Communique'

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**May 2018**

We had a month of April across the U.S. which was several degrees below normal in terms of average temperatures. Enjoy it while you can, because the South Texas heat is coming!

Our **May Communique'** features an article detailing the failings of the **framework hypothesis** which is the major way some liberal theologians are trying to read Old Earth Creationism into the Genesis account. We also have a report on the proceedings from a highly respected scientific conference within the last 16 months which concluded that **“Darwinism is Broken”!** Finally, we have an article which will alert you to a bill in the California legislature which would prohibit churches and Christian Counselors in California from counseling individuals away from homosexual lifestyles and would even make it illegal in some cases to give someone a Bible! This is an unprecedented attack on the “free speech” rights of Christians and we need to be aware of it.

As always, we have a full rundown of all of the creation science education opportunities in the greater San Antonio area and Texas. We pray that you find this newsletter of value.

**Is Genesis Poetry? Figurative? Only a Theological Argument? Or Real History?**

In our March newsletter, we gave you a critique of the work of Dr. C. John “Jack” Collins whose thesis of “analogical days” is a variant of the framework hypothesis for reading Genesis 1-2. The following article was adapted from a “**Critique of the Framework Hypothesis**” by Dr Don Batten, Dr David Catchpoole, Dr Jonathan D. Sarfati and Dr Carl Wieland. It will define for us what this hypothesis is, why it fails and how a plain reading of Genesis as literal days is what was meant by the writer.

We have heard for years that any competent Hebraist would read Genesis as having been written as literal history. This article will give us the background of why such statements are made.

The **‘framework hypothesis’** is probably the favorite view among many ‘evangelical’ seminaries that say they accept biblical authority, but not six ordinary days of creation. The Framework Hypothesis was first proposed in the Netherlands in the early 1950's. It is a form of Old Earth Creationism. It asserts that Genesis 1-2 should not be read as real history, but poetically.

It is strange, if the literary framework were the true meaning of the text, that no-one interpreted Genesis this way until the twentieth century. Actually, it’s not so strange, because the leading framework proponents, Meredith Kline and Henri Blocher, admitted that their rationale for this bizarre, and novel interpretation was a desperate attempt to fit the Bible into the alleged ‘facts’ of science.

For example, Kline admitted in his major framework article, ‘To rebut the literalist interpretation of the Genesis creation “week” propounded by the young-earth theorists is a central concern of this article.’

And Blocher said, ‘This hypothesis overcomes a number of problems that plagued the commentators [including] the confrontation with the scientific vision of the most distant past.’ And he further admits that he rejects the plain teaching of Scripture because, ‘The rejection of all the theories accepted by the scientists requires considerable bravado.’ In another words, he neither has the guts nor the faith to go against the crowd.

The writings of the Framework advocates are marked by lack of clarity. Clearly, the framework idea did not come from trying to understand Genesis, but from trying to counter the view, held by scholar and layman alike for 2,000 years, that Genesis records real events in real space and time.

**Are the Genesis 1 days real history?**

Genesis is, without any doubt, written as historical narrative. Hebrew uses special grammatical forms for recording history which is what is seen in Genesis 1–11. It has the same structure as Genesis 12 onwards and most of Exodus, Joshua, Judges, etc., which no one claims is ‘poetry’ or not meant to be taken as history. Genesis is neither poetry nor allegory.

Genesis is peppered with ‘And … and … and … ’ which characterizes historical writing (this is technically called the ‘vav—ו, often rendered as waw—consecutive’).

The Hebrew verb forms of Genesis 1 have a particular feature that fits exactly what the Hebrews used for recording history or a series of past events. That is, only the first verb in a sequence of events is perfect (qatal), while the verbs that continue the narrative are imperfects (vayyiqtols). In Genesis 1, the first verb, bara (create), is perfect, while the subsequent verbs are imperfect. A proper translation in English recognizes this Hebrew form and translates all the verbs as perfect (or past) tense.

**The Psalms are poetic, but nevertheless often refer to real (historical) events**

Genesis 1–11 also has several other hallmarks of historical narrative, such as ‘accusative particles’ that mark the objects of verbs. These are not translated into English (e.g. Hebrew ‘et’ in Genesis 1:1). Terms are often carefully defined. Also, parallelisms, a feature of Hebrew poetry (e.g. in many Psalms), are almost completely absent in Genesis.

The rare pieces of poetry (e.g. Genesis 1:27 and 2:23) comment on real events anyway, as do many of the Psalms (e.g. Psalm 78). But if Genesis were really poetic, the whole book would look like these rare verses and it doesn’t.

Advocates of the Framework idea argue that because Genesis 2 is (they say) arranged topically rather than chronologically, so is Genesis 1. Therefore, they argue, the days are ‘figurative’ rather than real days. But this is like arguing that because the Gospel of Matthew is arranged topically, then the Gospel of Luke is not arranged chronologically.

It is also logical (and in line with ancient near eastern literary practice) to have a historical overview (chapter 1) preceding a recap of the details (chapter 2) about certain events already mentioned. Chapter 2 does not have the numbered sequence of days that chapter 1 has, so how can it determine how we view chapter 1?

**Hebrew scholars concur that Genesis was written as history**.

For example, the Oxford Hebrew scholar James Barr wrote:

‘ … probably, so far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Gen. 1–11 intended to convey to their readers the ideas that creation took place in a series of six days which were the same as the days of 24 hours we now experience…the figures contained in the Genesis genealogies provided by simple addition a chronology from the beginning of the world up to later stages in the biblical story…Noah’s flood was understood to be world-wide and extinguish all human and animal life except for those in the ark.’

Barr, consistent with his neo-orthodox views, did not believe Genesis, but he understood what the Hebrew writer clearly intended to be understood. Some criticize our use of the Barr quote, because he does not believe in the historicity of Genesis. That is precisely why we use his statement: he is a hostile witness. With no need to try to harmonize Genesis with anything, because he does not see it as carrying any authority, Barr is free to state the clear intention of the author. This contrasts with some ‘evangelical’ theologians who try to retain some sense of authority for the Bible without actually believing it says much, if anything, about history or ‘wrestling with the text’, as we’ve heard it called.

Hebrew scholar Dr Stephen Boyd has shown, using a statistical comparison of verb type frequencies of historical and poetic Hebrew texts, that Genesis 1 is clearly historical narrative, not ‘poetry’. He concluded, ‘There is only one tenable view of its plain sense: God created everything in six literal days.’

Some other Hebrew scholars who support literal creation days include:

Dr Andrew Steinmann, Associate Professor of Theology and Hebrew at Concordia University in Illinois.

Dr Robert McCabe, Professor of Old Testament at Detroit Baptist Theological Seminary in Allen Park, MI.

Dr Ting Wang, lecturer in biblical Hebrew at Stanford University.

**Are there triads of days?**

One of the supposed major ‘evidences’ for a poetic structure is an alleged two triads of days. In this view, Moses arranged the days in a very stylized framework with days 4–6 paralleling days 1–3. Kline suggests that Days 1–3 refer to the Kingdom, and Days 4–6 to the Rulers, as per the following table:

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Days of Kingdom** |  | **Days of Rulers** |
| Day 1: | Light and darkness separated | Day 4: | Sun, moon, and stars (luminaries) |
| Day 2: | Sky and waters separated | Day 5: | Fish and birds |
| Day 3: | Dry land and seas separated, plants and trees | Day 6: | Animals and man |

But even if this is true, it would not rule out a historical sequence for surely God is capable of creating in a certain order to teach certain truths. Also, other theologians argue that these ‘literary devices’ are more in the imagination of the proponents than the text. For example, the parallels of these two triads of days are vastly overdrawn. Systematic theologian Dr. Wayne Grudem summarizes:

‘First, the proposed correspondence between the days of creation is not nearly as exact as its advocates have supposed. The sun, moon, and stars created on the fourth day as “lights in the firmament of the heavens” (Gen. 1:14) are placed not in any space created on Day 1 but in the “firmament” … that was created on the second day. In fact, the correspondence in language is quite explicit: this “firmament” is not mentioned at all on Day 1 but five times on day 2 (Gen. 1:6–8) and three times on Day 4 (Gen. 1:14–19). Of course Day 4 also has correspondences with Day 1 (in terms of day and night, light and darkness), but if we say that the second three days show the creation of things to fill the forms or spaces created on the first three days (or to rule the kingdoms as Kline says), then Day 4 overlaps at least as much with Day 2 as it does with Day 1.

‘Moreover, the parallel between Days 2 and 5 is not exact, because in some ways the preparation of a space for the fish and birds of Day 5 does not come in Day 2 but in Day 3. It is not until Day 3 that God gathers the waters together and calls them “seas” (Gen. 1:10), and on Day 5 the fish are commanded to “fill the waters in the seas” (Gen. 1:22). Again, in verses 26 and 28 the fish are called “fish of the sea”, giving repeated emphasis to the fact that the sphere the fish inhabit was specifically formed on Day 3. Thus, the fish formed on Day 5 seem to belong much more to the place prepared for them on Day 3 than to the widely dispersed waters below the firmament on Day 2. Establishing a parallel between Day 2 and Day 5 faces further difficulties in that nothing is created on Day 5 to inhabit the “waters above the firmament”, and the flying things created on this day (the Hebrew word would include flying insects as well as birds) not only fly in the sky created on Day 2, but also live and multiply on the “earth” or “dry land” created on Day 3. (Note God’s command on Day 5: “Let birds multiply on the earth” [Gen. 1:22].)

‘Finally, the parallel between Days 3 and 6 is not precise, for nothing is created on Day 6 to fill the seas that were gathered together on Day 3. With all of these points of imprecise correspondence and overlapping between places and things created to fill them, the supposed literary “framework,” while having an initial appearance of neatness, turns out to be less and less convincing upon closer reading of the text.’

**Does Genesis 2:5 teach that only normal providence (nothing miraculous) was used?**

Another key argument by framework proponents is based on Genesis 2:5. Kline states that God did not make plants before the earth had rain or a man (although this is talking about cultivated plants, not all plants). So, Kline asks, what’s to stop God making them anyway because He could miraculously sustain them? The answer, according to Kline, is that God was working by ordinary providence:

‘The unargued presupposition of Gen. 2:5 is clearly that the divine providence was operating during the creation period through processes which any reader would recognize as normal in the natural world of his day.’

Note that Kline admits that this alleged presupposition is not argued in the text. This would explain why no Bible scholar saw this for thousands of years. Then he makes another amazing leap to say that there was ordinary providence operating throughout Creation Week:

‘Embedded in Genesis 2:5. is the principle that the modus operandi of the divine providence was the same during the creation period as that of ordinary providence at the present time.’

But this is desperation. Even if normal providence were operating, it would not follow that miracles were not. In fact, there is no miracle in the Bible that does not operate amid normal providence. Michael Horton points out that those who reject God acting in the normal course of events, do it from an a priori philosophical assumption and not from anything in the text.

Kline’s claim above that the processes operating during the creation were the same as today reminds us of 2 Peter 3, which talks about the scoffers who will come in the last days denying that God created the world in the manner described in Genesis (covered in water) and that the world was destroyed by the Deluge. These scoffers will say, ‘everything continues on as it has since the beginning’ (verse 4). That, sadly, is exactly what Kline says.

A miracle is properly understood not as a ‘violation’ of providence, but an addition. So, when Jesus turned water into wine (John 2), the other aspects of ‘providence’ were still operating. Perhaps Jesus created the dazzling variety of organic compounds in the water to make the wine, but gravity still held the liquid in the barrels, taste buds were still working in the guests, their hearts pumped blood without skipping a beat, etc.

Furthermore, Genesis 2:5 shows that normal providence was not operating. Note that ‘God had not caused it to rain upon the earth’. If creation happened over billions of years (by Kline’s version of ‘normal providence’), how could there have been no rain? And if there had been no rain for eons of time since plants appeared, how did they survive? This only makes sense if the time-frame of Genesis 1 is real so there are no eons of time, only days.

The Framework Hypothesis suffers from the same problems as all other attempts to make the Bible compatible with the imaginary millions of years of historical ‘science’: it puts death and suffering before the Fall

So, Kline incorrectly presupposes normal providence as God’s sole modus operandi for Genesis 2:5, wildly extrapolates it to the entire Creation Week, and further presumes that normal providence excludes miracles. This error is compounded by failing to note the narrow focus of Genesis 2 on man in the Garden (it is not a ‘second account’ of Creation as commonly claimed by skeptics).

**Is Genesis merely a theological argument (polemic)?**

While Genesis 1 certainly refutes various errant ideas about God, it refutes those ideas precisely because of the real events. For example, it has an implied argument against sun worship because God actually created light without the sun (Day 1), before He created the sun (Day 4). The contention depends on the historicity of the events.

Is Genesis 1 an argument for the Sabbath? Exodus 20:10–11, which clearly teaches the Sabbath commandment, cites the historical events of Genesis 1 as the basis for the commandment. That is, the works of God recorded in Genesis precedes the commandment. The history forms the basis of the commandment of God’s having created in the historical framework of a real ordinary week of seven days and gives the basis for us structuring our lives around six days of work and a seventh day of rest. It is rather difficult to see how God’s days of creation could have been figurative, but the days of our working week are real.

The writings of the framework advocates are marked by lack of clarity. Take a statement by Blocher, for example: ‘It [the framework hypothesis] recognizes ordinary days, but takes them in the context of one large figurative whole.’ But, cutting through the verbal fog, what they really mean is that they deny that the days occurred in real space-time history.

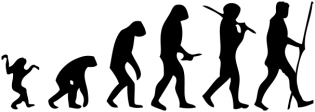
About the only thing that gives any logical coherence to their views is a clear opposition to the calendar-day understanding of Genesis. Sadly, this mess of porridge has been far too widely promoted and has undermined the historicity of Genesis.

Over and above all these arguments, the Framework Hypothesis suffers from the same problems as all other attempts to make the Bible compatible with the imaginary millions of years of historical ‘science’. It puts death and suffering before the Fall, before Adam sinned and ushered death and suffering into God’s ‘very good’ Creation (Genesis 1:31). This undermines the whole sweep of scripture, from Paradise Lost to Paradise Gained, which is the big picture of the wonderful Gospel of Jesus Christ.

If you would like to see the sourcing and original material for this article, please go to:

<https://creation.com/is-genesis-poetry-figurative-a-theological-argument-polemic-and-thus-not-history>

**Scientists Confirm: Darwinism Is Broken**

By Paul Nelson and David Klinghoffer -cnsnews.com - December 13, 2016 

Darwinian theory is broken and may not be fixable. That was the takeaway from a meeting in November 2016 organized by the world's most distinguished and historic scientific organization, which went mostly unreported by the media.

The three-day conference at the Royal Society in London was remarkable in confirming something that advocates of intelligent design (ID), a controversial scientific alternative to evolution, have said for years. ID proponents point to a chasm that divides how evolution and its evidence are presented to the public, and how scientists themselves discuss it behind closed doors and in technical publications. This chasm has been well hidden from laypeople, yet it was clear to anyone who attended the Royal Society conference, as did several ID-friendly scientists.

Maybe that secrecy helps explain *why* the meeting was so muffled in mainstream coverage.

Oh, there were a few reports. In the *Huffington Post*, science journalist Suzan Mazur complained of a lack of momentousness: "[J]ust what was the point of attracting a distinguished international gathering if the speakers had little new science to present? Why waste everyone's time and money?" On the other hand, a write-up in *The Atlantic* by Carl Zimmer acknowledged a sense of strain between rival cliques of evolutionists: "Both sides offered their arguments and critiques in a civil way, but sometimes you could sense the tension in the room – the punctuations of tsk-tsks, eye-rolling, and partisan bursts of applause."

Mild drama notwithstanding, why should anyone care?

For one thing, the Royal Society, dating back to 1660, is a legend in the science world. Its founders included the great chemist Robert Boyle, and it was later headed for 24 years (1703-1727) by Isaac Newton – a fact that is hard to forget with Newton's death mask on prominent display in a glass case. Portraits of Boyle and Newton look down from the walls above. So, the historical connections lend a certain weight by themselves.

What's really notable, however, is that such a thoroughly mainstream body should so openly acknowledge problems with orthodox neo-Darwinian theory. Indeed, though presenters ignored, dismissed, or mocked the theory of intelligent design, the proceedings perfectly illustrated a point made by our colleague Stephen Meyer, author of the *New York Times* bestseller “Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design.”

Dr. Meyer, a Cambridge University-trained philosopher of science, writes provocatively in the book's Prologue:

“The technical literature in biology is now replete with world-class biologists routinely expressing doubts about various aspects of neo-Darwinian theory, and especially about its central tenet, namely the alleged creative power of the natural selection and mutation mechanism.

“Nevertheless, popular defenses of the theory continue apace, rarely if ever acknowledging the growing body of critical scientific opinion about the standing of the theory. Rarely has there been such a great disparity between the popular perception of a theory and its actual standing in the relevant peer-reviewed science literature.”

The opening presentation at the Royal Society by one of those world-class biologists, Austrian evolutionary theorist Gerd Müller, underscored exactly Meyer’s contention. Dr. Müller opened the meeting by discussing several of the fundamental "explanatory deficits" of “the modern synthesis,” that is, textbook neo-Darwinian theory. According to Müller, the as yet unsolved problems include those of explaining:

* Phenotypic complexity (the origin of eyes, ears, body plans, i.e., the anatomical and structural features of living creatures);
* Phenotypic novelty, i.e., the origin of new forms throughout the history of life (for example, the mammalian radiation some 66 million years ago, in which the major orders of mammals, such as cetaceans, bats, carnivores, enter the fossil record, or even more dramatically, the Cambrian explosion, with most animal body plans appearing more or less without antecedents); and finally
* Non-gradual forms or modes of transition, where you see abrupt discontinuities in the fossil record between different types.

As Müller has explained in a 2003 work (“On the Origin of Organismal Form,” with Stuart Newman), although “the neo-Darwinian paradigm still represents the central explanatory framework of evolution, as represented by recent textbooks” it “has no theory of the generative.” In other words, the neo-Darwinian mechanism of mutation and natural selection lacks the creative power to generate the novel anatomical traits and forms of life that have arisen during the history of life. Yet, as Müller noted, neo-Darwinian theory continues to be presented to the public via textbooks as the canonical understanding of how new living forms arose – reflecting precisely the tension between the perceived and actual status of the theory that Meyer described in “Darwin’s Doubt.”

Yet, the most important lesson of the Royal Society conference lies not in its vindication of claims that our scientists have made, gratifying as that might be to us, but rather in defining the current problems and state of research in the field. The conference did an excellent job of defining the problems that evolutionary theory has failed to solve, but it offered little, if anything, by way of new solutions to those longstanding fundamental problems.

Much of the conference after Müller’s talk did discuss various other proposed evolutionary mechanisms. Indeed, the prime movers in the Royal Society event, Müller, James Shapiro, Denis Noble, and Eva Jablonka – known to evolutionary biologists as the "Third Way of Evolution" crowd, neither ID theorists nor orthodox Darwinists – have proposed repairing the explanatory deficits of the modern synthesis by highlighting evolutionary mechanisms other than random mutation and natural selection. Much debate at the conference centered around the question of whether these new mechanisms could be incorporated into the basic population genetics framework of neo-Darwinism, thus making possible a new “extended” evolutionary synthesis, or whether the emphasis on new mechanisms of evolutionary change represented a radical, and theoretically incommensurable, break with established theory. This largely semantic, or classificatory, issue obscured a deeper question that few, if any, of the presentations confronted head on: the issue of the origin of genuine phenotypic novelty – the problem that Müller described in his opening talk.

Indeed, by the end of Day 3 of the meeting, it seemed clear to many of our scientists, and others in attendance with whom they talked, that the puzzle of life's novelties remained unsolved – if, indeed, it had been addressed at all. As a prominent German paleontologist in the crowd concluded, “All elements of the Extended Synthesis [as discussed at the conference] fail to offer adequate explanations for the crucial explanatory deficits of the Modern Synthesis (aka neo-Darwinism) that were explicitly highlighted in the first talk of the meeting by Gerd Müller.”

In “Darwin’s Doubt,” for example, Meyer emphasized the obvious importance of genetic and other (i.e., epigenetic) types of information to *building* novel phenotypic traits and forms of life. The new mechanisms offered by the critics of neo-Darwinism at the conference – whether treated as part of an extended neo-Darwinian synthesis or as the basis of a fundamentally new theory of evolution – did not attempt to explain how the information necessary to generating genuine novelty might have arisen. Instead, the mechanisms that were discussed produce at best minor microevolutionary changes, such as changes in wing coloration of butterflies or the celebrated polymorphisms of stickleback fish.

Moreover, the mechanisms that were discussed – niche construction, phenotypic plasticity, natural genetic engineering, and so on – either presupposed the prior existence of the biological information necessary to generate novelty, or they did not address the mystery of the origin of that information (and morphological novelty) at all. (Not all the mechanisms addressed were necessarily new, by the way. Niche construction and phenotypic plasticity have been around for a long time.)

Complex behaviors such as nest-building by birds or dam construction by beavers represent examples of niche construction, in which some organisms themselves demonstrate the capacity to alter their environment in ways that may affect the adaptation of subsequent generations to that environment. Yet no advocate of niche construction at the meeting explained how the capacity for such complex behaviors arose *de novo* in ancestral populations, as they must have done if the naturalistic evolutionary story is true.

Rather, these complex behaviors were taken as *givens*, leaving the critical question of their origins more or less untouched. While there is abundant evidence that animals can learn and transmit new behaviors to their offspring – crows in Japan, for instance, have learned how to use automobile traffic to crack open nuts – all such evidence presupposes the prior existence of specific functional capacities enabling observation, learning, and the like. The evolutionary accounts of niche construction theory therefore collide repeatedly with a brick wall marked "ORIGINAL COMPLEX FUNCTIONAL CAPACITY REQUIRED HERE" – without, or beyond which, there would simply be nothing interesting to observe.

James Shapiro’s talk, clearly one of the most interesting of the conference, highlighted this difficulty in its most fundamental form. Shapiro presented fascinating evidence showing, *contra* neo-Darwinism, the *non*-random nature of many mutational processes – processes that allow organisms to respond to various environmental challenges or stresses. The evidence he presented suggests that many organisms possess a kind of pre-programmed adaptive capacity – a capacity that Shapiro has elsewhere described as operating under “algorithmic control.” Yet, neither Shapiro, nor anyone else at the conference, attempted to explain how the information inherent in such algorithmic control or pre-programmed capacity might have originated.

This same “explanatory deficiency” was evident in the discussions of the other mechanisms, though we won’t attempt to demonstrate that exhaustively here. We would direct readers, however, to Chapters 15 and 16 of “Darwin’s Doubt,” where Meyer highlighted the way in which, not just neo-Darwinism, but also newer evolutionary mechanisms (including many discussed at the conference) fail to solve the question of the origin of information necessary to generate novelty.

In those chapters, Meyer reviewed a range of proposed fixes to the Modern Synthesis. He acknowledged and described the various advantages that many of these proposals have over neo-Darwinism, but also carefully explained why each of these mechanisms falls short as an explanation for the origin of the biological information necessary to build novel structures and forms of animal life. He quoted paleontologist Graham Budd who has observed: “When the public thinks about evolution, they think about [things like] the origin of wings … . But these are things that evolutionary theory has told us little about.”

Many fascinating talks at the Royal Society conference described a number of evolutionary mechanisms that have been given short shrift by the neo-Darwinian establishment. Unfortunately, however, the conference will be remembered, as Suzan Mazur intimated in her coverage, for its failure to offer anything new. In particular, it failed to offer anything new that could help remedy the main “explanatory deficit” of the neo-Darwinian synthesis – its inability to account for the origin of phenotypic novelty and especially, the genetic and epigenetic information necessary to produce it.

These are still problems that evolutionary theory tells us little about – constituting, in our judgment, an invitation to scientists to consider the alternative of intelligent design.

*Dr. Paul Nelson and Mr. David Klinghoffer are Senior Fellows with Discovery Institute's Center for Science & Culture*. To see their original article please go to:

<https://www.cnsnews.com/commentary/david-klinghoffer/scientists-confirm-darwinism-broken>

**California Targets Christians with an Anti-Free Speech Law**

The important thing to recognize about the War on Christianity is that the Left very seldom attacks us directly. Instead, they come at us sideways, using straw men and trend-based legislative proposals to manipulate the law in ways people couldn't imagine and don't understand.

Take, for example, a bill currently moving through the California Legislature.

On its face, AB-2943 looks like another effort to stop so-called "conversion therapy" - that is, efforts by licensed therapists to help those struggling with same-sex attraction to overcome such feelings. But it's really a case of smoke and mirrors.

Therapists in California are already banned from offering conversion therapy to minors. What this bill really does is prevent such help being offered to adults. It also forbids selling books or services (or any materials) that direct them to Biblical teaching or Jesus Christ in order to help overcome that same-sex attraction.

Legislative language is notoriously tricky, so let's boil that down to what it really means: California churches cannot sell books (even Bibles) if they are intended to direct someone away from homosexual urges ... not even if an adult comes to them and asks them for exactly that kind of help!

In essence, California is making it illegal to counsel someone who asks for help with same-sex attraction that they should turn to Jesus Christ. You can't provide that person with counseling. You can't sell them a Bible to help them learn more about Jesus and how He would help them resist these urges. And you can't advertise that you're there to help, nor provide any literature about such services.

California is doing its best to stifle the free speech of Christians and churches. And they're going about it in a way that most people won't recognize for what it is - an outright attack on faith and family.

For more information on this topic you can go to:

<https://greatamericanpolitics.com/2018/04/california-anti-free-speech-law-targets-christians-bible/>

**Prayer Needs and Praises!**

**SABBSA** for prayer, support and guidance as we consider expanding our **radio ministry** and a possible expansion of our ministry into the Beaumont, TX area.

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**SABBSA’s schedule for Spring 2018**

Please join the **San Antonio Bible Based Science Association** this year as we provide exciting video and live presentations in creation science! Our monthly meetings occur on the second Tuesday of each month at 7 pm. Our meetings will be at **Grady's Restaurant** at the **corner of San Pedro and Jackson-Keller**. The address is 6510 San Pedro Ave, San Antonio, TX 78216.

Here is our schedule of programs over the next few months:

May 8, 2018 - **Evolution: The Grand Experiment, vol. 2: Living Fossils**  
June 2018 - **ORIGIN: Design, Chance, and the First Life on Earth**

**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 upcoming program topics:

5/5 **Vestigial Organs and Recapitulation Theory**

5/12 **Bias**

5/19 **Evolution predicted in the Bible**

5/26 **Superbugs**

6/2 **Races and Racism**

6/9 **Roe vs. Wade, the Bible and Creation**

6/16 **Unscientific God?**

6/23 **Bruce Malone, part I, Search for the Truth Ministries**

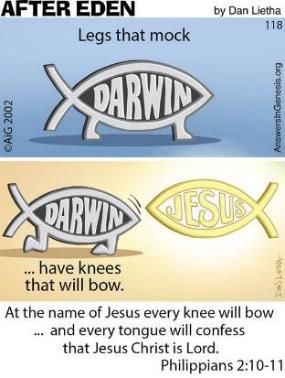
6/30 **Bruce Malone, part II, Fiji Ministry**

Of note in the coming months are some great interviews with some very powerful speakers. At the end of June, we will have two on air discussions with **Bruce Malone from “Search for the Truth Ministries”** out of Michigan. Bruce will talk to us about not only about the great creation evangelism his organization has been involved in the past two years in Fiji, but how the creation evangelism has benefited science and English education to an astounding extent in Fiji!

These programs are 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://am630theword.com/content/all/am-630-the-word-podcasts)

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



**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.

**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:**

The Museum of Earth History uses the highest quality research replicas of dinosaurs, mammals and authentic historical artifacts to not only lay out for the visitor a clear and easily understood connection between Genesis and Revelation, but will do so in an entertaining and intellectually challenging way. Open M-F 9 to 6. <http://visitcreation.org/item/museum-of-earth-history-dallas-tx/>

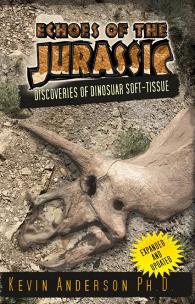
**Dallas-Ft Worth:**   
The Metroplex Institute of Origin Science (MIOS) meets at the Dr. Pepper Starcenter, 12700 N. Stemmons Fwy, Farmers Branch, TX, usually at 7:30 pm of the first Tuesday of each month. <http://dfw-mios.com/>

**Abilene:**

The Discovery Center is a creation museum/emporium that exists primarily to provide scientific and historic evidence for the truthfulness of God’s word, especially as it relates to the creation/evolution issue. It also features some fascinating “Titanic Disaster” exhibits. <http://evidences.org/index.html>

**Lubbock Area (Crosbyton):**   
All year: Consider a visit to the Mt. Blanco Fossil Museum, directed by Joe Taylor. The Museum is 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 creation audio programs 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**

**Echoes of the Jurassic:** Discoveries of Dinosaur Soft Tissues

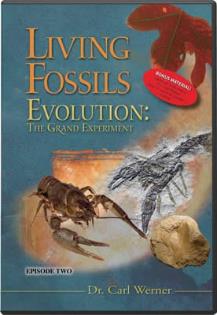
Did dinosaurs roam the earth 65 million years ago? Echoes of the Jurassic shows new discoveries with evidence for creation and biblical accuracy of Genesis. Hosted by David Rives as seen on TBN's "Creation in the 21st Century."

In 2005, Dr. Mary Schweitzer and her research team reported one of the greatest paleontological discoveries in history. The scientific community was stunned, and many argued that it is not possible for there to still be soft and pliable tissue remaining in dinosaur bones. They claimed that it was contamination or bacterial biofilm mimicking soft tissue. However, during the past decade discoveries have continued, and the evidence clearly demonstrates that this is original dinosaur tissue.

In 2012, the Creation Research Society began work on its iDINO project. It was created with the specific purpose of conducting dinosaur tissue research from a biblical creation perspective. As part of this project, tissue and intact bone cells were discovered in a Triceratops horn.

We saw the evidence for ourselves and understand why this is such a challenge to the evolutionary dogma. Our evaluation is that this is one of the best creation apologetic videos around today and we recommend it heartily.

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**Next SABBSA Meeting:   
Tuesday, May 8, 2018 at 7 pm**

**Coming to SABBSA in May**

**Evolution: The Grand Experiment, vol. 2: Living Fossils.**

In 1938 the discovery of a large, unusual fish turned the scientific community on end. Dubbed a living fossil, the discovery of a coelacanth in South Africa shocked scientists around the world who thought this type of fish had died out millions of years prior during the process of evolution. Living fossils are organisms found preserved in the fossil record, which still exist in similar form today. If the core concepts of the theory of evolution presuppose change over time, then how can these living fossils exist for millions of years remaining virtually unchanged?

Whether a shark, leaf, or crab, living fossils are a challenge for evolutionary theorists and create a fascinating debate among scholars. Do they indicate a younger earth than thought, placing the millions of years timeline of evolution in question? Or do they represent a deep mystery Evolution: The Grand Experiment, Vol 2 - Living Fossils delves into these provocative questions and more.

A fact-filled learning adventure as Dr. Werner takes you around the world on a unique scientific expedition from remote dig sites and museums to the Australian Rainforest and more.

How do living fossils impact one of the most controversial debates of our time - creation vs. evolution? See for yourself in May.

Please join us in May for creation science and biblical apologetics teaching you will find nowhere else in Bexar County. We meet at **Grady's Restaurant,** at the **corner of San Pedro and Jackson-Keller**. The address is 6510 San Pedro Ave, San Antonio, TX 78216.