

Communique'

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Spring is here, but winter is trying to hang on for dear life. We hope and pray all of you have a Happy Easter and focus upon the sacrifice Christ made for us, giving us the offer of eternal life.

Our theme in this newsletter is the many challenges to the very idea of evolution. We have articles addressing how flowers posed to Darwin a significant problem which lingers today. We have information on the expanding view that epigenetics and not mutations control hereditary adaptations of organisms.

We have two articles detailing the analytical failings of Darwin's theory and analysis and his responsibility for the excesses of Social Darwinism. This is especially true when we find he believed human females to be developmentally inferior and a lower species. We have an article detailing the many problems and utter futility of trying to compromise evolutionary theory with the biblical narrative. As my first mentor in the field, Dr. Bill Tierney taught me, "It just cannot be done." Finally, we have sober words from the great C.S. Lewis on giving God proper credit for creation.

Our **Genesis Commentary** section this month starts the account of **Isaac and Rebekah** in **Genesis 24**. As always, we have a full rundown of all creation education opportunities coming up in our area. This includes information about the final [FEAST Science Workshop](#) for this school year. We pray you find something in these pages to encourage and enlighten so that you can operate with a truly biblical worldview.

Flowers are still Darwin's "Abominable Mystery"

Adapted from an article by David Catchpoole

"The famous naturalist was haunted by the question of how the first flowering plants evolved."—BBC Science

In 1879, some twenty years after the publication of his famous *Origin of Species*, Charles Darwin wrote a letter to botanist Dr Joseph Hooker. One sentence in particular underscored a vexing problem for evolutionary theory:

"The rapid development as far as we can judge of all the higher plants within recent geological times is an abominable mystery." By 'higher plants' Darwin had in mind the plants he viewed as being the most 'highly



evolved', i.e. the Angiosperms—plants with flowers (with seeds produced inside the female reproductive organ). As BBC Science put it, "The famous naturalist was haunted by the question of how the first flowering plants evolved."

Although many evolutionary scientists since then have tried to address this issue that "haunted" Darwin, the problem remains. "One hundred and forty years later, the mystery's still unsolved," acknowledged University of London evolutionary biologist, Professor Richard Buggs. "Of course, we've made lots of progress in our understanding of evolution and in our knowledge of the fossil record, but this mystery is still there."

So, flowers are still an evolutionary mystery, in spite of the vastly increased knowledge of the fossil record. Professor Buggs says of the fossil record leap from gymnosperms (e.g. firs, spruce, pine trees): "Why can't we see intermediate forms between the gymnosperms—things like conifers—and the flowering plants?"

Evolutionarily 'out-of-place'

Little wonder evolutionary theorists are 'allergic' to Precambrian pollen.

Buggs refers to "our knowledge of the fossil record" but this has to be selective knowledge. Evolutionists have to ignore or try to explain away various 'out-of-place' angiosperm fossils from beneath their supposed first appearance in Cretaceous rocks. For example, fossil "pollen of the Compositae" (the daisy family), which is found all the way down in the Precambrian, presumed by evolutionists to encompass the time that life first evolved. This would mean flowering plants preceded the allegedly 'more primitive' plants, such as algae, mosses, ferns, and pine trees. Little wonder evolutionary theorists are 'allergic' to Precambrian pollen!

Flowers from the beginning

The Bible actually places the origin of all plants (algae, mosses, ferns, pine trees, and the flowering plants) on Day 3 of Creation Week; not billions of years ago, but only about 6,000. And from the Bible we can conclude the 'fossil record' does not display the order of evolution over long time periods, but rather the order of burial during and since the global Flood of Noah's day, about 4,500 years ago.

So, for those who despite the evidence and the Bible's eyewitness account want to cling doggedly to evolutionary ideas, Darwin's "abominable mystery" remains. For Bible-believing Christians, however, there is no mystery.

References and notes

Cambridge University, Darwin Correspondence Project: Letter to J.D. Hooker 22 Jul 1879, darwinproject.ac.uk. Return to text.

Briggs, H., New light shed on Charles Darwin's 'abominable mystery', bbc.com, 23 Jan 2021. (Unless otherwise indicated, quotes and other information in our article come from this source.)

Editor's Note – The following article gives you a taste of the debate ongoing in biogenetics over the role of epigenetics. Epigenetics is the alteration in heritable traits in the gene expression which does not involve the changes of the DNA sequence. Genes are expressed, read and or used in different ways via many mechanisms built into the genome including the RNA Splicing code, partial expression of genes based on intron instructions and the reorganizing of a chromosome's shape via Continuous Environmental Tracking.

Epigenetics Directs Genetics — And That's a Problem for Darwinism

David Coppedge

The power of epigenetic processes over genes continues to be a big subject in biology. Epigenetic processes control which genes are translated and which are silenced, which concentrations of transcripts are required, and how molecular machines assemble at the right times and places to steer gene products to their operational destinations. If sheet music is an argument for design, how much more the organization that makes it come alive in a marching band's halftime show?

The Guardian of the Epigenome

The p53 protein has long been called the “guardian of the genome” for its key role in tumor suppression. Now, some German researchers are calling it “the guardian of the (epi)genome.” News from the University of Konstanz tells how a research team led by Ivano Amelio took a painstaking look at how p53 works.

Cells — and their DNA integrity — are particularly at risk when they divide, as they duplicate their DNA in the process.

“Like in any other replication process, such as photocopying a document or copying a digital file, it is disastrous if the template moves or is changed while the copy is being made. For this reason, genes cannot be transcribed – i.e. used as

templates for proteins – while the DNA is being copied,” Amelio explains. If they are transcribed anyway, serious disruptions occur, which can lead to cancer-promoting mutations. The results from Amelio and his team, now appearing as the cover story in *Cell Reports*, show that p53 inactivation favors such copy-related damage. They found that p53 normally acts by changing cell metabolism in a way that prevents activation of genome regions that should remain inactive. [Emphasis added.]

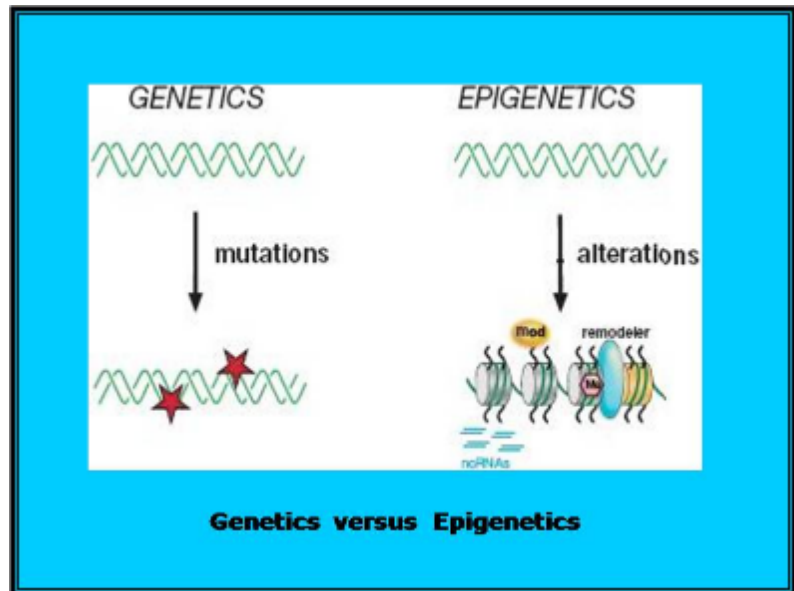
Their work found that p53 is an epigenetic regulator: it keeps genes silent that should not be translated during mitosis by locking them away in heterochromatin. Without this control, genes become accessible to translation machinery at the wrong time, such as during mitosis. “This causes so much damage,” they found, “that it will drive cells into a state of genomic instability that favors and worsens cancer progression.”

“By unravelling this mechanism, we could demonstrate that there is a link between metabolism, epigenetic integrity and genomic stability. In addition, we provided evidence that p53 represents the switch controlling the on/off status of this protection system in the response to environmental stress,” Amelio summarizes the finding.

The question of how p53-inactivated tumors develop genomic instability has plagued the scientific community for quite some time. “Now we have certainty that, in these tumors, there is a problem at the metabolic level that is reflected in the integrity of the epigenome. Hence, p53 should actually be called guardian of the (epi-)genome.

Epigenetics Compacts Genes in Gametes

The John Innes Centre in the UK announced the solution to an enigma: how plants compact their DNA in sperm cells. Animals, which have swimming sperm cells, do it by replacing their histones with protamines. But plants, which spread their gametes via pollen, maintain their histone-based chromatin through fertilization. Why the difference, and how do plants compact the DNA in the male gametes?



The answer was found by a research team at the Center led by Professor Xiaoqi Feng. It involves condensates ... that form by phase separation, intrinsically disordered regions of certain proteins, and epigenetics. "Professor Feng's research team used super-resolution microscopy, comparative proteomics, single-cell-type epigenomic sequencing and 3D genome mapping to investigate this mystery." Key to the solution was identification of a histone variant named H2B.8. It is specifically expressed in sperm nuclei.

H2B.8 has a long intrinsically disordered region (IDR), a feature that frequently allows proteins to undergo phase separation. The research found nearly all flowering plant species have H2B.8 homologs (copies), all of which contain an IDR, suggesting important functions.

So why do plants need DNA compaction, when the sperm doesn't need to swim to the egg? Pollen grains land on a pistil and send long pollen tubes to reach the eggs. Compaction of the sperm cells, therefore, serve a purpose for angiosperms. Interestingly, gymnosperms, which use a different method of pollination, do not compact their sperm genomes, and lack H2B.8.

Dr Toby Buttress first author of the study said: "We propose that H2B.8 is a flowering plant evolutionary innovation that achieves a moderate level of nuclear condensation compared to protamines, which sacrifice transcription for super compaction. H2B.8-mediated condensation is sufficient for immotile sperm and compatible with gene activity."

Epigenetics Runs the Office

A lively follow-up to Caltech's findings last year about condensates was published by Nature, "The shape-shifting blobs that shook up cell biology." Reporter Elie Dolgin calls these membrane-less organelles droplets, condensates, and granules. She uses the same office floor plan metaphor that Caltech used:

For years, if you asked a scientist how they pictured the inner workings of a cell, they might have spoken of a highly organized factory, with different departments each performing specialized tasks in delineated assembly lines.

Ask now, and they might be more inclined to compare the cell to a chaotic open-plan office, with hot-desking zones where different types of cellular matter gather to complete a task and then scatter to other regions.

The picture is less one of robots anchored to the floor on an assembly line, and more one of intelligent actors gathering on the fly, interacting, sharing materials, and solving problems. Isn't that just like squishy biology anyway? Cells seem like chaotic blobs at one level, but they somehow give rise to a flying owl, a leaping dolphin, and a mathematician at a chalkboard. Clearly things are working at levels of engineering beyond our current ability to fathom.

"We have the observations that condensates form," says Jonathon Ditlev, a cellular biophysicist at the Hospital for Sick Children in Toronto, Canada. "Now we need to show why they are important."

Dolgin relates how these "blobs" self-organize through phase separation, but many questions remain. How do the right ingredients get into these "molecular crucibles" that speed up interactions by orders of magnitude? How do they separate when the work is done? He doesn't mention epigenetics in his article, but the implication is clear that genetics alone cannot explain this.

Epigenetics Challenges Evolution

Whether plant DNA compaction can be called an "evolutionary innovation" as opposed to a designed solution can be debated. Regarding that controversy, at The Scientist, Katarina Zimmer asks, "Do Epigenetic Changes Influence Evolution?"

Evidence is mounting that epigenetic marks on DNA can influence future generations in a variety of ways. But how such phenomena might affect large-scale evolutionary processes is hotly debated.

After telling about a case where nematodes inherited a stress response, Zimmer delves into the current “fierce debate” between believers and doubters about whether epigenetics requires revisions to evolutionary theory.

No one doubts the examples of epigenetic inheritance, but some in the old guard consign them to minor roles in long-term evolution. Zimmer mentions the buzz generated by the article by Stephen Buranyi at The Guardian asking, “Do we need a new theory of evolution?” ... One of the revisionists Zimmer quotes is Alyson Ashe at the University of Sydney, who also observed epigenetic inheritance in *C. elegans*.

Specifically, the Modern Synthesis developed in the 1940s supposes that evolution is driven solely by random DNA mutations. While many scientists question whether non-DNA-based mechanisms could be meaningful contributors to evolutionary processes, some say that textbooks are due for an update.

“We don’t need to rewrite and throw away the current theories, but they’re incomplete,” says Ashe. “They need adjustment to show how epigenetics can interplay with those theories.”

Epigenetics Makes the Band Play

Zimmer leaves the controversy unresolved, but it’s likely that Darwinians will have to face the epigenetic music soon as its drumbeat gets louder. If the instrumentalists are like the genes, other entities must be telling the band members what music to play, when to start, and how to scatter and gather into the next formation on the field, or else there would be cacophony. If Neo-Darwinism cannot even get random notes on a page to result in a melody, how can it account for a drum major, manager, librarian, programmer, drill team and all the other entities needed for a coherent performance? Thanks to epigenetics, all the players condense in the right positions, move around while playing, and give a crowd-pleasing performance of “Strike Up the Band.”

Editor’s Note – Dr. Randy Guliuzza from ICR is now proposing that our assumption that natural selection is the major player in adaptation is completely wrong and that due to the directed epigenetic changes built into the genome, the creationists now see that the role of natural selection in nature could be incredibly minor. Research is showing that organisms adapt in ways to fit an environment not by random mutations, nor random variation, but by directed responses to environmental stimuli to their environments and these responses are preprogrammed into the genome. The secular genetics establishment is slow to come to this conclusion because they know this means a radical revision in evolutionary thought to the point of giving up on their prime axiom of evolution!

Remembering Paul Johnson’s Assessment of Darwin

Adapted and excerpted from an article by Michael Flannery, Discovery Institute

Editor’s note: The wonderful historian and journalist Paul Johnson died today at age 94. His 2012 biography [Darwin: Portrait of a Genius](#) provoked discussion and disagreement at Evolution News when it was published. ... Johnson’s book has provoked hysterical responses. It has evolutionists up in arms! Why all the fuss? Anyone familiar with the controversial nature of Darwin’s theory should immediately step back and at least ask, Who exactly is wielding the hatchet?...

Explaining Life’s Diversity

As Johnson emphasizes, Darwin produced an explanation for the diversity of life (common descent by means of natural selection) that was transformative of how people viewed themselves and the world. It was an idea whose time had come. From its publication on November 24, 1859, the *Origin of Species* quickly became the must-read volume for much of England, and not just the elite. The accession of five hundred copies by Mudie's circulating library (an extraordinarily large order) helped to introduce Darwin to the rising middle class. In fact, Johnson correctly notes that Mudie's enthusiastic acquisition and distribution of the *Origin* was tantamount to society's seal of approval.

Despite the popularity of Darwin's magnum opus, Johnson further explains that his complete theory was really contained in three books. First, of course, was the *Origin* (his best, a succinct and accessible exposition of his theory), then in 1871 the *Descent of Man* (the explicit connection of his evolutionary principles to humanity), and finally one year later his *Expression of the Emotions* (an odd compilation whose purpose was to provide "evidence" that man was different from animal by degree not kind).

Where *Origin* succeeded, *Descent* and *Expressions* failed. Darwin's handling of human attributes was superficial and, when comparing mankind with other species, often naïvely anthropomorphic.

Much of *Descent*, writes Johnson, consisted of "rambling stuff of no scientific value whatever" (p. 105) while other parts merely served to justify racial stereotypes. Darwin's handling of sexual selection when applied to *Homo sapiens* was **patronizing and patriarchal** (this will be made painfully obvious in our next article). The reason that the *Descent* was such an inferior production, Johnson astutely observes, is that Darwin was a poor anthropologist. He "did not bring to his observation of humans the same care, objectivity, acute notation, and calmness he always showed when studying birds and sea creatures, insects, plants, and animals. He jumped to conclusions and believed gossip . . ." (p. 29). Darwin's *Expression* book wasn't any better, a strange collection of extrapolations of animal reactions to human emotions augmented with "photographs of hysterics, lunatics, savages, and other interesting mug shots" (p. 102).

Two Important Points

All of this may have passed with varying degrees of reviewer tolerance but for two important points made by Johnson. First, he links Darwin's theory to the most unseemly aspects of social Darwinism. It's not that Darwin is personally responsible for this; but the book proposed an idea that took on a life of its own. As Johnson puts it:

Origin is a book that, with total success, embodies an exciting idea and had a devastating intellectual and emotional impact on world society. The word devastating is accurate: It destroyed many comfortable assumptions, thus clearing space for new concepts and ideas to spring up in almost every subject. It acted like a force of nature itself, and by the end of January 1860, when the second edition sold out, it was quite beyond Darwin's control.

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Darwin's idea of life emerging from the wholly random activity of natural selection driven by chance and necessity (emphasizing domestic breeding as a primary example and proof of this process) paved the way for eugenics, forced sterilizations, and even the "racial hygiene" of Nazi Germany. Richard Weikart has written in depth on these themes in *From Darwin to Hitler* and *Hitler's Ethic*, but Johnson also brings up the influence of social Darwinism (direct or indirect) on the thought of Mao Tse-tung, Stalin, and Pol Pot, among others.

Social Darwinism Comes to America

As for its tragic effects in America, one need only read Samuel J. Holmes's comments in 1939 to appreciate the influence of American eugenics on the eve of Nazi expansion and its overt Darwinian connection. Harry

Bruinius has estimated that forced sterilizations of the “unfit” in America during the pre-World War II years may be modestly estimated at 65,000. Iowa-born Harry Laughlin would become America’s leading eugenicist, and his enthusiasm for “racial betterment” was matched only by his admiration for Germany in pursuing it. It was not by mere whimsy that Heidelberg University awarded him an honorary doctorate for his contributions to “race hygiene” in 1936.

Darwin’s apologists can engage in indignant handwaving, but they cannot refute these sad facts. But their reaction is expected. Such is the response of ideologues faced with the baring of their favored patron saint’s gospel and its consequences.

Here is Johnson’s second offense. He correctly objects to the enthusiasm of the Darwinian fundamentalists, who over the last few decades have sought to give Darwin a quasi-divine status and to abuse those who subject him and his work to the continuing critical scrutiny that is the essence of true science. Darwin was the first to admit his limitations, and . . . they were numerous and sometimes important.

Paul Johnson at His Best

Despite some missteps on the role of Alfred Russel Wallace and Darwin’s handling of the God question, Johnson’s analytic powers are at their best when he is assessing the impact of Darwinian theory on society and indeed on Darwin himself. Darwin’s disciples can bemoan the connection all they want, but the materialistic chance-driven world ushered in by their Down House hero had devastating human consequences. “In the twentieth century,” Johnson concludes, “it is likely that over 100 million people were killed or starved to death as a result of totalitarian regimes infected with varieties of social Darwinism” (p. 136).

On a personal level the evolutionary theory that Darwin spent much of his life fostering — his “child” — weighed heavily on him in later years. Darwin’s genius — what “genius” there was — came from his powers of observation, not his ability to think abstractly or for that matter particularly deeply. Johnson astutely observes that Darwin “deliberately shut his eyes to the ultimate consequences of his work, in terms of the human condition and the purpose of life or the absence of one. Though he sometimes, in his published works, put in a reassuring phrase, his private views tended to be bleak” (pp. 144-145). It was a fate that his “Bulldog Defender” Thomas Henry Huxley also met over the question of morality in a blind, purposeless nature. Nihilism haunted them both.

The reviewers that insist this work is “ludicrous,” a “smear,” or a “hatchet job” are wrong; it is none of these. It is a book that follows some excellent and courageous scholars like Jacques Barzun, Gertrude Himmelfarb, R. F. Baum, Stanley Jaki, Phillip Johnson, and Benjamin Wiker in suggesting that Darwin’s evolutionary theory is built upon questionable premises and has had a deleterious effect upon every society it has touched. The Darwinian fundamentalists hate to admit it, but more than twenty years after attorney Phillip Johnson’s Darwin on Trial, the relentless questioning continues.

Editor’s note – A great example of Darwin’s not being analytical to the point of being patronizing and patriarchal is shown in the article to follow.

Darwin = women “Less Evolved?”

Darwin's Teaching of Women's Inferiority

BY JERRY BERGMAN, PH.D.

The racism of evolution theory has been documented well and widely publicized. It is known less widely that many evolutionists,



including Charles Darwin, also taught that women are biologically inferior to men. Darwin's ideas, including his view of women, have had a major impact on society. In a telling indication of his attitude about women (just before he married his cousin, Emma Wedgwood), Darwin listed the advantages of marrying, which included: ". . . constant companion, (friend in old age) who will feel interested in one, object to be beloved and played with—*better than a dog anyhow*—Home, and someone to take care of house . . ." (Darwin, 1958:232,233).

Darwin reasoned that as a married man he would be a "poor slave, . . . worse than a Negro," but then reminisces that, "one cannot live the solitary life, with groggy old age, friendless ... and childless staring in one's face...." Darwin concludes his discussion on the philosophical note, "there is many a happy slave" and shortly thereafter, married (1958:234).

Darwin concluded that adult females of most species resembled the young of both sexes and from this and the other evidence, "reasoned that males are more evolutionarily advanced than females" (Kevles, 1986:8). Many anthropologists contemporary to Darwin concluded that "women's brains were analogous to those of animals," which had "overdeveloped" sense organs "to the detriment of the brain" (Fee, 1979:418). Carl Vogt, a University of Geneva natural history professor who accepted many of "the conclusions of England's great modern naturalist, Charles Darwin," argued that "the child, the female, and the senile white" all had the intellect and nature of the "grown up Negro" (1863:192). Many of Darwin's followers accepted this reasoning, including George Romanes, who concluded that evolution caused females to become, as Kevles postulated:

. . . increasingly less cerebral and more emotional. Romanes . . . shared Darwin's view that females were less highly evolved than males—ideas which he articulated in several books and many articles that influenced a generation of biologists. Romanes apparently saw himself as the guardian of evolution, vested with a responsibility to keep it on the right path. . . . University of Pennsylvania . . . paleontologist Edward Drinker Cope wrote that male animals play a "more active part in the struggle for existence," and that all females, as mothers, have had to sacrifice growth for emotional strength . . . (Kevles, 1986:8,9).

Darwin's Thoughts on Women

According to Charles Darwin, the central mechanism of evolution is survival of the fittest. In this concept, inferior animals are more likely to become extinct while the superior ones are more likely to thrive. The racism that this idea has produced has now been both well-documented and widely publicized. Less widely known is the fact that many evolutionists, including Darwin, taught that women were both biologically and intellectually inferior to men.

Reasons for Inferiority

According to Darwinian theory, women were less evolved than men, and because of their smaller brains, they were "eternally primitive," childlike, less spiritual, more materialistic, and "a real danger to contemporary civilization." The supposed intelligence gap that many leading Darwinists believed existed between human males and females was so large that some leading Darwinists classified them as two distinct species—males as *Homo frontalis* and females as *Homo parietalis*. The differences were so great that Darwin was amazed "such different beings belong to the same species."

Reasons for male superiority included the conclusion that war and hunting pruned the weaker men, allowing only the most fit to return home and reproduce. Women, in contrast, were not subject to these selection pressures but were protected by men, allowing the weak to survive.

Darwin's Writings and Opinions Regarding Women

Many Darwin biographers, including Peter Brent and Evelleen Richards, conclude that Darwin had a low opinion of women. Brent concluded, "It would be hard to conceive of a more self-indulgent, almost contemptuous, view of the subservience of women to men" than Darwin's attitude. Richards writes that Darwin had "clearly defined opinions on women's intellectual inferiority and her subservient status."

Darwin taught that women were both biologically and intellectually inferior to men. Darwin's writings and those of his disciples reveal that the belief of women inferiority was central to early evolutionary theory. In *The Descent of Man* Darwin argued that adult females of most species resembled the young of both sexes and that "males are more evolutionarily advanced than females."

Editor's note – Thus from the last few articles we see the ugly products of evolutionary thinking. Racism, misogyny, human sterilization, the degradation of Social Darwinism, man's abandoning religion, our total dysfunction with gender and so much more because of this nihilistic worldview. We pray you still hold a biblical worldview which this theory seeks to annihilate.

Attempts to Reconcile Evolutionary Theory with Christianity Lead to Intractable Tensions

Excerpted from an article by Brian Miller, Discovery Institute...

Christian Morality

The fundamental premise of evolutionary theory is that humans are the product of an undirected process that did not have us in mind. Biologist Kenneth Miller unpacks the theological implications of this belief in his book *Finding Darwin's God* when he affirms the following:

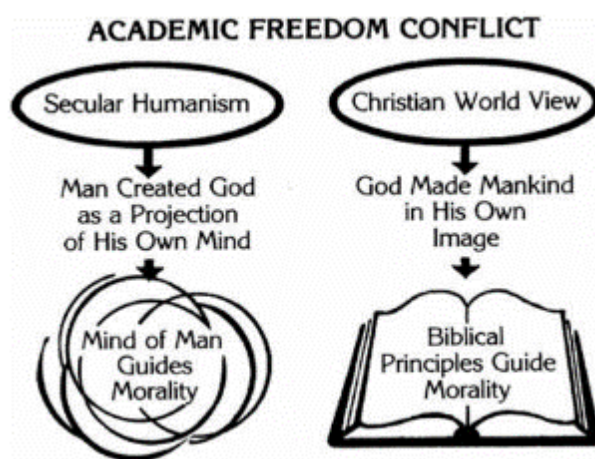
... mankind's appearance on this planet was not preordained, that we are here ... as an afterthought, a minor detail, a happenstance in a history that might just as well have left us out.

Miller is certainly not alone in making such assertions.

Others have attempted to downplay the inherent uncertainty of evolutionary processes by incorporating teleology (aka design) into the theory. They argue that the laws of nature were designed to constrain physical processes to produce certain general outcomes. Proponents have supported this thesis by referencing biologist Andreas Wagner's claim that distinct proteins correspond to a "library of Platonic forms" that was built into creation. They have also appealed to Simon Conway Morris's observation that the same biological patterns appear repeatedly in nature, suggesting some directionality to the process.

The fatal flaw in this argument is that the laws of nature do not have the informational capacity to encode such specific outcomes as human-like creatures with advanced intellects, the capacity for complex communication, and limbs capable of developing sophisticated technologies. To understand why, attempt to envision the complexity of the laws of aerodynamics that would be required to ensure tornadoes moving through AutoZone stores would occasionally assemble automotive parts into functional cars.

Equally problematic, many human traits associated with the Christian understanding of human identity should not have originated according to evolutionary theory. As a prime example, the existence of male and female sexes defies the theory's most fundamental expectations. Consequently, the distinct genders were likely unintended accidents. This conclusion has helped to justify instructing children that changing their gender could relieve psychological challenges. Directing children to such radical interventions is deeply misguided



given the many concerns raised about the safety and long-term effects of gender-altering pharmaceutical and surgical treatments ...

Similarly, self-sacrificial behavior should have been selected against in the Darwinian struggle for survival. The primary way to justify the existence of altruistic behavior within a materialist framework has been appealing to kin selection. This form of natural selection assumes that individuals who favor those most genetically similar outcompete other members of the population. In other words, racism should be as intrinsic to our humanity as compassion. John West has detailed numerous other irreconcilable conflicts between evolution and historic Christian theology and ethics.

In summary, embracing the grand evolutionary narrative disempowers people of faith from defending historic religious teachings about human dignity, sexuality, and charity.

Scripture and Apostolic Tradition

The evolutionary framework also directly conflicts with the Christian scriptures. Craig Keener is a leading biblical scholar who specializes in the New Testament's historical and cultural context. In his commentary on Paul's letter to the Romans, he connects Paul's description of people suppressing the evidence of God's "eternal power" and "divine nature" to the debate between the Stoics and the Epicureans. The *Stoics* believed that the evidence for design in nature, particularly humans, points to a creator. In contrast, the *Epicureans* believed that this evidence could be rationalized away by appealing to chance, time, and a primitive form of natural selection. Paul explicitly opposed the scientific materialists and evolutionists of his day, and instead supported the design proponents ...

Equally significant, Irenaeus (130 – 220 AD) was an early church father who was taught by the bishop Polycarp who was taught by the Apostle John. He writes in *Against Heresies* that John included in his gospel that "all things were made through" Christ to confront the heresy of Gnosticism. The Gnostics believed that God was not the direct creator of the world, but the world was created by a power known as the Demiurge far separated from Him. The Gnostic understanding of the Demiurge's role in creation is strikingly similar to theistic evolutionists' understanding of evolution as a secondary creator. Many other tensions between evolution and scripture could be cited.

Numerous Christian leaders in the early church (i.e., apostolic tradition) also explicitly rejected the claim that natural processes could explain the origin of distinct species. And they affirmed that the signatures of design in life provide clear evidence for God as Creator. In addition, many taught that the evidence for design could be easily recognized by comparing the order in living systems to that in human creations. John West documents several examples in a recent lecture.

Further, you cannot even find a way to mix the two worldviews together as the graphic here shows.

Aristotle and Aquinas

Many have not simply forgotten the voices from the past, but they have distorted them to advance their own ideas. Theistic evolutionists often claim that their view

The order of events in the creation is inconsistent with the evolutionary model.	
Order of Appearance (Evolution)	Order of Appearance (Bible)
1. Sun/stars existed before the Earth	1. Earth created before sun/stars
2. Sun is Earth's first light	2. Light on Earth before sun
3. First life = marine organisms	3. First life = land plants
4. Reptiles predate birds	4. Birds predate land reptiles
5. Land mammals predate whales	5. Whales predate land animals
6. Disease/death precede man's sin	6. Disease/death results from man's sin

on faith and science is supported by the teachings of Aristotle and Thomas Aquinas. Aquinas drew heavily from Aristotle in his theological and apologetics writings, so the two are closely interlinked. Many Christian theologians and philosophers deeply respect both for providing intellectual tools to assist the church in understanding the Christian faith and the world. Yet appeals to them to support evolution result from a serious misreading of their writings.

Thomists (followers of Aquinas), such as Edward Feser, have argued that Aristotle's metaphysics supports the evolutionary framework for the origin of distinct species. They wish to present Aristotle in a manner that does not offend modern sensibilities by asserting that he believed everything in life can be explained by physical matter and natural laws. Unfortunately, several experts have decisively refuted such interpretations of Aristotle's views.

Aristotle explicitly rejected evolution, which was promoted by such ancient Greek philosophers as Empedocles. He also states in *On the Generation of Animals* that an immaterial agent shapes the matter in an embryo into the adult form in the same way a carpenter shapes timber into a house. And he believed that the animal forms originated from a "transcendent Intellect."

Similarly, Thomists have argued that Aquinas' teaching is more compatible with evolution than intelligent design. Here again, such claims are based on misreading Aquinas' writings. Aquinas believed that God directly created different species, and once they were created, they could not fundamentally change. He also believed that the evidence for design in life was self-evident, and that evidence could be discerned by comparing living creatures to human creations. Those appealing to Aquinas to support evolution start by assuming that his teachings must be compatible with the theory, and they then cherry-pick his writings to make their case.

The Wisdom of Chesterton

Christian academics have failed to heed G. K. Chesterton's warning about forgetting the voices from past ages:

Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. All democrats object to men being disqualified by the accident of birth; tradition objects to their being disqualified by the accident of death.

ORTHODOXY, PP. 64-65

The wisdom of previous generations could have guarded people today from falling prey to the deceptive philosophies of the present age. Instead, many have embraced intellectual captivity in which they have surrendered their right to think critically about the science related to life's origin and development in exchange for greater social acceptance. They must live with the cognitive dissonance of simultaneously believing that they are largely unintended accidents of nature and yet somehow still created in God's image.

Their embrace of the secular framework is usually not their fault. Citizens of secularized nations are catechized into the philosophy of scientific materialism through their education and countless information outlets that constantly reinforce the secular narrative. They now know of no other way to view the world.

The Chance for Intellectual Freedom

The evidence for the secular creation narratives appears compelling when accepted uncritically, but close investigation quickly reveals that claims about the limitless creative capacity of evolutionary mechanisms is almost entirely based on misinformation, outdated science, and circular reasoning. And the positive evidence for design is now so obvious to those trained in engineering that denying it comes across as close to willful self-deception. This last point is well illustrated by the new book *Your Designed Body* by systems engineer Steve Laufmann and physician Howard Glicksman.

Christians no longer need to accept a secular intellectual captivity. They can again embrace a historical understanding of Christianity that coherently unifies faith with science and provides a strong foundation to defend Christian ethical teaching. They simply need the will and courage to follow the evidence where it naturally leads.

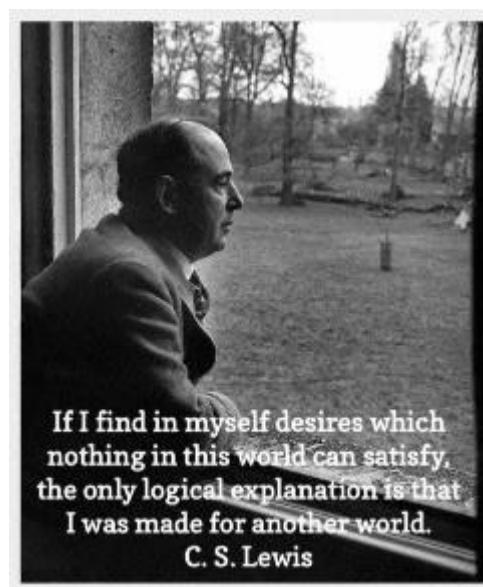
C.S. Lewis on Evidence for Creation

“Universal Evolutionism”

According to Lewis in his essays, “universal evolutionism” has schooled us to think that in nature complicated functional things naturally arise from cruder and less complicated things. Oak trees come from acorns, owls from eggs, and human beings from embryos.

But for Lewis, this “modern acquiescence in universal evolutionism is a kind of optical illusion” that defies the actual data of the natural world.

In each of the aforementioned cases, complex living things arose from even more complex living things. Every acorn originally came from an oak tree. Every owl’s egg came from an actual owl. Every human embryo required two full-grown adult human beings. (Editor’s Note - Biogenesis and observation of “kinds”)



We see the same pattern in human culture. The “evolution” from coracles to steamships, or from one of the early locomotives (the “Rocket”) to modern train engines, requires a cause that is greater than either steamships or train engines. Wrote Lewis: “We love to notice that the express [train] engine of today is the descendant of the ‘Rocket’; we do not equally remember that the ‘Rocket’ springs not from some even more rudimentary engine, but from something much more perfect and complicated than itself — namely, a man of genius.”

Lewis made clear the relevance of this truth for understanding the wonderful functional complexity we see throughout nature: “You have to go outside the sequence of engines, into the world of men, to find the real originator of the Rocket. Is it not equally reasonable to look outside Nature for the real Originator of the natural order?”

An Explicit Argument for ID

This is explicitly an argument for intelligent design, and Lewis implies that this line of reasoning was central to his own disavowal of materialism. “On these grounds and others like them one is driven to think that whatever else may be true, the popular scientific cosmology at any rate is certainly not.”

This argument for intelligent design does not in and of itself lead to the Christian God according to Lewis. But it opens the door to considering the alternatives to materialism of “philosophical idealism” and “theism,” and from there Lewis believed that one may well progress to full-blooded Christian theism after further reflection.

Editor’s Note - This shows that from the early days of Darwin’s theory being espoused that not everyone jumped on board. This great Christian writer beloved by so many gave us all insightful analysis of where our faith should be as this debate was raging, but only he and a faithful few stayed constant with God and an inerrant interpretation of scripture while much of the Christian world waived. This article was adapted from the writings of Dr. John G. West, Discovery Institute.

Genesis Commentary

Isaac and Rebekah

24 Abraham was now very old, and the LORD had blessed him in every way. ²He said to the senior servant in his household, the one in charge of all that he had, “Put your hand under my thigh. ³I want you to swear by the LORD, the God of heaven and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living, ⁴but will go to my country and my own relatives and get a wife for my son Isaac.”

It was high time now for Isaac to be married, for Isaac was about forty years old, and it had been customary with his ancestors to marry at thirty, or sooner. Some think honor is done to the covenant of circumcision by the ceremony here used of putting his hand under his thigh. In any case Abraham wished to communicate the seriousness he wanted the servant to regard this oath.

We see here an Old Testament portrayal of the concept of we as believers are not to be “unequally yoked.” Abraham was not doing this out of racism as this practice will later morph into with the Jews. Instead, he had in mind to keep his son from being infected with heathen faiths. Even today the focus for this command in scripture is to keep us within the faith and not be dissuaded from God’s worship to compromise with an outside faith. It has nothing to do with the inferiority of other people. We are all God’s creations, made in His own image.

Note that Abraham charges his servant with marrying his son to one of their own relations since he had done the same with Sarai. We are still 600 years before Moses will lay down prohibitions against marrying close relatives as at this time their genomes were still robust enough to allow for such intermarriage without problems.

⁵The servant asked him, “What if the woman is unwilling to come back with me to this land? Shall I then take your son back to the country you came from?”

Abraham is concerned that his son not miss out on the promise made by God to his descendants that they will inhabit the promised land which he then inhabited.

⁶“Make sure that you do not take my son back there,” Abraham said. ⁷“The LORD, the God of heaven, who brought me out of my father’s household and my native land and who spoke to me and promised me on oath, saying, ‘To your offspring (or seed) I will give this land’—he will send his angel before you so that you can get a wife for my son from there. ⁸If the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there.” ⁹So the servant put his hand under the thigh of his master Abraham and swore an oath to him concerning this matter.

¹⁰Then the servant left, taking with him ten of his master’s camels loaded with all kinds of good things from his master. He set out for Aram Naharaim (Northwest Mesopotamia) and made his way to the town of Nahor. ¹¹He had the camels kneel down near the well outside the town; it was toward evening, the time the women go out to draw water.

¹²Then he prayed, “LORD, God of my master Abraham, make me successful today, and show kindness to my master Abraham. ¹³See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water. ¹⁴May it be that when I say to a young woman, ‘Please let down your jar that I may have a drink,’ and she says, ‘Drink, and I’ll water your camels too’—let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master.”

Notice the servant has a practice here that would do well for us to follow. He prays before he enters into service for his master and has faith that God will help him.

¹⁵ Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milkah, who was the wife of Abraham's brother Nahor. ¹⁶ The woman was very beautiful, a virgin; no man had ever slept with her. She went down to the spring, filled her jar and came up again.

¹⁷ The servant hurried to meet her and said, "Please give me a little water from your jar."

¹⁸ "Drink, my lord," she said, and quickly lowered the jar to her hands and gave him a drink.

¹⁹ After she had given him a drink, she said, "I'll draw water for your camels too, until they have had enough to drink." ²⁰ So she quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels. ²¹ Without saying a word, the man watched her closely to learn whether or not the LORD had made his journey successful.

²² When the camels had finished drinking, the man took out a gold nose ring weighing a beka (about 1/5 ounce) and two gold bracelets weighing ten shekels. (About 4 ounces) ²³ Then he asked, "Whose daughter are you? Please tell me, is there room in your father's house for us to spend the night?"

²⁴ She answered him, "I am the daughter of Bethuel, the son that Milkah bore to Nahor." ²⁵ And she added, "We have plenty of straw and fodder, as well as room for you to spend the night."

²⁶ Then the man bowed down and worshiped the LORD, ²⁷ saying, "Praise be to the LORD, the God of my master Abraham, who has not abandoned his kindness and faithfulness to my master. As for me, the LORD has led me on the journey to the house of my master's relatives."

This is but another thread in the tapestry God intertwines through the ages and generations to bring about the generation of His chosen people, the Hebrew and His overarching plan to bring a way back to Him through Christ. We will continue with this saga next month.

Please note the steadfastness of this "good and faithful" servant to Abraham who at the fruition of his mission honors God by praising Him for all God is doing. We too can experience this type of success in our endeavors if we follow God, pray to Him and praise Him for His efforts as this good servant did.

Prayer Needs and Praises!

- Pray for spiritual healing in our nation.
- Pray for SABBSA's Public Seminars
- Pray for our Radio Ministry
- Pray for our effectiveness of monthly meetings and speakers
- Pray for how we can get the gospel out better



FEAST Science Workshops



We will present the last segment of the "**The Rocks Cry Out**" creation curriculum for the FEAST Science Workshops this spring on Wednesday, April 26 at 10 am at FEAST.

This month's video and discussion will be on the topic **A Matter of Time** (This program explores the radiometric dating methods and others used to date the Earth and its contents. The vast majority of dating methods reveal a recent creation)

Coming to SABBSA on the second Tuesday of each month in 2023

April – **Discovery and Design** – Bruce Malone, Search for the Truth Ministries

May – **Lucy Unveiled - Biology and Missing Links**

June – **Genetics and the Bible**

July – **Dinosaurs and the Bible**

August – **The Discovery of Genesis in Chinese**

September – **Supposed Contradictions in the Bible?**

October – **“The Rocks Cry Out” #7 – “Science is a Tool”**

November – **“The Rocks Cry Out” #8 – “Grand Canyon”**

December – **“The Rocks Cry Out” #9 – “Explosive Evidence for Creation”**



SABBSA on KSLR

Please join the **San Antonio Bible Based Science Association** “on the air” each Saturday afternoon with **“Believing the Bible!”** Join us **Saturday afternoons at 1:45 pm on radio station KSLR 630 AM in San Antonio** and airing for 13-million people across the U.S. in thirteen major markets and internationally in 120 countries on WWCR.

Here is our schedule of upcoming program topics



4/1 **Life is Not Accidental**

4/8 **ICR Discovery Center**

4/15 **Dr. Brian Thomas**

4/22 **What have we learned from JWST?**

4/29 **Creation Day 4**

5/6 **Cloning**

5/13 **Gilligan vs. Evolution**

5/20 **Creation Day 5**

5/27 **Creation Day 6**

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 (kslr.com). 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

Cartoon Corner

Thanks to Answers in Genesis who provides many of 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 and Bruce Malone at the Christian School at Castle Hills

Tuesday, April 11 **Bruce Malone** of Search for the Truth Ministries and SABBSA's **Scott Lane** will both present multimedia presentations to lower school groups at the Christian School at Castle Hills.

Bruce Malone will be speaking to 140 fourth through sixth graders on the topic “**The AWE of God.**”



One of the primary reasons we are losing the next generation is that the AWE of God has been trained out of them during their education. Creation is the window for regaining that awe. This lecture looks at some lesser known features of incredible creatures and explains why it is an absolute scientific impossibility that evolution could have created the variety and complexity of life.

Mr. Malone's ministry will also be providing each student with a copy “**Inspired Evidence**” one of their great year-long creation science devotionals.

At the same time Scott Lane will present “**Animals that Defy Evolution**” to about 170 K-3rd grade students. We at SABBSA will be providing each class in attendance at Mr. Lane's presentation with a copy of the book “**The Top 50 Questions Asked about Creation and the Flood**” donated to us by the Genesis Apologetics group.

Around Texas

Houston:

The **Greater Houston Creation Association (GHCA)** normally meet at Houston's First Baptist Church at 7 pm every first Thursday, in Room 143. Their meetings can be streamed live! For more information, go to www.ghcaonline.com.

Glen Rose:

Dr. Carl Baugh gives a “**Director’s Lecture Series**” on the first Saturday of each month at the Creation Evidence Museum just outside Glen Rose, TX. This 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

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/>

ICR in Dallas:

Of course, the **ICR Discovery Center for Science and Earth History** is the foremost creation history museum in the Southwest. They are open from 10am to 5 pm Mondays through Saturdays. For more information on this exceptional facility go to <https://discoverycenter.icr.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 on 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. <https://evidences.org/>

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 is known to give personal tours, especially to groups. For more information, visit <http://www.mtblanco.com/>.

Greater San Antonio area: Listen to **Answers with Ken Ham** online at the address below.

<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



Biology and Animals that defy Evolution

This program showed how the field of biology tears down evolutionary theory. It first presents what has been done in biology including synthesizing DNA and cloning demonstrating how these fit within creation science.

We then presented examples of God's designs in nature ranging from the intricacies of the human eye, to the sea slug, the bombardier beetle, and symbiotic relationships between organisms. We also explored how evolution's recapitulation theory has been disproved by evolutionists, but it is still being used in some places to substantiate abortion.

**Next SABBSA Meeting:
Tuesday, April 11, 2023, at 7 pm**

Coming to SABBSA in April

Discovery and Design

A look at specific inventions which have changed human history as a direct result of observing creation. God is both the greatest artist and the ultimate engineer.



Bruce Malone

Our special guest bringing us this exciting topic will be **Bruce Malone**, head of Search for the Truth Ministries, author of many creation science books, editor of the creation science devotionals we love so much and an ambassador for the prestigious Logos Research Associates.

Please join us in April for creation science and biblical apologetics teaching you will find nowhere else in Bexar County. We meet at **Faith Lutheran Church** just **south of the corner of Jones Maltsberger and Thousand Oaks**. The address is 14819 Jones Maltsberger Rd., San Antonio, Texas 78247.