly dubious. Johansson’s answer for why they made such a ridiculous leap to put these bones together is that they were “anatomically similar,” which does not even begin to answer the question.

A toe in this collection was found ten miles away, which should have precluded its inclusion, but it exemplifies just how bad the level of science is in the field of anthropology. Lucy’s knee was found ten miles away in strata 200 feet deeper. 200 feet deeper by secular contemporary paleontology should mean this knee was millions of years older than the rest of the find, but it seems anything can be ignored when telling evolutionary “just so stories.”

The 3.2-million-year dating for these bones does match the “evolutionary tree lineage” which would, place an australopithecine type ancestor around 1.8 million. Thus, she does not even fit within the evolutionary timescale.

In all, the latest research shows us again that if this is the best evidence for a transitional form which contemporary paleontology can come up with, then the assertion that there are no transitional forms in the strata is a well substantiated claim by creationists.

**Aliens Don’t Exist, But They Tell Us A Lot About Atheists**

*Lacking any evidence of an actual alien, Hollywood’s aliens speak more about the modern psyche fueling the imaginations of their designers.*

By [Peter Burfeind](http://thefederalist.com/author/peter-m-burfeind/)

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In his movie “Expelled,” Ben Stein challenged Richard Dawkins about the remarkable phenomenon of life on planet earth: how could life arise given the sheer magnitude of its improbability? Dawkins suggested aliens possibly deposited life on earth.

Dawkins, we recall, is an atheist, a scientist directed only by provable facts. Yet he’s willing to posit the source of earthly life to a concept lacking any evidence.

Of course, Dawkins is guilty of nothing more than a thought experiment, something great scientists do all the time. Accordingly, a galaxy without aliens would be like a valley producing no life decades after a massive volcano covered it with volcanic ash—eventually some seed will find its way into the hard crevices, and though difficult, life will find a way.

There are 100 billion—*billion*—planets in the Milky Way. If life can pop up into existence here on earth, it would take a sort of medieval geo-centrism to say alien life couldn’t happen somewhere else. Life finds a way. So, where are they?

The Fermi Paradox

Those were the conclusive words of physicist Enrico Fermi after quickly hashing out his own thought experiment one day at the Los Alamos National Laboratory. Evidently, Area 51 was the hot topic of the day, and he and some colleagues were talking about aliens on their way to lunch. Fermi went silent for a time, until midway through lunch he proclaimed, “Where are they?”

During the intervening silence, Fermi calculated the high probability that a vast number of alien species should exist. Also, statistically speaking, a high subset of them would have evolved millions of years ahead of earth’s schedule. That means there should be a considerable number of alien species with a head start on things like cross-galaxy travel. The galaxy should be teeming with aliens. Yet there is nothing. Where are they?

Fermi’s thought experiment is dubbed “The Fermi Paradox,” a philosophically sterile phrase avoiding several very big and very pink elephants in the room. Answers to the riddle include everything from, “Maybe earthlings really are the first to evolve to an advanced state,” to “Higher-consciousness aliens haven’t made themselves known because we haven’t evolved enough yet.”

As to the first answer, it’s just confirmation bias rooted in more geo-centrism, as if there must be something special about us humans because, well, I mean, look at us! As to the second answer, puke. Then after rinsing your mouth out, you realize it’s just more evidence of [today’s neo-Gnosticism](https://www.amazon.com/Gnostic-America-Contemporary-according-Christianitys/dp/0692260498/ref=sr_1_1?s=books&ie=UTF8&qid=1479971843&sr=1-1&keywords=gnostic+america), that is, modern man’s yearning attempt to establish religion after science’s materialistic assumptions rendered faith, morality, and metaphysical questions impossible.

The “Occam’s Razor” answer science excludes but that actually faces the evidence is “We have no evidence of aliens because they weren’t created.” Exclusion of even contemplating this answer betrays a huge epistemic blind spot in the premises of science, at least among its modern defenders.

The Atheist Blind Spot

Consider the issue this way: Dawkins is willing to grant the source of life on earth to an extra-terrestrial being. Others are willing to grant an alien species so evolved that they do things our unevolved minds cannot fathom. Add to the mix the strange things physics theoretically allows in our universe.

In the movie “Interstellar,” wormholes, black holes, event horizons, particle theory, and the theory of relativity conspire to make a situation where someone talks to himself from the future through his bedroom wall. Theoretical physicist Kip Thorne signed off on the scientific merits of the movie, to the applause of pop scientist Neil deGrasse Tyson. Thorne is an atheist and [Tyson insists](http://www.patheos.com/blogs/friendlyatheist/2014/01/21/neil-degrasse-tyson-explains-why-he-believes-faith-and-reason-are-irreconcilable/) faith and science are irreconcilable.

Or again, the recent release of “Arrival” presents a seven-legged, tree-trunk-like alien species with a highly-advanced method of communication. As if from a Jackson Pollock school of design, the odd look and transmundane behavior of the aliens are about what we’d expect given the random workings of evolution.

Putting it all together, theoretical science grants that an extraterrestrial heptapod could work through worm holes and the other vagaries of physics to transcend time and space in its quest to help humanity, a humanity it perhaps brought into existence in the first place. One imagines Dawkins, Tyson, and Thorne would say, “Sure, why not? There’s just so much we don’t know about alien life and what’s out there.” And we haven’t even discussed the mind-blowing multiverse yet!

So, given the sheer magnitude of theoretical possibilities *granted by known science*, to say nothing of the unknown science waiting to be discovered, what is really so random and strange about, say, an alien being flooding the earth in order to destroy a genetic perversion of humanity bent on destroying the original species this same alien had crafted?

The answer, of course, is “nothing.” Yet, we suspect Dawkins et. al. would grant any alien scenario so long as it doesn’t involve a tri-conscious being making periodic manifestations among ancient Semitic peoples about 3,000 years ago, which in a rather singular case used as its avatar a first-century personage born in the days when Quirinius was governor of Syria.

Why? Because they have a handle on how such an alien species would behave? Please. There are a kazillion possibilities where evolutionary life could lead. In truth, there’s no essential difference between the strange alien occurrences granted as scientific in “Interstellar” or “Arrival” and the miracles of scripture. Yet the former is accepted as possible, while the latter is rejected as faith-based yearning incompatible with science.

In fact, where the latter at least has the support of historical evidence—at least 500 people did see a man who had risen from the dead, after all, and many endured torture rather than deny what the evidence told them (more than we can say of Galileo)—the former has as its support nothing more than a failed thought experiment.

In a sense, Christian presumptions and its claim of historicity for biblical miracles is more consistent with what should be happening given the premises of evolutionary science. A complex and powerful Godhead with anthropomorphic habits, dimension-jumping beings doing God’s bidding or working against it, frequent interventions in history accompanied by bizarre occurrences in nature—isn’t this what we’d expect in a universe given all the oddities of physics in the context of evolutionary randomness?

Fantasy Is All They Got

Meanwhile, the aliens arising from the imagination of modern science fiction, because they have no affiliation whatsoever with the evidence at hand, have a little more than the whiff of blind faith associated with them. Unlike say, Christian faith, where powerful objective evidence creates an ongoing intellectual crisis calling one to abandon subjective thinking, blind faith in something lacking any objective basis leaves only the subject’s imagination as the focus of query.

In the end, the phantasmic reality of aliens on the silver screen reminds us to what extent people will go to prop up the delusions of modernity.

In other words, whence comes the modern obsession with aliens? Or, in the words of Erik Davis in his “TechGnosis: Myth, Magic, and Mysticism in the Age of Information” (1998), what explains this “visionary projectile hurling from the unconscious depths of the information age”?

This is to say, lacking any evidence of an actual alien, Hollywood’s aliens speak more about the modern psyche fueling the imaginations of their designers. The aliens in “Arrival” look like tree trunks. Get it? The trees are coming to tell us to work together. (They might acquaint themselves with the rock group Rush to get the full story.) I can’t imagine that has anything to do with the dreamy fantasies of environmentalists.

Or again, the alien in “Alien” (1979), fetal in appearance, antagonizes the crew and their ship’s computer, “Mother,” until it gets sucked out of the ship. Wow, can’t imagine that had anything to do with a culture hiding from the moral horror of abortion, as E. Michael Jones brilliantly observed in his must-read “Monsters from the Id” (2000).

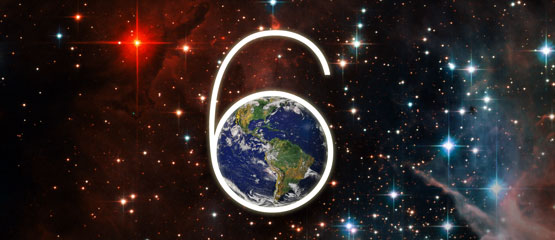
This is all wonderful, fun stuff to help us probe the curiosities of the modern human psyche. But in the end, the phantasmic reality of aliens on the silver screen only serves as an escape from facing the Fermi Paradox, reminding us to what extent people will go to prop up the delusions of modernity.

Where are the aliens? They don’t exist, because if they did, they’d be all over the place. The fact they don’t exist tosses a huge Molotov conundrum into modernist epistemology.

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What Is R.C. Sproul’s Position on Creation?

<http://www.ligonier.org/blog/what-rc-sprouls-position-creation/>

FROM [Karisa Schlehr](http://www.ligonier.org/blog/teacher/karisa-schlehr/)

We are commonly asked for a clarification of R.C. Sproul’s position on Creation. Here is his commentary on the Westminster Confession’s phrase “…in the space of six days.”

**In the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good. In the Genesis account of creation, we read; “So the evening and the morning were the first day” (**[**Gen. 1:5**](http://biblia.com/bible/esv/Gen.%201.5)**). This narrative proceeds from the first day to the sixth, each time referring to “the evening and the morning” and numbering the day. On the seventh day, God rested (**[**Gen. 2:2**](http://biblia.com/bible/esv/Gen.%202.2)**).**

In our time a considerable number of theories have arisen denying that the creation, as we know it, took place in twenty-four hour days. Common to these theories is the acceptance of the dominant scientific view that the earth and life on it are very old. Many consider the biblical account to be primitive, mythological, and untenable in light of modern scientific knowledge.

This crisis has resulted in several attempts to reinterpret the Genesis account of creation. We are reminded of the sixteenth century, when Copernicus and his followers repudiated the old Ptolemaic view of astronomy. They argued that the center of the solar system is not the earth (geocentricity), but the sun (heliocentricity). It was a sad chapter in the history of the church, which had believed for more than fifteen hundred years that the Bible teaches geocentricity, when it condemned Galileo for believing and teaching heliocentricity. Both Luther and Calvin opposed Copernicus’s views, believing them to undermine Scripture’s authority.

Actually, the Bible does not explicitly teach geocentricity anywhere. Scripture describes the movements of the heavens from the perspective of someone standing on earth: the sun moves across the sky, rising in the east and setting in the west. We use that same language today. The church thought that because the Bible uses this kind of descriptive language, it was therefore teaching something about the relationship between the sun and the earth. This is a clear case of scientific knowledge correcting the church’s interpretation of the Bible.

**There are two spheres of revelation; the Bible (*special revelation*) and nature (*general revelatio*n). In the latter, God manifests himself through the created order. What God reveals in nature can never contradict what he reveals in Scripture, and what he reveals in Scripture can never contradict what he reveals in nature. He is the author of both forms of revelation, and God does not contradict himself.**

The church has always taken the position that all truth meets at the top, and that science should never contradict Scripture. Scientific discoveries, however, can correct the theologian’s faulty understanding of Scripture, just as biblical revelation can correct faulty speculations drawn from the natural order. **When the scientific consensus on a particular point is on a collision course with the unmistakable teaching of Scripture, I trust Scripture before I trust the speculations and inferences of scientists. That is consistent with the history of the church and Christianity. We believe that sacred Scripture is nothing less than the Creator’s truth revealed**.

We have a problem not only with a six-day creation, but also with the age of the earth. Is the earth a few thousand years old or billions of years old (as scientists today insist)? Although the Bible clearly says that the world was created in six days, it gives no date for the beginning of that work. It would be a mistake to become embroiled in too much controversy about the date of creation.

In a Massachusetts college, I taught Introduction to the Old Testament to two hundred and fifty students. Because the class was so large, we met in the chapel. Once I opened the old pulpit Bible to Genesis 1, and at the top of the page I read “4004 B.C.” I did some research to see how that date had been determined. In the seventeenth century, an archbishop, James Ussher, made some calculations based on the genealogies in Genesis 5 and 11 and other chronological clues in the Old Testament. He even pinned down the day of the week and the time of day when creation occurred. I hasten to tell my students that **we must be very careful to distinguish between the text of Scripture and additions to the text**. **In defending the biblical authority, we are not obligated to defend a theory based on the speculations of a bishop in times past**.

If we take the genealogies that go back to Adam, however, and if we make allowances for certain gaps in them (which could certainly be there), it remains a big stretch from 4004 B.C. to 4.6 billion years ago. We also have the problem of the antiquity of the human race. It seems as if every time a new skeleton or skull is discovered, scientists push back the date of man’s origin another million years.

Scholars have proposed four basic theories to explain the time from of Genesis 1–2:

1. the gap theory,
2. the day-age theory,
3. the framework hypothesis, and
4. six-day creation.

**Gap Theory**

**The gap theory was made popular by the *Scofield Reference Bible* (1909), which more than any other single edition of Scripture swept through this country and informed the theology of an entire generation of evangelicals. It became the principal instrument for propagating dispensational theology throughout America**. In this Bible, [Genesis 1:1](http://biblia.com/bible/esv/Genesis%201.1) reads, “In the beginning, God created the heavens and the earth,” and verse 2 reads, “And the earth *became* without form, and void; and darkness was upon the face of the deep.” Other Bibles read, “And the earth was without form, and void; and darkness was upon the face of the deep.” Verse 2 describes what most scholars consider to be the as-yet-unordered, basic structure of the universe—darkness, emptiness. Then the Holy Spirit hovers over the waters (v.2) and God says, “Let there be light” (v.3). Thus, came the light and then the creation of the heavens, fish, birds, animals, and so on.

The Hebrew word in verse 2 translated “was” is the very common verb *hayah*, which ordinarily means “to be.” *Hayah* means “to become” only in special circumstances, which are not present here. The *Scofield Reference Bible* translates verse 2 as “became” instead of “was” in order to facilitate the gap theory. As a result, only verse 1 refers to the original creation. Verse 2 then refers to a cosmic catastrophe in which the originally good and properly ordered creation became chaotic, dark, and fallen. After this period of darkness (the “gap”), God recreates the universe which could have been created billions of years ago, followed by a gap of billions of years (including the “geologic column” of immense ages), after which God returned to his distorted creation and renovated or reconstituted it relatively recently. **The gap theory has also been called the restitution hypothesis, meaning that the creation narrative in Genesis is not about the original creation, but about the restitution of a fallen creation**.

An entire generation was fed this theory through the *Scofield Reference Bible*. However, Scripture nowhere explicitly teaches that the original creation was marred and then after many years reconstituted. **The broader context of the whole of Scripture militates against the gap theory**.

**Day-Age Theory**

According to the second approach, the day-age theory, each “day” of Genesis 1 may be an age. After all, one day in the Lord’s sight is like a thousand years ([2 Peter 3:8](http://biblia.com/bible/esv/2%20Peter%203.8)). Also, expressions like “in the days of Noah” and “in Abraham’s day” can refer to open-ended periods. The Hebrew word *yom*, translated “day” in Genesis, can mean something other than a twenty-four-hour period, as it must in [Genesis 2:4](http://biblia.com/bible/esv/Genesis%202.4), which refers to “the day that the LORD God made the earth and the heavens.” Accordingly, each “day” in Genesis 1 may refer to a thousand years, and perhaps even to millions of years. This will at least ameliorate some of the difficulties we have with those who argue for a gradual evolution of life-forms on this earth.

However, **the day-age theory, like the gap theory, ignores the immediate context as well as the large biblical context. It ignores the fact that each of the six days of creation consists of an evening and a morning**. If *yom* here means something like ten million years, then we need to give the words *evening* and *morning* the same kind of metaphorical meaning. **From a literary, exegetical, and linguistic perspective, the day-age theory is weak**. As a Christian apologist, I would not want to defend it.

**The day-age theory tends to accommodate a theory of biological macroevolution that is incompatible with the Bible and purposive creation—the creation of all living things by the immediate agency of the sovereign God**. **Macroevolution teaches that all life has developed from a single, original cell, and that this happened through a somewhat fortuitous, chance collision of atoms, without an intelligent planner or Creator orchestrating the emergence of these species. Those who favor the day-age theory often link themselves with a position called theistic evolution, which grants the basic premises of biological evolution, but says that God, not chance, guided the process of evolution**.

**Macroevolution differs from microevolution**. While the former teaches that all living things have developed from one original cell, **the latter teaches that, over period of time, species undergo slight changes in order to adapt to their environment. Microevolution is not in dispute, either biblically or scientifically. Macroevolution has never been substantiated by observation or experiment, and it places its faith in an endless string of extremely improbable, yet beneficial chance mutations**.

A frequent argument for macroevolution is the principle of common structure. All forms of life are made up of the same basic substances: amino acids, proteins, DNA, and that sort of thing. Because all living things have similar constituent parts, the argument goes, they must have developed from common ancestors. A common substance or structure, however, does not necessarily imply a common source. The fact that all forms of life are made of the same basic building blocks neither negates the possibility of evolution nor substantiates it. One would expect an intelligent Creator to have made all life-forms with a similar design—one that works on this earth.

When teaching a university course to thirty upper-level philosophy students, I asked who believed in macroevolution. Almost all the students raised their hands. I then asked them to explain why they believed in it. Their only argument was “common substance, therefore common source.” Most said they believed it because they had been taught in school, and they assumed their teachers knew what they were talking about.

**Macroevolution, in the final analysis, is not a question of biology or natural science, which rely upon experimented verification, but of history, which tries to interpret evidence left from the past in a coherent fashion. The discipline of paleontology, which studies the fossil record, claims to put evolution on a scientific footing, but it performs no experiments to substantiate evolutionary processes. It simply lines up similar fossils and infers that one creature must be related to another by common decent**.

In the recent past in Russia, l**eading international scholars who favor macroevolution** met. While comparing notes, they **found that the weakest evidence for their theories is the fossil record**. I remember reading the Royal Society’s bulletin at that time and thinking, “What other source matters?” **The fossil record is the one that counts, and yet that is the one that militates against their theory**. I read an essay recently in which a professor argued for macroevolution on the basis of certain geological formations. **He argued for an old earth on the ground that stratifications in the rocks contain fossils, which indicates a uniformitarian process that took millions of years to produce the whole formation. He then determined the age of each stratum by determining the kinds of fossils contained in each. This is a blatant example of what logicians call begging the question. It is circular reasoning to date the fossils by the rocks, and then date the rocks by the fossils**. That just will not work.

**We now have good evidence that stratification of rocks proves the antiquity of nothing**. Within days after the Mount St. Helens explosion had subsided, scientists discovered that the cataclysmic upheaval of that volcanic explosion had laid down exactly the same rock stratification that had been assumed would take millions of years to develop. In other words, **Mount St. Helens proved that catastrophic upheavals can produce the same empirical data as twenty million years of gradual deposition**. We will not get into **uniformitarianism or catastrophism** here, except to say that they **have been attempts to accommodate macroevolution. This tends to support and popularize the theory of theistic evolution, and it also uses the day-age theory of Genesis—a dangerous thing to do**.

**Framework Hypothesis**

The third approach, called the framework hypothesis, was originally developed by the Dutch scholar Nicholas Ridderbos. He argued that the literary form of the book’s first few chapters differs from that of its later chapters. Certain basic characteristics found in poetry are missing from historical narrative, and certain characteristics found in historical narrative are missing from poetry. For example, the book of Exodus, with its account of the Jewish captivity in Egypt, has genealogies, family names, real historical places, and an unmetered literary style (i.e., lacking a particular rhythm), making it clearly prose and historical narrative. After the account of the exodus, the book’s author inserts the song of Miriam, which is in metered rhythm and is therefore clearly poetry. The literary structure before the song manifests all the characteristics of historical narrative, as does the structure following the poem.

Therefore, it is usually not difficult to distinguish between poetry and historical narrative in the Old Testament. But the opening chapters of Genesis, according to Ridderbos, exhibit a strange combination of literary forms. On the one hand is a discussion of the creation of a man and a woman who are given names that thereafter appear in genealogical accounts. In Hebrew literature, this clearly signals historicity. The Garden of Eden is said to be set among four rivers, two of which we know were real rivers: the Tigris and the Euphrates. The style of writing is not metered or rhythmic, as Hebrew poetry normally is. All this indicates that the opening chapters of Genesis are historical narrative.

There are some anomalies, however. We find trees in this garden with strange names: “the tree of the knowledge of good and evil” and “the tree of life” ([Gen 2:9](http://biblia.com/bible/esv/Gen%202.9)). Had they been apple or pear trees, there would have been no problem. But what does a tree of life look like? Is the author of Genesis telling us that a real tree was off limits, giving it a metaphorical meaning as the tree of life? We are also introduced to a serpent who speaks. Because of these two features, some have argued that the literary structure of the opening chapters of Genesis was self-consciously and intentionally mythological, or at least filled with legend and saga.

Ridderbos contended that the beginning chapters of Genesis are a mixture of historical narrative and poetry, with part of the poetic structure being the repeated refrain, “So the evening and the morning were the first day” ([Gen 1:5](http://biblia.com/bible/esv/Gen%201.5)), and so on. Ridderbos concluded that Genesis gives us not a historical narrative of the when or the how of divine creation, but a drama in seven acts. The first act ends with the statement, “So the evening and the morning were the first day.” The author of Genesis, then, is trying to show that God’s work of creation took place in seven distinct stages, which incidentally fit remarkably well into the stages identified by the modern theories of cosmic evolution.

Therefore, **the framework hypothesis allows one to step into a Big Bang cosmology** while maintaining the credibility and inspiration of Genesis 1-2. This is not history, but drama. The days are simply artistic literary devices to create a framework for a lengthy period of development.

**In America Ridderbos’s work was widely disseminated by Meredith Kline**, who for many years taught Old Testament at Westminster Theological Seminary, then at Gordon-Conwell Theological Seminary, and then at Westminster Seminary California. **Because Kline endorsed the framework hypothesis, many people, particularly in the Reformed community, have embraced it, provoking a serious crisis in some circles**. Some Reformed pastors today hold to a literal six-day creation, while others hold to the framework hypothesis, and yet they otherwise hold to the same system of orthodox theology.

**Six-Day Creation**

For most of my teaching career, I considered the framework hypothesis to be a possibility. But I have now changed my mind. **I now hold to a literal six-day creation**, the fourth alternative and the traditional one. **Genesis says that God created the universe and everything in it in six twenty-four-hour periods. According to the Reformation hermeneutic, the first option is to follow the plain sense of the text. One must do a great deal of hermeneutical gymnastics to escape the plain meaning of Genesis 1-2**. The confession makes it a point of faith that God created the world ***in the space of six days***.

Excerpted from [*Truths We Confess: A Layman’s Guide to the Westminster Confession of Faith (Volume 1)*](http://www.ligonier.org/store/truths-we-confess-vol-1-a-laymans-hardcover/). In other settings, Dr. Sproul has also made a point of highlighting Dr. Douglas Kelly’s book, [*Creation and Change*](http://www.ligonier.org/store/creation-and-change-paperback/), as formative in his position on the subject of Creation.

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**Pope rules Big Bang and evolution are real**

18th December 2016 2:00 PM by Adam Withnall

http://m.sunshinecoastdaily.com.au/news/pope-rules-big-bang-and-evolution-are-real/3123968/

THE theories of evolution and the Big Bang are real and God is not "a magician with a magic wand", Pope Francis has declared.

Speaking at the Pontifical Academy of Sciences, the Pope made comments which experts said put an end to the "pseudo theories" of creationism and intelligent design that some argue were encouraged by his predecessor, Benedict XVI. Francis explained that both scientific theories were not incompatible with the existence of a creator - arguing instead that they "require it".

"When we read about Creation in Genesis, we run the risk of imagining God was a magician, with a magic wand able to do everything. But that is not so," Francis said. "The Big Bang, which today we hold to be the origin of the world, does not contradict the intervention of the divine creator but, rather, requires it. "Evolution in nature is not inconsistent with the notion of creation, because evolution requires the creation of beings that evolve."

The Catholic Church has long had a reputation for being anti-science - most famously when Galileo faced the inquisition and was forced to retract his "heretic" theory that the Earth revolved around the Sun.

But Pope Francis's comments were more in keeping with the progressive work of Pope Pius XII, who opened the door to the idea of evolution and actively welcomed the Big Bang theory. In 1996, John Paul II went further and suggested evolution was "more than a hypothesis" and "effectively proven fact".

Yet more recently, Benedict XVI and his close advisors have apparently endorsed the idea that intelligent design underpins evolution - the idea that natural selection on its own is insufficient to explain the complexity of the world. In 2005, his close associate Cardinal Schoenborn wrote an article saying "evolution in the sense of common ancestry might be true, but evolution in the neo-Darwinian sense - an unguided, unplanned process - is not".

**Editor’s Note: I am a Baptist and yet I defend Catholics regularly since they are the denomination and church which has held the line on abortion, divorce, sex outside of marriage, homosexuality and a range of other theological issues in a far better way than perhaps all other Christian denominations. However, this ill-informed decision by the new Pope to side with debatable science over the literal word of the Bible is very disturbing. Further, it is an irrational decision made, it seems, only to placate the public and make Catholicism more publicly acceptable. This decision both flies in the face of the good analysis of the previous Pope which saw that if God created, there must be His fingerprints on it, and puts Catholic theology in a “no man’s land” between disputed science and the choice of judging Genesis to be allegorical and not historical.**

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**This Winter at SABBSA**

Please join the **San Antonio Bible Based Science Association** this winter as we provide exciting video presentations in creation science! Our monthly meetings occur on the second Tuesday of each month at 7 pm at the Jim's Restaurant at the corner of San Pedro and Ramsey.

Here is our schedule of programs this winter:

January 10, 2017 - **The Principle** (major theater documentary on the Copernican Principle)  
February 14, 2017 - **"Fallout" + "Debunking Evolution"**  
March 14, 2017 - **Climate Change**

**Coming February 23, 2017**

**"Is Genesis History?" -** A Major Theater Documentary

"Nothing in the world makes sense except in the light of Genesis." - Del Tackett

What exactly happened, "In the beginning..." and in the time that followed? Throughout most of history, Genesis was considered an accurate and reliable record, but over the past 250 years, it has become one of the most controversial books of all time. Events highlighted-including the Creation of the universe in six days, the existence of the real Adam and Eve, and a global Flood destroying the world-are now questioned by man... including some Christians. Where can reliable, well-researched answers be found?

**New Documentary Shines New Light February 23** (One night only in major theaters around the country). We will have the film’s director, Thomas Purifoy on our radio show to talk about this important film at 1:45 pm on Saturday, February 18 on AM radio 630 KSLR.

IS GENESIS HISTORY? is a comprehensive documentary featuring scientists and scholars looking at the world and explaining how it intersects with the history recorded in Genesis. From rock layers to fossils to lions to stars, this fascinating film will challenge and change the way you see the world. Showing in theaters as a one-night event on Thursday, February 23 only, IS GENESIS HISTORY? shines new light on our origins, providing a positive argument for Biblical Creation and the Flood. Dr. Del Tackett, creator of "The Truth Project," serves as your guide-hiking through canyons, climbing up mountains, and diving below the sea-in an exploration of two competing view... one compelling truth.

This film will be shown at the San Antonio area theaters listed below, and presale of tickets are available on the film's website at **http://isgenesishistory.com/**

Embassy 14 - 13707 Embassy Row, San Antonio, TX  
The Santikos Rialto - 2938 Ne Loop 410, San Antonio, TX  
Silverado 16 - 11505 W Loop 1604 N, San Antonio, TX  
Santikos Bijou Cinema Bistro - 4522 Fredericksburg Road, San Antonio, TX  
Palladium IMAX - 17703 W IH-10, San Antonio, TX

**San Antonio Biblical Worldview Conference**

Contending for the Faith that Was Once for All Delivered to the Saints  
Feb. 10 & 11, 2017  
Faith Lutheran Church, 14819 Jones Maltsberger, San Antonio, Texas  
210-494-7800

At the upcoming Biblical Worldview Conference of San Antonio (Feb. 10 & 11; www.worldviewSA.org), Christians will find they don't have to check their minds at the door or feel compelled to abandon their faith because of the supposed superiority of contemporary thought taught in schools, higher education, and popular culture. Presentations include:

- The Faith (the biblical worldview) Once for All Delivered to the Saints and how it compares to popular alternatives (Rev. David Jay Webber)  
- How the Chief Parts of Christianity Equip Christians to Face Any Future (Rev. Jonathan Fisk)  
**- What to Do When Anti-Christian Worldviews Infiltrate the Classroom (Dr. Ryan MacPherson)  
- How to Defend the Faith that was once for all delivered to the Saints (Atty. Craig Parton)**

Everyone is warmly welcomed, including students (high school on up), parents, grandparents, pastors, teachers, and any interested Christian. For more info and to register go to **www.worldviewSA.org**.

**Schedule**  
Friday evening, Feb. 10, 2017:  
- 7:00 Worship: Office of Compline  
- 7:30 Social hour with presenters  
Saturday, Feb. 11, 2017:  
- 9:00 Welcome  
- 9:15 Rev. David Jay Webber: The Faith that Was Once for All Delivered to the Saints  
- 11:00 Rev. Jonathan Fisk: Midst; Flaming Worlds in These Arrayed: How the Chief Parts of Christianity Equip You to Face Any Future  
- 12:10 Lunch (served at the church)  
- 1:30 **Dr. Ryan MacPherson: What to Do When Anti-Christian Worldviews Infiltrate the Classroom**  
- 3:10 Attorney Craig Parton: Defending the Defense of the Faith  
- 4:50 Table Talk (Q and A with presenters)  
**Cost: $30 (students), $60 (adults), $95 (families); lunch included in the cost**.

We will have the leader of this conference, Pastor David Thompson on our radio show to discuss this event on Saturday, February 4 at 1:45 pm on radio station AM 630 KSLR. We invite you to listen in.

**SABBSA on KSLR**

Please join the San **Antonio Bible Based Science Association** as we are now “on the air” each Saturday afternoon with “**Believing the Bible!”** Join us **Saturday afternoons at 1:45 pm on radio station KSLR 630 AM**.

Here is our schedule of program topics for the start of 2017:

Jan. 7 - **I've Got a Tail?**  
Jan. 14 - **Four Races or One?**  
Jan. 21 - **Roe vs Wade, the Bible and Creation**  
Jan. 28 - **Unscientific God?**  
Feb. 4 - **San Antonio Biblical Worldview Conference**  
Feb. 11 - **Are we Made of Stardust?**  
Feb. 18 - **"Is Genesis History?"**  
Feb. 25 - **Captured Moon?**  
Mar. 4 - **Choose a Bathroom**  
Mar. 11 - **Mars Flood?**  
Mar. 18 - **Is Evolution Science?**  
Mar. 25 - **The Haeckel Hoax**  
Apr. 1 - **Can TNT Create Us?**

There are several ways you can help with this exciting new endeavor. One and always first is pray for this program, for its content, its producers and impact. Second, become a sponsor, as many of our board members have done and help us defray the $60+ per week costs of putting this program on the air. Third listen to this show on the air and tell your friends and family members, so this can reach as wide an audience as possible. Fourth, help us with scripts. We are hoping that our board and other interested and knowledgeable members will both tell us what they would like to hear in future programs as well as help us by writing future scripts and coming on the air with us to make this truly a group effort.

Also, we now have an opportunity to take this program and broadcast it in radio stations across the country. To do that though we need sponsors to underwrite it at the very modest cost of $303 per month. Contact us at 210-861-0454 if you would like to help and expand our ministry in this way.

This program is available on podcast. If you cannot tune in on Saturday afternoons, or would like to sample our program or hear previous shows, they are available on podcast on the KSLR website. Click on the link below to go to the KSLR podcast page and scroll down till you find "Believing the Bible."

["Believing the Bible" - SABBSA on KSLR Radio](http://kslr.com/podcasts)

Please join us each Saturday at 1:45 pm on radio KSLR 630 AM for **“Believing the Bible.**

**Science Workshops at FEAST in Spring 2017**

We thank all the many participants who attended the FEAST Science Workshops this fall. Our presentations of the **De-Faithing of America** and **Introduction to Creation Theories** were very well received.

SABBSA president **Scott Lane** will present four more multimedia creation science presentations as selected by our FEAST participants at the FEAST Science Workshops in 2017. All presentations will be at 6:30 pm on the fourth Monday's of each month. A companion young children's "hands on" program is also provided each night.

FEAST Science Workshops will take the next two months off for the holidays, but come the New Year we have a full complement of creation science programs selected by our FEAST science workshop participants. The schedule of programs is shown below:

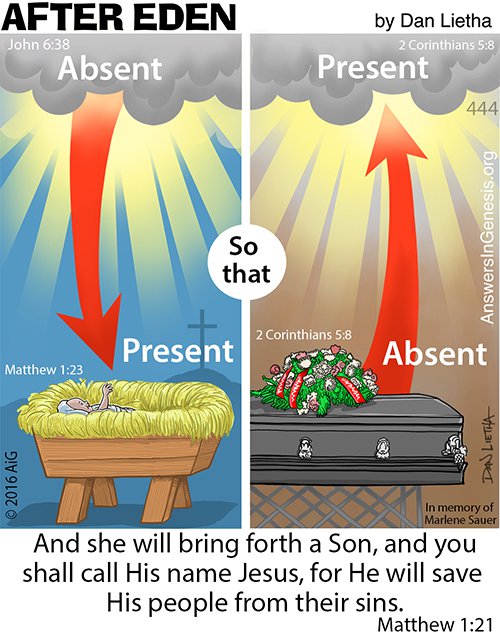
January, 2017 - **Dinosaurs and the Bible**

February, 2017 - **The Discovery of Genesis in Chinese**

March, 2017 - **Distant Starlight, Big Bang and the Bible**

April, 2017 - **Where did Cain get his Wife and other Supposed Biblical Contradictions**

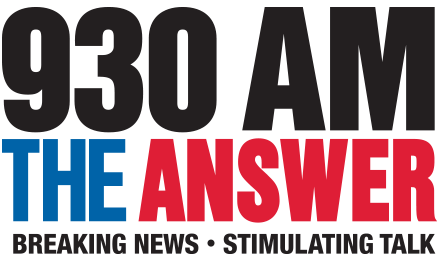
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**Prayer Needs and Praises!**

**SABBSA** for prayer, support and guidance as we consider expanding our radio ministry.

**Cartoon Corner**

Thanks to **Answers in Genesis** who provides these cartoons each month for our newsletter and our presentations. Please think about donating to them in gratitude for this and all the ministries they give us.

**SABBSA on KLUP radio**

Thanks to Lance Hoppes, host of the “God, Family, Country Show” heard Sunday nights from 8 to 10 pm on AM radio 930 KLUP for having SABBSA members Scott Lane and Paul Burroughs on his show on January 1. During that 2-hours we discussed the creation - evolution controversy, the failings of radiometric dating, young earth evidences and examined a list of ways this Earth is a cradle for life clearly made by an incredible Creator! If you missed the show, you can hear it on podcast by going to <http://930amtheanswer.com/content/all/god-family-and-country-radio-show> and clicking on the 1117 broadcast.

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**Around Texas**

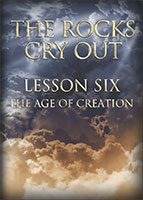
**Houston:**   
The **Greater Houston Creation Association** (**GHCA**) meets the first Thursday of each month. They meet at Houston's First Baptist Church at 7 pm, in Room 143. After the presentation, there will be refreshments, fellowship and creation science materials for all to enjoy. Their meetings can be streamed live! For more information, go to [www.ghcaonline.com](http://r20.rs6.net/tn.jsp?llr=bztaencab&et=1103662222545&s=545&e=001xF-6WOYzM5Yyre44Ea_qUjH5EOT_fFIGjrfpfa5h-rD53IlUVbz3Vc0Dp47_VEwW3iQQ6F1b6K0EtKc_vUxYKpzN_8V2upXFbsOScvUeD92nJdUTjDIFeg==).

**Glen Rose:**   
Dr. Carl Baugh gives a “***Director’s Lecture Series***” on the first Saturday of each month at the Creation Evidences Museum just outside Glen Rose, TX. The new and improved museum is also a great and beneficial way to spend any day. Presentations are at 11 am and 2 pm. For more information, go to [www.creationevidence.org](http://www.creationevidence.org)

**Dallas-Ft Worth:**   
The Metroplex Institute of Origin Science (MIOS) meets at the Dr. Pepper Starcenter, 12700 N. Stemmons Fwy, Farmers Branch, TX, usually at 7:30 pm of the first Tuesday of each month.

**Lubbock Area (Crosbyton):**   
All year: Consider a visit to the Mt. Blanco Fossil Museum, directed by Joe Taylor. The Museum is definitely worth the visit if you live near or are traveling through the Panhandle near Lubbock. If you call ahead and time permitting, Joe has been known to give personal tours, especially to groups. For more information, visit [http://www.mtblanco.com/](http://r20.rs6.net/tn.jsp?llr=bztaencab&et=1103662222545&s=545&e=001xF-6WOYzM5bqqt6T1G_CwJWJosrOSIhLAagtnP0Z504J-gEROEBe22S3gq720x6ofjFVqK-AfJcsjrsuQyRtoepYiAQVVUFC-cF56fLwwBJ0SQ-44KlLmw==).

**Greater San Antonio area:** Listen to **Answers with Ken Ham** online at the address below. (No nearby station for this broadcast). <http://www.answersingenesis.org/media/audio/answers-daily> To hear program from the **Institute for Creation Research**, listen online at this address. <http://www.icr.org/radio/>Also, tune in KHCB FM 88.5 (San Marcos) or KKER FM 88.7 (Kerrville) for **Back to Genesis** at 8:57 AM Mon-Fri, then **Science, Scripture and Salvation** at 1:30 AM, 8:00 AM and 4:30 PM on Saturdays.

**Last Month at SABBSA**

**"The Rocks Cry Out" Lesson 6 - The Age of Creation**

We concluded "**Search for the Truth Ministries'**" newest DVD series called the **"Rocks Cry Out"** in December with a look at dating methods.

The belief in billions of years of Earth history implies that death, disease, bloodshed, and extinction have been around long before mankind appeared. If this were true, death is not really the penalty for mankind's sin and God is the "author of death". This lesson examined exactly how dating methods work, shows why they give erroneous results, and climaxes with a tour through a typical science and history museum which all too often are simply billion-dollar propaganda machines promoting non-biblical philosophical beliefs disguised as science. We evaluated this closing video in the series as being very well done and quite worthwhile.

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[](http://www.imdb.com/title/tt2458876/mediaviewer/rm173865728?ref_=tt_ov_i)**Next SABBSA Meeting:   
Tuesday, January 10, 2017, at 7 pm**

**Coming to SABSA in January**

**The Principle** (major theater documentary film)

"The Principle" brings to light astonishing new scientific observations challenging the Copernican Principle; the foundational assumption underlying the modern scientific world view. The idea that the Earth occupies no special or favored position in the cosmos has launched the last two scientific revolutions - the Copernican Revolution and Relativity - and, as Lawrence Krauss has said, we could be on the verge of a third, with "Copernicus coming back to haunt us". Interviews with leading cosmologists are interspersed with the views of dissidents and mavericks, bringing into sharp focus the challenges and implications not only for cosmology, but for our cultural and religious view of reality.

As this is the first meeting of the New year, we will have the collection of annual dues as well as officer elections after the presentation and discussion. Please join us in January for creation science and biblical apologetics teaching you will find nowhere else in Bexar County. As always, we will meet at the Jim’s Restaurant at the corner of San Pedro and Ramsey.