

Communique'

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Spring is on the way and that means the Easter season. We have an article dealing with whether Easter is purely a Christian celebration or one with pagan roots. We pray you see the Savior's atoning sacrifice which we celebrate at Easter. This article was the source for much of what will be discussed in a special "**Believing the Bible**" radio program airing on our network Easter weekend.

This month's Communique' also has an article showing that **President Ronald Reagan** was a creationist and a man of deep faith.

Finally, we have an article by a world-renowned cancer researcher detailing the purpose and designs he sees in biology testifying to a Creator!

We recommend that you make plans to safely observe the total **solar eclipse** coming to South Texas on April 8th. Totality will occur over the Northwest side of Bexar County and counties west and northwest of SA in the Hill country. In Kerrville the eclipse will be in totality (total coverage of the sun) from 1:32 till just after 1:36 pm. You do need special glasses to watch this evidence of God's very special designed relationship between the positions and size of the sun and moon allowing us to see the sun's corona.



Our **Genesis Commentary** this month covers **Jacob Marries Leah and Rachel in Genesis 29:14-30**. As always, we have a full rundown of all the creation education opportunities coming up in our area, including three creation and biblically based premiere films coming to theaters this month. We pray all these articles edify and help promote your biblical worldview.

Does Easter have a Pagan Derivation?

Excerpted and edited from an article by Jonathan Sarfati at CMI

We are occasionally rebuked for using the word Easter, on the grounds that it is allegedly derived from the Babylonian goddess Astarte, equivalent to the Assyrian goddess Ishtar. This comes from an oft-cited 19th-century book, **The Two Babylons**, by the Scots reverend Alexander Hislop:

'Then look at Easter. What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte,



one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar. The worship of Bel and Astarte was very early introduced into Britain, along with the Druids, “the priests of the groves”. ‘

So the main question is, how reliable is this connection? A secondary question is: would it be so serious anyway? But first, what did the original God-breathed manuscripts say?

Original languages

The Hebrew word for Passover is נֶפֶשׁ (pesach), which comes from the verb נָפַח (pasach) which means to pass over. When the Old Testament was translated into Greek, this word was basically unchanged, becoming the Greek πᾶσχα (pascha). In some English Bibles, this is translated Easter, and other times Passover, but it's the same word. Most other languages have the same word for both, e.g. Latin Pascha, French Pâques, Italian Pasqua, and Dutch Pasen. (Chinese has the logical 复活节 (Fùhuó jié), literally “Resurrection Festival”, which should remind us of the most important thing.) English also retains this word in expressions such as ‘pascal lamb’. So where did the word ‘Easter’ come from?

Easter: common Anglo-Saxon term

Does the word ‘Easter’ come from paganism? The answer is a clear ‘no!’. Hislop’s research is very shoddy in many places (Hislop is refuted in A Case Study in Poor Methodology¹). He tries to see paganism everywhere, on even the flimsiest grounds. In this case, he imagines a connection between Easter and Astarte purely on the basis of sound similarity, with not the slightest trace of linguistic connection or any borrowing. By this spurious method, one could connect the Potomac River with the Greek ποταμός (potamos), although there is no connection between the native American and Greek words...

In reality, the word Easter (sometimes Ester) is really Anglo-Saxon,² not Babylonian. It was the common word for both Passover and Easter. J.R. Clarke Hall’s A Concise Anglo-Saxon Dictionary provides the following list of related words showing that Easter was used for both:

Easteraefen—Easter-eve	Easterne—east, eastern, oriental
Easterdaeg—Easter-day, Easter Sunday	Easterniht—Easter-night
Easterfaestan—Easter-fast, Lent	Eastersunnandaeg—Easter Sunday
Easterfeorm—feast of Easter	Eastersymbel—Passover (lit. Easter gathering)
Easterfreolsdaeg—the feast day of Passover	Eastertid—Eastertide, Paschal season
Eastergewuna—Easter custom (appears only in the 9th century sermons of Aelfric where he is referring to Christian Easter practices)	Easterthenung—Passover
Easterlic—belonging to Easter, Paschal	Easterwucu—Easter Week
Eastermonath—Easter-month, April	An example of the word meaning the Jewish Passover comes from a 1563 homily: ‘Easter, a great, and solemne feast among the Jewes.’

Germanic origin

Anglo-Saxon itself is a Germanic language, and this is the genuine origin of the term Easter. Germans likewise used the word Oster or Ostern for both Passover and our Easter. E.g. when the Reformer

Martin Luther (1483–1546) first translated the Bible into German (1545), he used a number of German words relating to this, such as Osterfest (Passover/Easter), Osterlamm (Passover lamb).

Even in modern German, the ‘das jüdische Osterfest’ means the Jewish Passover. In turn, this word comes from Ost, or the sunrising, i.e. East. In turn, this is likely to come from the old German word auferstehen / auferstanden / Auferstehung meaning rising from the dead/resurrection. Luther used these words as well, e.g. throughout 1 Corinthians 15.

So the pagan derivation of Easter is conspiratorial fantasy. The word is Anglo-Saxon, and derived from the Germanic Oster meaning Passover, and is related to the words for Resurrection.

William Tyndale, Easter and his new English Bible

The brilliant and godly scholar William Tyndale (1496–1536) was the first to translate the Bible into English directly from Hebrew and Greek rather than via Latin, which was also the first English Bible to be printed mechanically. He was fluent in many languages—as well as his native English, he could speak French, Greek, Hebrew, German, Italian, Latin and Spanish. But he was determined to produce a Bible in English, as he said, to ‘cause the boy that drives the plow in England to know more of the Scriptures than the Pope himself!’

However, because of persecution, Tyndale had to flee to Lutheran parts of Germany. Here, he completed his translation, which introduced many popular words and phrases into English such as atonement, Jehovah, scapegoat, filthy lucre and more.

Much of his work is better known as providing the basis for the KJV (1611) and the Geneva Bible (1560).

Tyndale was also responsible for introducing the word ‘Ester’ into the English Bible. John Wycliffe, who produced the first English Bible in 1382, had translated from the Latin, and left the word pascha basically untranslated and called it pask or paske. Luther occasionally did likewise, using the transliterated form passah. For example, in Lev. 23:5, he rendered ‘the LORD’s Passover’ as ‘des Herrn Passah’, and in Ex. 12:27, ‘It is the Passover sacrifice to the Lord’ was ‘Es ist das Passahopfer des Herrn’.

But when Tyndale prepared the New Testament, he followed Luther’s more common practice and used the most common word in his native language. That is, while Luther most often used Oster and its cognates, Tyndale used Ester and its cognates.

Tyndale and Passover

But when Tyndale translated the Old Testament, he thought that it was anachronistic to use the word Easter for the Jewish feast. This is because, as above, the derivation of Easter comes from the resurrection, which had yet to happen. So Tyndale went back to the root of pesach, i.e. pasach, meaning ‘to pass over’, and coined the new term Passover.

So it is due to Tyndale, not to paganism, that some English Bibles have two different words, Easter and Passover, to translate a single Hebrew/Greek term. As the KJV was essentially the 5th revision of the Tyndale Bible, and retains about 90% of its wording, it keeps this feature. But it more consistently applied Tyndale’s logic to retain Easter only for Acts 12:4, where the Christian resurrection celebration was in view not just the Jewish feast. For all other occurrences, the KJV translators used Tyndale’s new word ‘passover’. But this obscured the traditional meaning of Easter that included the Jewish Passover. Modern translations generally use only one word, Passover, to translate pesach/pascha.

Does Easter come from a Saxon goddess then?

The above should demonstrate the clear connection of the word Easter with Passover. Nevertheless, some refer to a claim by the Anglo-Saxon monk and historian, the Venerable Bede (673–735)...

There are two major problems with this linkage. The first is the lack of corroboration for this Anglo-Saxon goddess Eostre anywhere else. Nor is there any equivalent in Germanic paganism. There is also not the slightest proof of any connection with Ishtar. And there is absolutely nothing said about eggs, bunnies, or anything else about this Eostre.

The second is the fact that Christian celebrations of Easter/Passover long predate any missionary activity in Anglo-Saxon England, so could not have derived from them. On the continent, Charlemagne attacked any trace of German Saxon paganism, e.g. in 773, he forced them to cut down their sacred pillar (Irminsul) in Paderborn. The only connection is that Easter was celebrated in a month that Bede says was named after the goddess. For comparison, Australia Day is the official national day of Australia, and is celebrated on 26 January. The month is named after the pagan Roman god Janus. It does not follow that Australia Day is derived from celebrations of Janus.

And long before 773, in the second century, there was a debate over the date of the celebration of the death and Resurrection of Christ. On one side, the Quartodecimans wanted to keep it aligned with Passover, on the 14th of Nissan (hence the name, from quarta decima meaning 'fourteenth'); the other side wanted the annual celebration of the Resurrection to be on the same day of the week that He rose, 'the first day of the week, i.e. Sunday. But of course, all this shows that most Christians were celebrating the Resurrection corporately every year only a century after the event.

Easter eggs and bunnies

The easter eggs are not pagan. The Ishtar myths said nothing about eggs and bunnies; her symbols were a lion, gate, and star. For the Ishtar derivation to have any force, there would not be Easter eggs and Easter bunnies, but Easter lions and Easter stars.

Rather, the eggs came from an early Christian tradition that began in Mesopotamia. In the season of Lent (neither commanded nor forbidden by Scripture), those churches that would observe it would refrain from eating eggs. But the hens were still laying them. To avoid spoilage, the eggs would be hard-boiled. Then they were dyed red to symbolize the blood of Christ. Later on, other colors were used. For some Christians, cracking the egg open would symbolize the opening of Jesus tomb. Much later, they were replaced with chocolate and candy eggs.

The Easter bunny goes back to German Lutherans, not pagans, although it was a hare, probably in the same created kind as the rabbit (laporid). Because of their proverbially high fertility rate, ancient writers such as Pliny the Elder and Plutarch thought it was hermaphroditic and could thus reproduce without fertilization. Then Christians used this as a symbol of the Virgin Mary.

Some have claimed that the hare was the sacred animal of Eostre. But as noted, the only extant account of Eostre is from Bede, and he never mentioned any animal associated with her, or eggs. A non-existent association with a singly-attested goddess is hardly good grounds for seeing paganism in the Easter bunny or Easter eggs! ...

Editor's Note – This whole story is muddled for us because in AD 595, Pope Gregory sent a mission of 40 monks led by a Benedictine called Augustine, to England with instructions to convert the pagan inhabitants to Christianity. Augustine was advised to allow the outward forms of the old, heathen festivals and beliefs to remain intact, but wherever possible to superimpose Christian ceremonies and philosophy on them. Thus, the monks merged the celebrations of Anglo-Saxon spring fertility rites to try and Christianize them. Today Easter has been commercialized much like Christmas, making its true meaning less clear to the public.

Ronald Reagan's Deeply Personal Argument for Intelligent Design

Excerpted from an article by Dr. John G. West ,

Discovery Institute

Two days before his birthday in 1988, Reagan delivered remarks at the National Prayer Breakfast in Washington, DC.

He told attendees he had “long been unable to understand the atheist in this world of so much beauty.” With a touch of mischief in his voice, he added: “I’ve had an unholy desire to invite some atheists to a dinner and then serve the most fabulous gourmet dinner that has ever been concocted, and after dinner ask them if they believe there was a cook?” ... extended laughter and applause.

Reagan understood the idea that the order and purposefulness of nature point to a designer. Just as a sculpture implies a sculptor — the elegant and functional features of nature imply a creator.

The basic argument goes back millennia to Aristotle. But the argument has gained new power in recent years because of contemporary discoveries in physics, cosmology, chemistry, and biology....

One of his favorite passages from Whittaker Chambers’s autobiographical book *Witness* offered a similar argument that he liked to cite. In the passage, Chambers dates his break with Communism to the morning he observed his young daughter eating porridge: “My eye came to rest on the delicate convolutions of her ear — those intricate, perfect ears. The thought passed through my mind: ‘No, those ears were not created by any chance coming together of atoms in nature... They could have been created only by immense design’”

In his own autobiography, Reagan shared his early fascination with how nature points beyond itself. At age five, his family rented a house in Galesburg, Illinois, and the attic contained “a huge collection of birds’ eggs and butterflies enclosed in glass cases.” Reagan recalled how he “escaped for hours at a time into the attic, marveling at the rich colors of the eggs and the intricate and fragile wings of the butterflies.” He said “the experience left me with a reverence for the handiwork of God that never left me”

Cook story - Likely not first time nor would it be the last. For some reason, during his final year in office, Reagan seemed to gain renewed enthusiasm for his old notecard argument for design, and he invoked it repeatedly.

He shared the argument twice at his summit in Moscow with Soviet leader Mikhail Gorbachev, once with staff at the American embassy in London, and finally in the summer of 1988 at a public speech to thousands of young people gathered in Washington, DC, for a student congress on evangelism.

The Faith of a President

Today the Moscow Summit is often remembered as the place where President Reagan finally acknowledged that the Cold War was over. It was getting the Soviet Union to open the door to belief in God.

The day before he arrived for the summit, Reagan wrote in his diary: “We discussed the 1st meeting tomorrow which will be a 1 on 1 — me & Gorby. I’m going to tackle him on religious freedom.”

Many pundits over the years have been dismissive of Reagan’s religious faith, comparing it unfavorably to the more public faith of “born again” President Jimmy Carter. ... He was devoutly so —

and his belief in God was one of the key reasons he objected to the Soviet Union. Reagan thought its system of state-enforced atheism cut people off from the possibility of eternal happiness.

In his famous “evil empire” speech of 1983, Reagan declared, “let us pray for the salvation of all of those who live in that totalitarian darkness — pray they will discover the joy of knowing God.” Reagan’s interest in the spiritual condition of people wasn’t just at the level of the nation.

On May 19, 1982, when the health of his father-in-law, Loyal Davis, was failing, Reagan wrote in his diary: “I want so much to speak to him about faith. He’s always been an Agnostic — now I think he knows fear for probably the 1st time in his life. I believe this is a moment when he should turn to God and I want so much to help him do that” (The Reagan Diaries, 85). Reagan later wrote his father-in-law a long, heartfelt letter quoting John 3:16 and urging him to accept Christ. The text of the letter only came to light in 2018, when it was published for the first time in the Washington Post.

Nancy Reagan seemed to think her husband’s intervention played a role in getting her father to seek out a hospital chaplain shortly before his death.

In 1988, Reagan was still bearing a burden for the spiritual condition of someone even closer to himself: his youngest son and namesake, Ron. Today the younger Reagan’s atheism is well known. He likes to boast he is a “lifelong atheist, not afraid of burning in hell.” But Ron Reagan’s atheism wasn’t public knowledge while his father was President. It was a private heartache for the President, who had been distressed when his son announced at age 12 that he wouldn’t go to church because he was an atheist. Over the years, President Reagan had many conversations with his son hoping he would come back to faith.

“He was worried that my life would be diminished if I didn’t accept Christ as my savior,” son Ron says. “We’d argue at the dinner table all the time.” Ron adds, “I don’t think he was losing sleep over it.” - He might have been wrong about that.

At the Reagan family’s Thanksgiving gathering in 1985, after Ron began pressing his case for atheism, Reagan privately turned to his eldest son, Michael, and said: “Michael, I’ve been praying that Ron would accept Christ like you and I have”

Three years later, at the Moscow Summit, it would turn out that Ron’s eternal destiny was still on his father’s mind.

Mission to Moscow... According to a notetaker, Reagan told Gorbachev “he wished to take up another topic that had been a kind of personal dream of his. He had been reluctant to raise it with Gorbachev, but he was going to do it now anyway.” Reagan was about to embark on what he called in his diary that night “my favorite pitch — why he should give his people religious freedom.”

As the conversation unfolded, Reagan urged Gorbachev to grant full religious liberty to everyone in the Soviet Union —

Gorbachev was put off balance by the discussion. Initially insisting that the Soviet Union already guaranteed religious liberty, he tried to turn tables on Reagan by asking the President “why



non-believers in the U.S. sometimes felt suppressed. He asked why non-believers did not have the same rights as believers.”

Reagan replied “they did,” and revealed his own secret heartache to Gorbachev: “He had a son who was an atheist, though he called himself an agnostic.” ...

Reagan then recounted to Gorbachev a moving story he had told in his Prayer Breakfast speech the previous February. It demonstrated man’s yearning for God, and it even touched on the evidence of design in nature.

Reagan “said he had a letter from the widow of a young World War II soldier. He was lying in a shell hole at midnight, awaiting an order to attack. He had never been a believer, because he had been told God did not exist.” But when the young soldier looked up at the stars, he knew he had been wrong.

“I’ve never contemplated your creation,” wrote the soldier, “and yet tonight, gazing up out of my shell hole, I marveled at the shimmering stars above me and suddenly knew the cruelty of the lie [of atheism].” Reagan told Gorbachev that the soldier “voiced a prayer hoping that, if he died in battle, God would accept him.” Reagan saved the punchline for last: The soldier who wrote the letter was not an American. He was Russian.

Rather than conclude with inoffensive pleasantries, he decided to raise his story about the gourmet dinner! On all the other occasions Reagan publicly shared the story in 1988, he always framed it as focusing on nameless, generic atheists.

Yet meeting privately with the world’s most powerful Communist, Reagan revealed that there was really one particular atheist he wanted to reach. His son. According to the notetaker, Reagan “concluded that there was one thing he had long yearned to do for his atheist son. He wanted to serve his son the perfect gourmet dinner, to have him enjoy the meal, and then to ask him if he believed there was a cook.” Reagan added that “he wondered how his son would answer.”

I don’t know whether Reagan ever posed the scenario to his son. If he did, Ron presumably rejected it. But Reagan’s heartfelt thought experiment had made an impact on another atheist. According to the notetaker, “As the meeting ended, Gorbachev said that the only answer possible was ‘yes.’”

Replacing Chemistry with Purpose by Stephen J. Iacoboni

In past articles here, I have described the notion of the science of purpose. Purpose is ubiquitously observable in biology, and therefore subject to scientific analysis. The scientific method of analysis is to create a modeling relation between observation and theory. It is time for biology to incorporate purpose into its fundamental framework.

The most striking observations in all of nature are the incomprehensibly sophisticated adaptations that organisms display, allowing survival in the wild. Natural selection is an inadequate explanation for what we readily observe. What is needed is a competing or replacement theory explaining those wonders of organismal form and function. The science of purpose is that theory.

To Topple a Paradigm

To be sure, overthrowing a paradigm that has endured for more than a century, and that is deeply embedded in contemporary biological thought, constitutes a nearly insurmountable challenge. There can really be only one feasible approach: The core of the target paradigm itself must be supplanted.

Reframing peripheral arguments might provide some tantalizing derivatives, but the old paradigm would still stand.

The strategy necessary is quite clear. The core argument of Neo-Darwinism is, simply, that evolution, and life on Earth, are the result of random, aka, purposeless chemical reactions. The renowned Bertrand Russell articulated the idea as follows, “Man is the product of causes which had no prevision of the end they were achieving ...[he is] the outcome of the accidental collocation of atoms.”

Purpose — Erased from Biology

And so, from the outset, based on the neo-Darwinian hypothesis of random mutation and natural selection, purpose was eliminated from the language of biology. But given all the design and purpose inarguably demonstrated in nature, how could such a purposeless framework have been conceived?

The answer, perhaps surprisingly, is partly historical. At the beginning of the 19th century, vitalism was the explanation for life. As such, life lay outside the domain of hard science. One of the tenets of vitalism was that organic molecules could only be synthesized within organisms. But in the same century, the edifice of vitalism ultimately collapsed, starting with the synthesis of the organic molecule urea in a test tube in 1828. So, before biology was even established as a science, the study of organisms was subsumed as the “poor sister” of the “real science” of chemistry.

From that point onward, biology, the study of living organisms, was to be reduced to chemical reactions. This does much to explain the appeal of evolution’s weak reed of an explanation for life’s complexity — random mutations rather than purposeful design.

Over the past 150 years, physics gave birth to chemistry, which gave birth to biochemistry, which gave birth to evolution and biology. When one looks at the molecules of life, we see a dazzling display of structure and function. From the point of view of an organic chemist, structure is what comes out of a chemical reaction, and function is the result. From the chemical perspective, it seemed that chemical structure must be the primary source for generating complex life. Function in this view is the unintended derivative of chemical structure. And structure can, at least theoretically, be arranged by accident.

All of that is indeed coherent. But it is also utterly incorrect. To upend the reigning paradigm, we need only make one discrete conceptual change.

What is that conceptual change? Just this. Life on Earth is here because function precedes structure in all biomolecules. In order for this to be true, biomolecules must act with purpose.



When one looks at the exquisite and purposefully intricate chemical reactions occurring a trillion times a second within an organism, this idea is hard to deny. It is the basis of the science of purpose.

Stephen J. Iacoboni, MD, is an award-winning cancer researcher and has been a practitioner of medical oncology for forty years. In his personal memoir, *The Undying Soul*, he chronicled his spiritual journey and return to faith. In his latest book, *Telos: The Scientific Basis for a Life of Purpose*, he offers a unique reconciliation between faith and science. Please feel free to visit him at stepheniacoboni.com.

Genesis Commentary

Jacob Marries Leah and Rachel

Genesis 29:14 After Jacob had stayed with him for a whole month, ¹⁵ Laban said to him, “Just because you are a relative of mine, should you work for me for nothing? Tell me what your wages should be.”

¹⁶ Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. ¹⁷ Leah had weak (or “delicate” – some have interpreted this as “dull eyes”) eyes, but Rachel had a lovely figure and was beautiful. ¹⁸ Jacob was in love with Rachel and said, “I’ll work for you seven years in return for your younger daughter Rachel.”

The offer to work for seven years was essentially a dowry. Though Jacob came from a family with great wealth, he left home with no money. Before he could take a woman in marriage, he had to provide a dowry to demonstrate he was fit to support a family and to compensate for the taking of the daughter.

Seven years was a very generous offer, far above a normal dowry. Jacob didn’t want to risk a refusal. When Laban saw how badly Jacob wanted Rachel, he knew he could take advantage of him.

¹⁹ Laban said, “It’s better that I give her to you than to some other man. Stay here with me.” ²⁰ So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.

We notice the great love he had for her. The seven years of labor without pay (except for room and board) seemed to pass as quickly as a few days.

In this ancient culture, Jacob was not allowed to spend as much time as he wanted with Rachel. There were strict social guidelines to separate unmarried men and women. This clearly demonstrates an important principle: **true love waits**. Jacob was willing to wait seven years for Rachel.

²¹ Then Jacob said to Laban, “Give me my wife. My time is completed, and I want to make love to her.”

²² So Laban brought together all the people of the place and gave a feast. ²³ But when evening came, he took his daughter Leah and brought her to Jacob, and Jacob made love to her. ²⁴ And Laban gave his servant Zilpah to his daughter as her attendant.

It was possible for Jacob to be fooled because of the wedding customs of the day. According to those customs, the wife was veiled until she was finally alone with her husband in the honeymoon suite. If it was dark by the time Jacob and his new bride were alone together (something Laban would not have difficulty arranging), it helps explain how Jacob was fooled.

He took Leah his daughter and brought her to Jacob: We assume that Leah was in agreement with this. Yet even if she was not in agreement, she was under the absolute authority of her father. “She may have loved Jacob secretly. She may have considered this her one chance to get a husband. She may have thought this an unsought, and therefore justifiable, opportunity to steal a marriage from her sister.” The absolute authority of the father in the home of that culture also explains why Rachel allowed this to happen.

²⁵ When morning came, there was Leah! So Jacob said to Laban, “What is this you have done to me? I served you for Rachel, didn’t I? Why have you deceived me?”

²⁶ Laban replied, “It is not our custom here to give the younger daughter in marriage before the older one. ²⁷ Finish this daughter’s bridal week; then we will give you the younger one also, in return for another seven years of work.”

We can imagine how Jacob felt, and how Leah felt, and of course how poor Rachel felt. All this was because of Laban's sin; or, perhaps one should say it was because of Jacob's sin – now the deceiver was deceived. Remember Jacob got his birthright by deception.

²⁸ And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife. ²⁹ Laban gave his servant Bilhah to his daughter Rachel as her attendant. ³⁰ Jacob made love to Rachel also, and his love for Rachel was greater than his love for Leah. And he worked for Laban another seven years.

Sadly, we see families behaving no better 4000 years ago than they do today. Laban felt himself bound by a tradition which he kept from Jacob to marry the eldest first. He did this because he valued the work Jacob did and he was afraid he would not have worked to get Leah. Jacob likewise gives into our sensual desires and loves his two wives unequally setting up what will become a bad situation. This is just one more reason polygamy is a bad idea.

Significantly, Laban's deception towards Jacob was similar to the deception Jacob put upon his father Isaac and his brother Esau. This is an example of Jacob "reaping what he had sown." Jacob exchanged the younger for the older; Laban exchanged the older for the younger.

When Jacob deceived his father and cheated his brother, God did not change His plan to choose Jacob to receive the birthright. Instead, God took Jacob to the school of difficult experience to discipline him. This shows that our disobedience may not derail God's plan for our life, but it will greatly affect how we end up experiencing it. One might spend 20 years working for someone like Laban while God teaches a few things.

Though we can see this was God's correction upon Jacob, it in no way justified Laban's deception. The fact that God does work all things together for good never excuses the evil things men do.

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**
 - **Please pray for Mrs. Cindy Williams who is battling cancer.**
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Coming to SABBSA on the second Tuesday of each month in 2023

March 12, 2024 - The Rocks Cry Out" #9 – "Explosive Evidence for Creation"

April 2024 - The Rocks Cry Out" #10 – "Science starts with 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 15-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

3/16 **David Rives, part II**

3/23 **Easter**

3/30 **ChatGPT Church services?**

4/ 6 **Humanism**

4/13 **Dinosaurs and the Bible**

4/20 **Where Evolutionists and Creationists**

Agree

4/27 **Chicken or the Egg?**

5/4 **No Place for Kids?**

5/11 **Corona Virus is Not the Apocalypse**

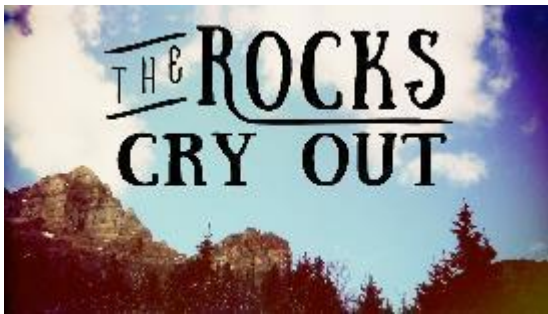
5/18 **Dr. Andy McIntosh #1**

5/25 **Dr. Andy McIntosh #2**



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](#)



[“The Rocks Cry Out” series at Calvary Chapel Jesus is the Way](#)

In 2024 we will complete a 6-part seminar this year on the southside of S.A., featuring

“**The Rocks Cry Out**” series from [Search for the Truth Ministries](#). This seminar is being hosted by the [Homeschool Resource Center](#), but all are invited to attend at [10 am](#) on the [fourth Fridays](#) the first four months in 2024.

3/22/24 **Lesson 5 – Dragons and Dinosaurs** (Dinosaurs provide some of the strongest evidence for a Biblical worldview)

4/26/24 **Lesson 6 – The Age of Creation** (Why belief in long ages distorts God’s character and why dating methods can be unreliable)

[Calvary Chapel Jesus is the Way](#) is located at [6615 S. Flores St. SA TX 78214](#)

Schedule for Dr. Andy McIntosh, Liberty University, sponsored by SABBSA

Dr. Andy McIntosh spoke to those at Cibolo Valley Church on Feb. 4th on "**Noah's Ark and the Flood, Fossils for Kids, and Why is Creation Theologically Important?**"

On Feb. 5th he presented to the Christian School at Castle Hills on "**Fossils**" for K-4 and "**The Wonder of Feathers**" for Junior High and HS

On Feb. 6th he spoke to San Antonio Christian School (SACS) on the topics "**Insect Inspiration - the Bombardier beetle**" and "**Noah's Ark and the Flood**" as well as presenting "**Has Science Killed God?**" to us at SABBSA that evening.



In all, the truth of God's Word and the designs of the Creator in His creation were proclaimed to more than 780 people over three days. We thank Andy for doing this and thank God for his ministry.

There are a host of creation activities scheduled at the **ICR Discovery Center in Dallas** over the next few months including varying conferences in **March, April and June**. For more information on any of these go to

<https://discoverycenter.icr.org/Special-Events>



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.

AFTER EDEN

by Dan Lietha



Three Creationist films in theaters this month!



The Ark and the Darkness is coming to theaters **March 20-21, 2024!**

In 900+ theaters on March 20th and 21st with the [Ark and the Darkness movie](#)! If you want to see what Noah's Flood was really like, this is the film to watch!

Thanks to our film partner, **Sevenfold Films**, this will be the most visually stunning and biblically accurate film about Noah's Flood *ever produced*. Our film will also clearly and boldly include an *un-diluted gospel presentation*. SABBSA will staff a resource table at a San Antonio venue to provide free creation resources! To watch the preview go to

<https://genesisapologetics.us19.list-manage.com/track/click?u=10e7ae263856c95f48a116f71&id=fd a1dc2aa3&e=4d2f72e4b4>

Special Films for the Easter Season from Patterns of Evidence

“Are we Ready for the Return of Christ?” Jesus disciples asked, “...when will this happen and what will be the sign of your coming and of the end of the age?” Jesus answered: Watch out that no one deceives you. For many will come in my name, claiming, ‘I am the Messiah,’ and will deceive many. (Matthew 24:3-5) NIV

Jesus continues, “Because of the increase of wickedness, **the love of most will grow cold, but the one who stands firm to the end will be saved.**” (Matthew 24:12-13) NIV

Jesus is warning us that the love of most will grow cold in the last days.

In the Book of Revelation, the apostle John receives a message from Christ to the believers of The 7 Churches. These are words of encouragement, but also warnings that many believers were actually not ready for Christ’s return.



There is much we can learn from this passage in Revelation and now you can experience the very locations of the 7 Churches to prepare yourself for Christ’s return.

Tickets are available now for Patterns of Evidence’s Bible Cinema Roadshow, [The 7 Churches of Revelation: Times of Fire and Times of Deception. March 10-11 and March 17-18.](#) To prepare your heart and life for the return of Christ. But

this isn’t just about you, it’s also about the salvation of your family and friends. Look at this verse.

“Look, he is coming with the clouds,” and “every eye will see him, even those who pierced him”; and all peoples on earth “will mourn because of him....” (Revelation 1:7) NIV



Around Texas

Houston:

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

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/>

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.

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 Tuesdays 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/>

Last Month at SABBSA

"Has Science Killed God?"

We had a special first Tuesday meeting in February so we could host a very special guest speaker. **Dr. Andy McIntosh** who is Professor Emeritus at Leeds University in the UK and Adjunct Professor of Thermodynamics at Liberty University talked on **"Has Science Killed God?"**



Atheism has no answer for the strong evidence for design in nature, cannot give a coherent basis for the mind and logic, fails to give a platform for ethics and undermines any understanding for meaning and truth. The Christian position is robust in all four areas as Dr. McIntosh pointed out.

Dr. McIntosh is one of the premier speakers in the realm of creation science and we were privileged to have him with us. His 4-day SABBSA sponsored ministry in San Antonio brought much fruit!

Next SABBSA Meeting: Tuesday, March 12, 2024, at 7 pm

Coming to SABBSA in March

"Explosive Evidence for Creation"

Explosive Evidence for Creation from Search for the Truth Ministries'. This film from "The Rocks Cry Out" series features **Mt. St. Helens** which provides a model to understand the rapid geological change happening during the flood of Noah. Join us as we get a glimpse of how the world was massively restructured at the time of the worldwide flood.



Please join us in March 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, TX 78247.