

DOES GOD EXIST?

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A nonprofit effort to convince mankind
that God is real and the Bible is His Word.



ARDI
and **REALITY**

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ARDI and REALITY

In the 42 years that this journal has been in existence, there has been a long series of “spectacular finds” of the remains of ancient men or apes. Media hype has always been extensive about the latest find, and magazines like *National Geographic* have capitalized on public interest in the claims. Neanderthal man has been a major focus of interest over the years, and in 2009 there were several detailed articles on Neanderthal man in several popular publications.



An artistic depiction of *Ardipithecus ramidus* based on fossil evidence. (Also on the cover.) Illustrations by ©Roland Earnst

In October of 2009 a major publicity campaign was conducted on a 1994 find named *Ardipithecus ramidus* which has been nicknamed “Ardi.” Grandiose claims have been made in the press and on TV about this find and its significance. The fossil skeleton found in Ethiopia consists of 125 pieces and is said to be 4.4 million years old based on radiometric dating of the volcanic ash layers where it was found. The interest in Ardi may have been tweaked by the tour of “Lucy” that was going on throughout the country. Lucy was the most complete specimen ever found of an early primate and she is significant for that reason. In spite of the hype, Lucy is pretty much 100 percent monkey. Her brain size was 421 cc (a chimp is 525). Her mandible (jawbone) was V shaped instead of C shaped like a human or box shaped like a gorilla. Her humerus (upper arm bone) and femur (upper leg bone) were the same size—typical of a monkey. Lucy’s finder (Donald Johanson) has a theory that apes became erect and that later the brain developed, becoming human. That view is supported by some indications that Lucy may have been able to walk in an erect position.

Ardipithecus is older than Lucy. Again there is some evidence that this animal may have traveled in an erect position. Instead of having a thumb that was down on the wrist which is helpful for living in the trees, this animal's thumb is like ours—near the fingers. The pelvis and hip of Ardi show that the gluteal muscles were positioned so that the animal could walk upright. Everything else about the specimen is pure monkey, like Lucy—small brain (smaller than a modern chimpanzee), V-shaped mandible, limb ratios identical, etc.

The excitement among evolutionists in the scientific community is that it may add some more information to the debate about the theory of how man became man. The message for all of us is that there may have been monkeys in the past which could live on the ground and travel on two legs. Some evolutionists like Dr. Owen Lovejoy of Kent State University believe that is all that is needed to qualify the specimen as an ancestor of man. Lovejoy said “When you get to the very bottom, it is simply bipedality that becomes the defining character of being human.” The idea is that after apes became erect and started living on the ground, the brain size increased, ultimately leading to man.

The name *Ardipithecus ramidus* means “root of the ground ape,” indicating that the animal may help detail the changes that have occurred in the ape family. It does not mean that this is an ancestor to man. The idea that there is a single link that connects man to the apes is a massive exaggeration. There is a whole series of major differences between man and other primates. On the earth today there is but one species of man. A pygmy can interbreed with a Swede and produce fertile offspring. As Acts 17 says, “We are all of one blood,” and we all have common ancestors which the Bible names Eve and Adam. There are many species of monkeys. That is because monkeys do not have a recent common ancestor. There has been a great deal of genetic drift and specialization among the various primates on this planet. This new find will complicate the picture more, but all of this is really not a major issue for those who believe the Bible is the Word of God.

The Bible defines human beings in completely different terms than does the physical anthropologist. The scriptures do not tell us what Adam looked like (in spite of massive numbers of art works that



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Notice the brachiote toe for tree climbing on this young chimpanzee.

show a Caucasian, blue-eyed, blonde-haired, modern human without body hair). The biblical definition is that man is that being created in the image of God. All animals have life, but only humans were created in the image of God. We see that uniqueness displayed in man's capacity to worship, to create art and music, to feel guilt, to be sympathetic, and to have a concept of self. Even though chimpanzees have over 90 percent of the same genes that we have, we do not see these capacities displayed even in part in any monkey or ape. This is in spite of many attempts that have been made to relate these functions to the brain.



The body in which man is housed is not an issue in the biblical definition. How long ago our ancestors lived is not given in the Bible, and all methods of trying to determine when God created man are based on so many assumptions as to be of no use. It is also an assumption to believe that all that makes up man's spiritual nature is produced by natural processes.



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Ardi is an interesting specimen, and gives us more information about how diverse the various primates have been throughout time. It will be interesting to watch those who wish to deny man's unique nature as a spiritual being try to integrate Ardi and Lucy into a model that will satisfy them. The Bible gives no information about how God "formed man of the dust of the Earth" (Genesis 2:7). Those who believe it was an instantaneous, manual creation should not feel threatened by investigations of ancient primates or by the theories of evolutionists as to how the changes might have led to modern man. Those theories will always be just imaginative proposals, and will never really explain what makes us spiritual human beings and not just mechanically driven robotic animals.

—John N. Clayton

Ardipithecus Ramidus

FACTS:

Approximate height 4 feet.

Approximate weight 110 pounds.

Brain size 300–350 cc. (Smaller than the brain of a full-grown chimpanzee and one-fifth the size of a human brain).

Toe and pelvic structure suggests bipedality (walking on 2 feet).

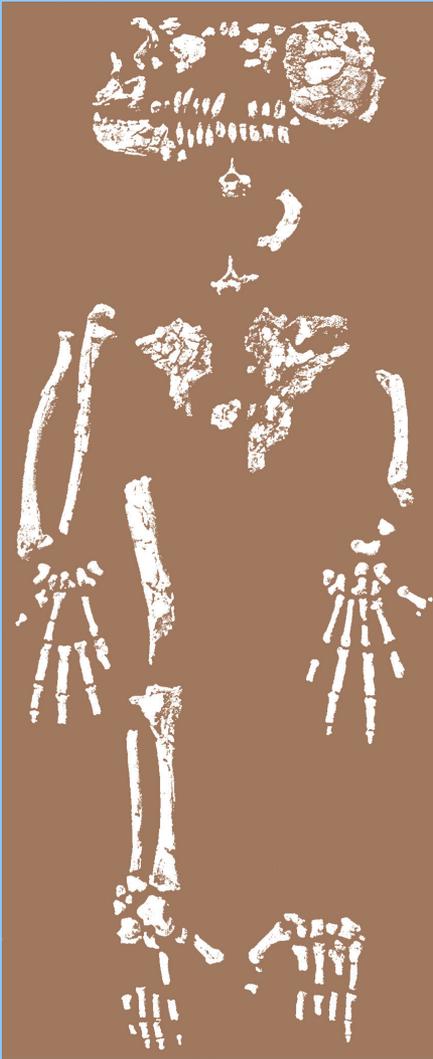
Hand structure suggests not a “knuckle walker.”

Brachiate toe like a chimpanzee. Great for tree climbing, but not good for walking long distances or for running.

Protruding muzzle (upper and lower jaw), but with less protrusion than chimpanzee.

The fossil skeleton (portrayed at left) has approximately 125 bones or fragments. Skull badly crushed.

Illustration by ©Roland Earnst



EXAGGERATIONS:

“*Ardipithecus* shows that ... we were not created apart from the rest of life on earth. We humans evolved as part of the natural world, just like all other animals.” Announcer on Discovery Channel program *Discovering Ardi*.

“We have learned that there’s no doubt that we have evolved. ... We are now linked to the rest of the natural world as opposed to standing so far apart. ... We are here because we evolved.” Dr. Tim White of UC Berkley on Discovery Channel program *Understanding Ardi*.

Making Choices: An Apologetic for Christianity



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This discussion has grown out of the **Does God Exist?** prison ministry. For over 40 years now, we have offered correspondence courses free of charge to inmates all over the United States. Some 15,000 students have taken these courses, and many of them have taken our more advanced course. In these courses we have a lesson dealing with how we make moral choices. One of the things I have found interesting about this particular lesson is that inmates do very poorly on that lesson. People in prison have struggled with how

to make moral decisions and have a poor understanding about how they should do it. I would suggest that this may be a real factor in their choice of lifestyle, and may be at least part of the reason why they are in prison.

The notion that there are moral absolutes, and that the Bible has a useful and functional basis by which we make decisions is ridiculed by the media and held in contempt by a variety of public figures in today's world. In fact, this onslaught against Christianity seems to be escalating on many fronts. In the past, such abuse has come from atheist and skeptic magazines and spokespersons. Now ridicule of Christians is becoming common in other media. Comedians and comic strips are now running routines and columns that do nothing but make fun of those who express belief in God. In *Funny Times* there is now a column with a four-color comic called "Super-God." It features a superman-like figure wearing a cape and looking like an old Caucasian male. The strip makes fun of any notion of God or of justice or morality.

Making fun of people who believe in God is not new, and attacks on Christians who demonstrate a high level of hypocrisy may even have some positive results. Making fun of positions on moral issues is a different matter. In recent months the Christian view on abortion, euthanasia, sex, civil disobedience, drug use, and benevolence have been targets of ridicule and abuse in the media. The interesting thing about this is that these areas are strong apologetics for the Christian



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system of life and moral choices. We would like to demonstrate that concept in this article by looking at some of these areas of concern and considering the logical results of the choices people make. We are simply talking about evidence and common sense thinking in this discussion.

THE HANDICAPPED AND MENTALLY DISABLED

As the parent of a child with multiple handicaps, I heard the opposing views of atheists and Christians and had to make a decision about my child—and then live with that decision. My atheist friends and family made it clear that my child was not fit, and in a world of “survival of the fittest” what I should have done was to abort the baby, or at least “send him away” to an institution, and go on with my life. My parents even attempted to force this latter solution, believing that this child would do nothing but deplete my financial and emotional resources.

There is no question that having a child with multiple birth defects can exhaust the family resources, and consume all free time. Some marriages cannot survive such a situation, especially if the home is not religiously united. People who believe that abortion or institutionalization of children with multiple handicaps is the only solution may have the best interest of the care givers at heart, but this view is based on a lack of understanding of what these children can offer.

As dedicated Christians, my wife and I believed that all humans have incredible value, because they are created in the image of God. The fact that our child’s soul was locked into a body that had cerebral palsy, muscular dystrophy, with blindness and mental retardation did not mean that he was without value. To maintain that position created great conflict with my parents, caused some friends to shun us, and



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consumed a large amount of our time and energy. This conflict united us as husband and wife, and strengthened our marriage. It caused us to value our “normal” children more. Our son Tim grew up to be a gentle, loving, kind adult who has brought great joy not only to us as his parents, but to others as well. We have developed incredibly rewarding friendships with other parents of disabled children.



Tim as an adult.

Abortion and institutionalization are not good answers to this issue. The biblical system brings good things out of even the worst of situations, and huge love and meaningful friendships are associated with kids who start out with major struggles in life. When specialized help is needed, Christians are usually the ones involved in giving it. Care outside what the family can give can be a road to independence for the child. Our son is now an independent adult and is proud of the fact that he has a level of independence.

TERMINAL ILLNESS

Some years ago a man named Randy Becton wrote a book titled *We're All Terminal*. Randy had cancer and was a very young man with a family. The title of Randy's book raises an interesting question about the definition of terminal illness. Many diseases like cancer, leukemia, and heart disease can take many years before the patient dies. The question of how to deal with the end of life is heavily debated in today's world. If you believe that this life is all you have, then you will do anything to avoid death unless the pain becomes severe. In today's world with the medical knowledge that we have, there is no need for people to have unending pain, so the question of quality of life also becomes an even greater issue.

From an atheistic perspective, euthanasia is an individual right. The idea is that when a person decides life is not worth living, euthanasia should be an option. Immediately we are faced with the question, “What if a patient is simply depressed or mentally incompetent, does the family decide if euthanasia is the answer, or should that decision be made by the doctor?” Countries like Holland where euthanasia is legal have had significant problems with these choices, and horror stories of abuse and bad decisions continue to appear in the media.

The Christian system teaches that man is created in the image of God, and that the body is the temple of God (see 1 Corinthians 3:16–17). From a Christian perspective, death is not the ultimate tragedy. Euthanasia is never an answer from a Christian view. What does need to be done is to make the last days of life as good as possible. No decision about terminating life can be made based upon the emotions of the moment. Nor can the death decision be made by a disinterested doctor or a relative with ulterior motives. Abuse can happen very easily in any decision about euthanasia. If fear of death is minimized, as we have already discussed, and if family and friends rally to the terminal individual, the last days can be the best.



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DEATH

When I was an atheist, my experiences with death were extremely limited. My parents worked hard to avoid death discussions or experiences. It was not until I was a junior in high school that I saw a dead person or attended a funeral or wake. My girlfriend’s mother took me and her daughter to a visitation of a classmate’s father. When my mother found out about it, there was an ugly confrontation, because my mother did not want me exposed to “that kind of thing.” Death was the ultimate tragedy—the end of existence to be avoided at all costs. The only redeeming part of death was to put someone “out of their misery” and provide financial relief for those left behind.

When I became a Christian, I had a major change to make in how I thought about death. I remember visiting a man in the hospital who was terminally ill. I asked him if I could pray with him, and he nodded positively. As I prayed, I asked God to extend his life. He interrupted my prayer by telling God he was ready to die and that he did not want his life extended.

To the Christian, death is not an end, but a beginning. The older I get and the more my body aches and limits what I can do, the more I look forward to death. I do not look forward to dying, but I do look forward to a new beginning free of the limitations that this life brings to me. I live to accomplish the things I think God has given me to do, and I rejoice that I do not have to fear leaving this earth. The Christian view of death reduces fear, and makes the future a positive thing.

What a huge difference there is between atheism and Christianity in this area, and how strongly it will impact how we approach the later stages of life.

SEX AND SEXUAL NEEDS

The changes that have taken place in our culture as far as sexual conduct is beyond dispute. The Christian teaching that sex should be reserved for a committed, monogamous relationship is viewed as an



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archaic notion in what some writers have referred to as the “Post-Christian era.” The idea is that we now live in a time when such beliefs are not applicable. There can be no debate about whether technology has given people the possibility of being able to avoid pregnancy or sexually transmitted diseases (STDs), but the rate of children born to unwed mothers

and the rate of STDs continues to be astronomical. Atheists say this is just because of ignorance and because people are still following religious beliefs that limit the use of contraceptives and things that inhibit STDs.

Without even discussing those highly debatable claims, let us point out that people who only want to discuss the mechanical aspects of sex and the physical consequences of sexual activity have a very limited understanding of sex. Sex does not just involve pleasure, babies, and diseases. The biblical concept of sex is a union of a man and a woman into a relationship that involves a complete sharing of everything that has meaning. Our emotional, mental, spiritual, and psychological needs are met in such a relationship. We are not rabbits, nor are we creatures of dominance and control. We do not just reproduce or try to establish ourselves as individuals in a cold survival-of-the-fittest world. The most meaningful of our relationships come in committed, intimate, personal relationships in marriage.

CIVIL OBEDIENCE AND DISOBEDIENCE

When I was an atheist, I made a lot of arguments about how I was as moral and as law abiding as any religious person. Whether that was true or not is not the issue. Atheists will argue that if people do not obey the law, anarchy and chaos will result, so an atheist will be law abiding and moral. For many, that is undoubtedly true. When I was an atheist claiming that I was moral and law abiding, I really believed that survival of the fittest involved being strong enough and sly enough to do

what I wanted without getting caught. Modern moral theories like existentialism, situation ethics, and sociobiology allow individuals to violate laws that they do not believe are valid or applicable to them.

For the Christian who is following the Bible there is no choice about whether or not to obey the law. Romans 13 spells out the responsibility of Christians to civil rule. This passage was written while Christians were living under a totalitarian, abusive government and yet Christians were told that civil rulers were appointed by God to minister to their good. Pure Christianity is not political, and Christians are expected to live in obedience to the law. There is a practical difference between Christianity and atheism in this area of life.



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USE OF DRUGS

One of the major differences between Christianity and atheism is in how drugs are to be used. Timothy was told to take some wine for his stomach's sake in 1 Timothy 5:23, and that is consistent with the Christian view of the body. The body is the temple of God (1 Corinthians 3:16–17) and whatever we do should be for the benefit of the body. Doing anything that harms the body or does damage to the body is in violation of the Christian system.



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From the atheist viewpoint anything that brings you joy or pleasure is permissible. The only limitations would be not harming others or bringing harm to yourself. The fact of the matter is that no one can ever know the long term results of putting a particular drug into the human body. Any recreational drug has a very high potential for bringing harm to the body.

AID TO THOSE IN NEED

If you really believe in survival of the fittest, why would you do anything that would promote the existence of those considered “unfit” and potentially reduce the viability of your life? People who are in

need can be identified as the unfit if your view of existence is totally mechanical. There are those like Peter Singer, a leading ethics professor at Harvard, who have portrayed human existence in this way. Atheists usually maintain that they do altruistic things, but studies of charitable giving and service organizations show that Christian church organizations do a massive percentage of the giving worldwide.

The fact still remains that the basic approach to giving is radically different between atheists and Christians. While atheism would logically discourage giving that might put the individual at risk, Christianity urges its followers to serve and give as a fundamental part of the system. Jesus gave the example of service in John 13:5–17 as He washed the feet of His disciples, and taught about the spirit of Christian giving in Mark 12:41–44 in the story of the widow’s mite. It takes a lot of Christians a whole lifetime to learn that it really is “more blessed to give than to receive” (Acts 20:35), and some never learn it. Atheism would argue that they would rather receive.



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THE BEST MORAL CODE

The Bible’s moral code and philosophical foundation makes good sense. Even those who criticize it admit it will produce good results; they just think it is too restrictive and confining. The evidence is that when the biblical system is not followed, pain, hardship, abuse, frustration, isolation, and indifference result. Our prisons are full of people who were never taught discipline, self control, or a sense of absolute standards of what is right and wrong. The inability of prisoners to do well on questions about the process of decision making is a testimony to that fact and a lesson to the rest of us.

In 2 Timothy 3:17 we learn that we have been given the scriptures for the purpose of bringing us completeness—the potential for perfection. Verse 16 tells us that the road to the best of everything in life (the completeness that verse 17 talks about) comes through “teaching, rebuking, correcting and training in righteousness” (*NIV*). It is important for Christians to insist that we have a moral code that works, that brings the best of everything to mankind. It is not our desire to control others or restrict happiness, but to bring the best of life to every human on the planet.

—JNC

MODESTY REVISITED

by Wendy Shalit

Wendy Shalit spoke at a seminar at Hillsdale College, in Hillsdale, Michigan, in 2000. What she had to say is even more meaningful and needed today than it was a decade ago. For that reason, we want to share it with you.

This afternoon I was reading a magazine for brides in which a woman had submitted the following question: “My fiancé wants us to move in together, but I want to wait until we’re married. Am I doing our marriage an injustice?” The editor responded: “Your fiancé should understand why you want to wait to share a home. Maybe you’re concerned about losing your identity as an individual. Or maybe you’re concerned about space issues.”

Space issues? Losing her identity? If this woman cared about those things she wouldn’t want to get married in the first place. Her question was a moral one. She wanted to know what would be best for her marriage. And on this—however unbeknownst to the magazine’s new-agey editor—the evidence is in: Couples who live together before marriage are much less likely to get married; and if they do marry they’re more likely to get divorced. Yet the vocabulary of modesty has largely dropped from our cultural consciousness; when a woman asks a question that necessarily implicates it, we can only mumble about “space issues.”

I first became interested in the subject of modesty for a rather mundane reason—because I didn’t like the bathrooms at Williams College. Like many enlightened colleges and universities these days,



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Williams houses boys next to girls in its dormitories and then has the students vote by floor on whether their common bathroom should be coed. It's all very democratic, but the votes always seem to go in the coed direction because no one wants to be thought a prude. When I objected, I was told by my fellow students that I "must not be comfortable with [my] body." Frankly I didn't get that, because I was fine with my body; it was their bodies in such close proximity to mine that I wasn't thrilled about.

I ended up writing about this experience in *Commentary* as a kind of therapeutic exercise. But when my article was reprinted in *Reader's Digest*, a weird thing happened: I got piles of letters from kids who said, "I thought I was the only one who couldn't stand these bathrooms." How could so many people feel they were the "only ones" who believed in privacy and modesty? It was troubling that they were afraid to speak up. When and why, I wondered, did modesty become such a taboo?

At Yale in 1997, a few years after my own coed bathroom protest, five Orthodox Jewish students petitioned the administration for permission to live off-campus instead of in coed dorms. In denying them, a dean with the Dickensian name of Brodhead explained that "Yale has its own rules and requirements, which we insist on because they embody our values and beliefs." Yale has no core curriculum, of course, but these coed bathrooms, according to Dean Brodhead, embody its beliefs. I would submit that as a result of this kind of "liberationist" ideology we today have less, not more freedom, than in the pre-1960s era when modesty was upheld as a virtue. In this regard it's important to recall that when colleges had separate dorms for men and women, and all the visitation rules that went with them, it was also possible for kids to circumvent those rules. It was possible, for instance — now I'm not advocating this — for students to sneak into each others' dorms and act immodestly. But in the new culture of "liberation," a student can't sneak into the dorms and be modest, or; more accurately she can't sneak out! There is no "right of exit" in today's immodest society. If you don't participate, you're a weirdo. Hence students are not really free to develop their best selves, to act in accordance with their hopes.

MODESTY'S LOSS, SOCIAL PATHOLOGY'S GAIN

Many of the problems we hear about today — sexual harassment, date rape, young women who suffer from eating disorders and report



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feeling a lack of control over their bodies — are all connected, I believe, to our culture’s attack on modesty. Listen, first, to the words we use to describe intimacy: what once was called “making love,” and then “having sex,” is now “hooking up” — like airplanes refueling in flight. In this context I was interested to learn, while researching for my book, that the early feminists actually praised modesty as ennobling to society. Here I’m not just talking about the temperance-movement feminists, who said, “Lips that touch liquor shall never touch mine.” I’m talking about more recent feminists like Simone de Beauvoir who warned in her book, *The Second Sex*, that if society trivialized modesty, violence against women would result. And she was right. Since the 1960’s, when our cultural arbiters deemed this age-old

virtue a “hang-up,” men have grown to expect women to be casual about sex, and women for their part don’t feel they have the right to say “no.” This has brought us all more misery than joy. On MTV I have seen a 27-year-old woman say she was “sort of glad” that she had herpes, because now she has “an excuse to say ‘no’ to sex.”



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For her disease had replaced modesty as the justification for exercising free choice.

In 1948 there was a song called “Baby It’s Cold Outside” by Frank Loesser, in which a boyfriend wants his girlfriend to sleep over. His argument is simple but compelling: Baby it’s cold outside, and if she doesn’t sleep over, she could catch pneumonia and die, and that would cause him “lifelong sorrow.” In response, the girl offers several counter-arguments: “My father will be waiting at the door; there’s bound to be talk tomorrow,” etc. It’s a very cute song. And while post-modern intellectuals at progressive institutions like Yale would no doubt say this song proves how oppressed women were in 1948, I would argue that today’s culture — in which fathers can’t be counted on to be waiting at the door — is far creepier.

The counterpoint to “Baby It’s Cold Outside” is a story I read in a women’s magazine, written by an ex-boyfriend of an 18-year-old girl whose father had decided that she was too old to be a virgin. After commiserating with the boyfriend, this father drove the pair to a hotel (he didn’t trust the boyfriend with his car), where the girl became hysterical and the scheme fell apart. This article was called “My Ex-Girlfriends Father: What a Man!” And although the story isn’t typical, it is quite common these days for parents to rent hotel rooms for their kids on prom nights, which is essentially the same principle.

So the father in “Baby It’s Cold Outside” waiting at the door, and the older culture that supported modesty, actually made women stronger. It gave them the right to say ‘no’ until they met someone they wanted to marry. Today’s culture of “liberation” gives women no ground on which to stand. And an immodest culture weakens men, too — we are all at the mercy of other people’s judgment of us as sexual objects (witness the revolution in plastic surgery for men), which is not only tiring but also dishonest because we can’t be ourselves.

When I talk to college students, invariably one will say “Well, if you want to be modest, be modest. If you want to be promiscuous, be promiscuous. We all have a choice, and that’s the wonderful thing about this society.” But the culture, I tell them, can’t be neutral. Nor is it subtle in its influence on behavior. In fact, culture works more like a Sherman tank. In the end, if it’s not going to value modesty it will value promiscuity and adultery, and all our lives and marriages will suffer as a result.

FOUR MYTHS EXPOSED

A first step toward reviving respect for modesty in our culture is to strike at the myths that undermine it. Let me touch on four of these.

THE FIRST MYTH is that modesty is Victorian. But what about the story of Rebecca and Isaac? When Rebecca sees Isaac and covers herself, it is not because she is trying to be Victorian. Her modesty was the key to what would bring them together and develop a profound intimacy. When we cover up what is external or superficial — what we all share in common — we send a message that what is most important are our singular hearts and minds. This separates us from the animals, and always did, long before the Victorian era.

THE SECOND MYTH about modesty is that it’s synonymous with prudery. This was the point of the dreadful movie *Pleasantville*, the premise of which was that nobody in the 1950s had fun or experienced love. It begins in black and white and turns to color only when the kids enlighten their parents about sex. This of course makes no sense on its face: if the parents didn’t know how to do it, then how did all these kids get there in the first place? But it reflects a common conceit of baby boomers that passion, love and happiness were non-existent until modesty was overcome in the 1960s. In truth, modesty is nearly the opposite of prudery. Paradoxically, prudish people have more in common with the promiscuous. The prudish and the promiscuous share a disposition against allowing themselves to be moved by others, or to fall in love. Modesty, on the other hand, invites and protects the evocation of real love. It is erotic, not neurotic.

To illustrate this point, I like to compare photographs taken at Coney Island almost a century ago with photographs from nude beaches in

the 1970s. At Coney Island, the beach-goers are completely covered up, but the men and women are stealing glances at one another and seem to be having a great time. On the nude beaches, in contrast, men and women hardly look at each other — rather, they look at the sky. They appear completely bored. That’s what those who came after the ’60s discovered about this string of dreary hookups: without anything left to the imagination, sex becomes boring.

THE THIRD MYTH is that modesty isn’t natural. This myth has a long intellectual history going back at least to David Hume, who argued that society invented modesty so that men could be sure that children were their own. As Rousseau pointed out, this argument that modesty is a social construct suggests that it is possible to get rid of modesty altogether. Today we try to do just that, and it is widely assumed that we are succeeding. But are we?

In arguing that Hume was wrong and that modesty is rooted in nature, a recently discovered hormone called oxytocin comes to mind. This hormone creates a bonding response when a mother is nursing her child, but is also released during intimacy. Here is physical evidence that women become emotionally bonded to their sexual partners even if they only intend a more casual encounter. Modesty protected this natural emotional vulnerability; it made women strong. But we don’t really need to resort to physiology to see the naturalness of modesty. We can observe it on any windy day when women wearing slit skirts hobble about comically to avoid showing their legs — the very legs those fashionable skirts are designed to reveal. Despite trying to keep up with the fashions, these women have a natural instinct for modesty.

THE FOURTH AND FINAL MYTH I want to touch on is that modesty is solely a concern for women. We are where we are today only in part because the feminine ideal has changed. The masculine ideal has followed suit. It was once looked on as manly to be faithful to one woman for life, and to be protective toward all women. Sadly, this is no longer the case, even among many men to whom modest women might otherwise look as kindred spirits. Modern feminists are wrong to expect men to be gentlemen when they themselves are not ladies, but men who value “scoring” and then lament that there are no modest women around anymore — well, they are just as bad. And of course, a woman can be modestly dressed and still be harassed on the street. So the reality is that a lot depends on male respect for modesty. It is characteristic of modern society that everyone wants the other guy to be nice to him without having to change his own behavior, whether it’s the feminists blaming the men, the men blaming the feminists, or young people blaming their role models. But that is an infantile posture.

RESTORING A MODEST SOCIETY

Jews read a portion of the Torah each week, and in this week's portion there is a story that shows us beautifully, I think, how what we value in women and men are inextricably linked. Abraham is visited by three men, really three angels, and he is providing them with his usual hospitality, when they ask him suddenly, "Where is Sarah your wife?" And he replies, famously, "Behold! In the tent!" Commenta-



tors ask, why in the world are the angels asking where Sarah is? They know she is in the tent. They are, after all, angels. And one answer is, to remind Abraham of where she is, in order to increase his love for her. This is very interesting, because in Judaism the most important work

takes place, so to speak, "in the tent"—keeping kosher, keeping the Sabbath, keeping the laws of marital purity. Torah is only passed on to the next generation because of what the woman is doing in the home. Yet it is not enough for there to be a Sarah who is in the tent; it is also necessary that there be an Abraham who appreciates her. So I think the lesson is clear: if we want to reconstruct a more modest, humane society, we have to start with ourselves.

I don't think it's an accident that the most meaningful explication of modesty comes from the Bible. I was fascinated in my research to discover how many secular women are returning to modesty because they found, simply as a practical matter, that immodesty wasn't working for them. In short, they weren't successful finding the right men. For me this prompts an essentially religious question: Why were we created in this way? Why can't we become happy by imitating the animals? In the sixth chapter of Isaiah we read that the fiery angels surrounding the throne of God have six wings. One set is for covering the face, another for covering the legs, and only the third is for flying. Four of the six wings, then, are for modesty's sake. This beautiful image suggests that the more precious something is, the more it must conceal and protect itself. The message of our dominant culture today, I'm afraid, is that we're not precious, that we weren't created in the divine image. I'm saying to the contrary that we were, and that as such we deserve modesty.

— Reprinted by permission from *IMPRIMIS*, the monthly speech digest of Hillsdale College (www.hillsdale.edu).

HOW CAN ANYONE BELIEVE IN THE RESURRECTION?

by Phillip Eichman

Luke recorded in Acts 17:32 that when Paul spoke to those gathered at the Areopagus in Athens about Jesus being raised from the dead, many of those present “sneered” in unbelief. This is not surprising, considering the number of miracle stories involving gods or goddesses that were known at the time. To them it seemed like just one more story about another god.

Even the apostles themselves, who had been with Jesus, were unable initially to accept the news that He had been raised from the dead. Again, it was Luke who tells us that when they received the first report of Jesus’ resurrection, it “seemed to them like nonsense” (Luke 24:11).

The disciples knew that the lifeless body of Jesus had been taken down from the cross and placed in the tomb. To say that Jesus was no longer dead but now alive, however, was to them just nonsense.

In his book, *The Contemporary Christian*, John Stott wrote: “The most fantastic of all Christian claims is that Jesus Christ rose from the dead.” When you think about it, you just have to agree with Stott that it is fantastic.

That a person might return from the dead is contrary to all that we as humans have experienced. Everything that we know points to death, destruction, and decay. How then can anyone believe in the resurrection?

This question was evidently on the minds of some of the Christians in Corinth. In response to this, Paul wrote what is probably the most detailed discussion of the resurrection in the New Testament (1 Corinthians 15). In verses 3–8 in particular, Paul discussed the evidence for the resurrection of Jesus:

For what I received I passed on to you as of



first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.

In these verses, Paul provides evidence of the resurrection of Jesus from two sources. The first of these is from the Old Testament: “Christ died for our sins according to the Scriptures.” Although he was not specific, Paul was likely referring to various Old Testament prophecies, in particular the Suffering Servant passages such as Isaiah 53 as well as others (Psalm 16:8–11; Hosea 6:2; Jonah 1:17).

From there Paul moves to the second and most important evidence for the resurrection of Jesus—the eyewitnesses. He begins with a very interesting phrase: “for what I received I passed on to you.” In reference to this phrase, New Testament scholar Craig Blomberg commented: “The verbs ‘received’ and ‘passed on’ are technical terms in both Greek and Hebrew for the oral transmission of basic religious teachings.”¹

Today we place the greatest emphasis on written information, but in the ancient world information was primarily stored and transmitted orally, from person to person. Various practices for accurate transmission of this information were used routinely and this is what Paul is referring to here. These were not casual observations, but rather

carefully worded and memorized statements.

It is also important to note the proximity of Paul’s writing to the actual events. First Corinthians is thought to have been one of the earliest written New Testament documents and is dated around A.D. 55, which would be about 25 years after the death of Jesus.



2009 © Rui Vale de Sousa. Image from BigStockPhoto.com

More importantly, the timing of Paul’s receiving of this information is much closer to the actual events. Blomberg further notes: “What Paul goes on to describe was probably taught to him shortly after his conversion in A. D. 32. In other words, the list of witnesses to Christ’s resurrection from the dead is not the legendary invention of a gen-

eration or two after the foundation of Christianity but a fundamental conviction of Jesus' first followers within two years or less after his death."²

Paul provided a specific list of these witnesses, many of which he noted were still living at the time that he was writing to the Christians in Corinth. Thus, as one commentator noted, the "resurrection was confirmed by the appearances to trustworthy witnesses. These were no vague appearances that formed part of a folklore or mythology about Jesus; at the time of writing, Peter and the other disciples could have been pressed about what they had seen and witnessed."³

Thus, Paul wrote to those early Christians in Corinth, whose faith was wavering, confirming the resurrection of Jesus and reminding them of the strong, eyewitness evidence supporting this event. This same evidence, when understood in its context, can also give us today confidence in our hope of the resurrection.

Individuals may deny the resurrection of Jesus, considering it to be just another myth or legend. As we have noted here, however, unlike the miracles attributed to various gods and goddesses, the resurrection of Jesus can be substantiated by verifiable evidence consisting of eyewitness accounts that can be traced back to the time of the witnesses themselves. Additional evidence for the resurrection of Jesus comes from the empty tomb, the transformed lives of believers, and the conviction of Christians down through history to maintain their faith, even to the point of death. These, along with the eyewitness accounts mentioned by Paul in 1 Corinthians 15, provide strong evidence for the resurrection of Jesus and later resurrection of the dead.⁴

Notes

1. Craig L. Blomberg, *From Pentecost to Patmos: An Introduction to Acts Through Revelation* (Nashville: Broadman and Holman, 2006), 196.

2. Ibid.

3. David W. J. Gill, "1 Corinthians" in *Zondervan Illustrated Bible Backgrounds Commentary*, Vol. 3, Clinton E. Arnold, editor (Grand Rapids: Zondervan, 2002), 175.

4. If you would like more detailed information on the resurrection see the following: Lee Strobel, *The Case for Christ: A Journalist's Personal Investigation of the Evidence for Jesus* (Grand Rapids: Zondervan, 1998) and Gary R. Habermas and Michael R. Licona, *The Case for the Resurrection of Jesus* (Grand Rapids: Kregel, 2004).

ADDRESS CHANGE? To remain on our mailing list, please give us both your old and new addresses with both zip codes at least six to eight weeks before the move, if at all possible. Thanks!



Nobel Scientists and God

Editor's Note: One of the things that has come out of the battle between extremists in the evolution/creation controversy has been a flow of literature from atheists claiming that good scientists and intelligent, educated people do not believe in God. This simply is not true. Tihomir Dimitrov has compiled an e-book on <http://nobelists.net> of quotations of Nobel Prize winning scientists. In each issue of this journal we hope to quote statements from some of these.

Alexis Carrel: Nobel Laureate in Medicine and Physiology

“Only religion proposes a complete solution to the human problem. Christianity, above all, has given a clear-cut answer to the demands of the human soul.”

“Jesus knows our world. He does not disdain us like the God of Aristotle. We can speak to Him and He answers us. Although He is a person like ourselves, He is God and transcends all things.” “We are loved by an immaterial and all-powerful Being. This Being is accessible to our prayers. We must love Him above all creatures. And we ourselves must also love one another.”

“Christian morality is incomparably more powerful than lay morality. Thus man will never enthusiastically obey the laws of rational conduct unless he considers the laws of life as the command of a personal God.”

“It is sheer pride to believe oneself capable of correcting nature, for nature is the work of God.” “To him who obeys the law of the jungle, the command to love his neighbor as himself seems absurd.” “It is, of course, a waste of time to talk to children of theology and duty. But we should follow Kant's advice and present God to them very early indeed as an invisible father who watches over them and to whom they can address prayers. The true mode of honoring God consists in fulfilling His will.” “Christianity offers men the very highest of moralities. It presents to them a God who can be adored because He is within our reach and Whom we ought to love.”

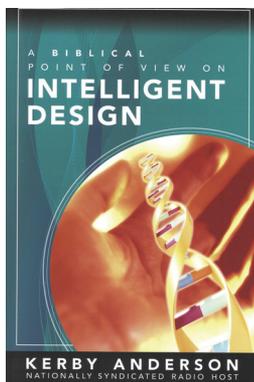


The books that are reviewed in the Book Review section are not available through us, but can be obtained from a local bookstore or through many online bookstores.

A Biblical Point of View on Intelligent Design

by Kerby Anderson

Harvest House Publishers, 2008, 141 pages,
\$9.99 (paperback), ISBN-13: 978-0-7369-2291-3



Probe Ministries has been around for quite a while, and has published a lot of materials. Kerby Anderson is the national director of Probe, and hosts a nationally syndicated radio talk show called “Point of View.” Anderson writes well and is informed about the issues. He is not a scientist, but quotes extensively from people who are scientists and who have written materials themselves. The book contains many references to the works of Jonathan Wells, Michael Behe, William Dembski, and other believers as well as the works of famous atheists like Richard Dawkins and Michael Ruse. If a person wants

to understand the issues without having to read all the books and arguments that are out there, this is an excellent book.

Anderson’s approach avoids taking a position and getting labeled. He deals with young-earth creationism (YEC) by explaining in two pages what YEC advocates believe. He points out some strengths and weaknesses and then goes on to progressive creation and theistic evolution. The treatment is very brief and thus quite superficial. The approach made to Intelligent Design and Evolution contains more discussion and many quotes from people on both sides, but it is still a very basic and understandable treatment.

The book is divided into ten chapters. The first four chapters deal with the history of the conflict—Darwin’s work, evolution, and various attacks on evolution. The next five chapters deal with Intelligent Design and how it has been promoted and criticized. The last chapter deals with origins and various Christian approaches to origins. Each

chapter is organized into subjects by questions. For example, in chapter eight, “Is Intelligent Design Science?” there are four questions asked: Is intelligent design science? Is origin science different from empirical science? Is intelligent design falsifiable? Is intelligent design religion? These are answered from a believer’s standpoint, with numerous quotes of experts on both sides, but favoring the believer’s view.

This is a good book for young believers. It would be very useful with bright junior high and high school students. It would not be very useful with a scientist or a well-educated atheist, because of its brevity and incompleteness. It will be useful in many apologetics classes in churches and Christian schools.

Three Books on Apologetics

by Timothy Gordon, available from the author at
11898 W. Goldenrod Dr., Boise, ID 83713
email: tgordon57@msn.com

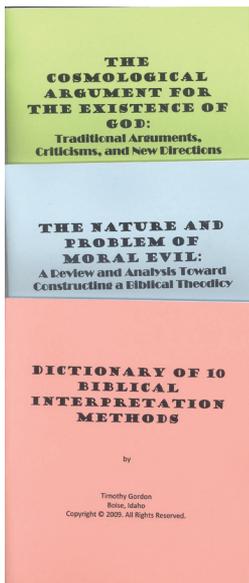
Timothy Gordon is the assistant director of the Biblical Studies Center at Boise State in Boise, Idaho. He has been in several of our training programs over the years, and is beginning a ministry in apologetics. He has published three works in the area of apologetics which he is privately publishing. All three works are heavily documented, survey type works and contain useful quotes and approaches. They cost \$4.00 each in bulk orders of ten or more. The three works are:

The Cosmological Argument for the Existence of God: Traditional Arguments, Criticisms, and New Directions—This 50-page book details the arguments that have been made in cosmology and how experts have responded to those arguments.

The Nature and Problem of Moral Evil: A Review and Analysis Toward Constructing a Biblical Theodicy—This 50-page book gives quotes of a variety of philosophers and theologians on the problem of evil and solutions to that issue.

Dictionary of 10 Biblical Interpretation Methods—A 58-page book with discussions of the history of religions, feminist, and postcolonial hermeneutics, and seven criticisms—source, form, redaction, rhetorical, canon, narrative, and reader-response.

We recommend these books for theology and philosophy students who want a good introduction to the three subject areas with a survey of major writers in the fields covered. This is an academic series for serious students.



DANDY DESIGNS

THE WISDOM OF CUD CHEWING



Roland Earnst

Most of us are familiar with the fact that cows are cud chewers. We may feel that the cud chewing is just because the cow is a quiet and seemingly lazy animal. The fact is that the system the cow uses has been designed to allow animals who are grazers to survive in the hostile world of the wilderness.

Cows, deer, goats, and sheep are members of a group of animals known as ruminants. These animals have a four-chamber stomach made for storing unchewed vegetation. The animal bites off vegetation and swallows it immediately. Later the “cud,” the unchewed vegetation eaten earlier, is brought up and chewed thoroughly and then swallowed for the final time.

This may not be particularly advantageous for a cow, but for a deer, goat, or sheep in the wild, it is vital. Food is scarce at various times of the year, and predators can be very active. A deer, goat, or sheep can gulp down a massive amount of vegetative material and store it very quickly. Later when there is adequate time in a safe area, the animal can process the food. This means that if a predator appears while the animal is eating, it can run and take its meal with it.

The balance in nature between predators and those animals that eat plant material is critical. If there are too many plant eaters they will eat all of the plants and bring starvation to their offspring. If there are too many successful predators, they can wipe out all of the plant eaters. God has designed various methods animals use to avoid being wiped out, and cud chewing is one of them.

Source: *Mark Trail* comic strip, August 30, 2009.

HOW MUCH ARE BUGS WORTH?



Most of us have had unpleasant experiences with insects at one time or another. It may be from the sting of an insect or a great mess caused by a group of insects. You may have been spooked by an insect that landed on your plate or a bug that you inhaled while riding your bike. Before you wish there were no insects, let me remind you that we owe them a great debt. Of course insect bites are not enjoyable and a plague of locusts can ruin a crop, but do not forget all the good things insects do for us to protect our food and save us money.

John Losey of Cornell University and Mace Vaughan of Xerces Society of Invertebrate Conservation say that insects contribute \$57 billion in ecological services in the USA each year. As one example, insects pollinate plants making it possible for our crops to grow. According to Losey and Vaughan, in 2005, native insects pollinated plants that would have cost farmers \$3 billion to hire honeybees to do. Also in 2005, \$4.5 billion in crop losses were avoided by native insects that ate foreign invaders and thereby saved crops while avoiding the use of pesticides. Insects process our waste and the waste of our animals. Bovine waste alone creates a major problem. Various dung beetles do the processing of the waste products of cattle, and in 2005, American ranchers saved \$380 million in waste disposal costs thanks to those insects.

Insects also play a major part in America's outdoor recreation industry. In 2005, \$50 billion was spent on various recreational activities which depend on insects, including bird watching, fishing, and hunting.

The point of all this is that bugs are worth a lot of money to us. It has been said that "God doesn't make any junk." Insects are not "junk." They are incredibly important and useful to man. They have been designed by God to do important things, and the more we learn of what they do, the more we realize how valuable they are.

Source: *National Wildlife* magazine, October/November 2006, page 37.

News and Notes

WARNING: If you have **not** let us know you want to remain on our mailing list and “Renew” is in your address, this will be your last issue.

CANYON LANDS FIELDTRIP 2010. This year, as in past years, **Does God Exist?** will offer a field trip designed to help Christians learn to be more effective in using apologetics to build faith and answer questions.

Our Canyon Lands Trip goes to Zion Canyon, Bryce Canyon, and the Grand Canyon as well as the Painted Desert, Petrified Forest, Meteor Crater, and Sunset Crater. John Clayton will be your host and teacher along with Alan Doty. Mark



A rainbow in the Grand Canyon

Roland Earnst

Story and QueensLander Tours will handle the travel arrangements. The date for this year's trip will be September 20–24, 2010 and it will begin and end in Flagstaff, Arizona. The cost will be \$797 per person for double occupancy, \$898 for singles, or \$549 per person for triples/quads. The price includes transportation from Flagstaff and back, motels, park fees, and some meals. For more information contact **Does God Exist?** at the address inside the front cover, or Mark Story, Mark@QLTours.com, or phone 877-865-6711.

NEANDERTHAL FLUTE. The evidence of spiritual characteristics unique to humans can come from several directions when archeological digs are being conducted—worship items, the burial of the dead with artifacts from their life or things to be used in the next life, art work, and sometimes musical equipment. In the June 24, 2009, issue of *Nature* is a report on the Hohle Fels bone flute. This flute is from the earliest finds of humans, and shows finger holes that were

carefully prepared. Skeptics had maintained that animal punctures could explain the finger holes, but the research team has shown clearly that was not the case. Music is a part of culture, and apparently the Neanderthals had it. Our contention is that this is a racial division of man, not a new species of man and this find would support that view.

EUTHANASIA GOES BIG TIME. Sir Edward Downs was known by many people as the former director of Britain's Royal Opera. He recently got attention because of the mutual suicide of him and his wife in a Zurich clinic. Downs was in good health, but was 85 with weak hearing and limited vision. His 74-year-old wife Joan was dying of pancreatic and liver cancer. The two of them paid \$7,000 each to a clinic that facilitates suicide. They drank a lethal barbiturate, laid down beside each other and died together. Their death has stirred a great deal of controversy, being called highly romantic, highly civilized, and "typically brave and courageous." This event has stirred all kinds of reports and claims. One study in the Netherlands found that one in four doctors said they had killed patients without an explicit request. The growing costs of medical care and the desire not to bankrupt their families is at the basis of much of this. We would suggest the need for an understanding of the value of human life, at all stages, is a major issue in our world today. Source: *Time*, August 3, 2009, page 64.

ATHEISM CONTINUES TO GAIN. The American Religious Identification Survey released data in September 2009 showing that the total number of people calling themselves Christians in the United States has dropped 12 percent since 1990 while those claiming no religion has grown to 15 percent. Twenty-five percent of people in their 20s claim to have no religious belief and Protestant church membership has dropped 20 percent in the last 20 years. What is interesting about these numbers is that a *Reader's Digest* (November 2009) survey shows that 91 percent of all Americans hope to go to heaven. That survey also shows that in England 72 percent of all women believe in heaven but only 55 percent of all men believe.

DOWNS AND CANCER. *Scientific American* (August 2009, page 27) reports that people who have Downs syndrome almost never get tumors. The reasons for this are being studied by researchers who believe there is a genetic answer which might provide a clue for stopping cancer.

DINOSAUR DNA. Reports in both creationist literature and national media about dinosaur DNA being found, are generating a great deal of misinformation. DNA degrades with time unless it is constantly repaired inside a living cell. While proteins have been discovered in

some fossil remains, you cannot extract DNA and experts do not believe it will ever be possible to do so. Fossils more than 100,000 years old have virtually no DNA left in them. Source: *Science Illustrated*, September/October 2009, page 28.

JUPITER COMET COLLISION AGAIN. The earth is protected by a number of carefully designed shields. Our magnetic field around the earth shields us from charged particles coming to us from the nuclear power of the sun and other stars in outer space. Our atmosphere burns up small bits of rock and dust that could pulverize us. Bigger objects roaming through space that are produced by a variety of processes are more difficult to defend against. Asteroids are large chunks of rock, and comets are very large remnants of the formation of solar systems and contain rocks and gases. Our shield against these larger objects is the Jovian planets—Jupiter, Saturn, Neptune, and Uranus. These four planets are very large, and their gravitational fields catch any objects invading the solar system and destroy them. On July 19, 2009, astronomers observed Jupiter getting hit by a very large object which left a scar on the planet the size of the Pacific Ocean. While it was not as large as the Shoemaker-Levy 9 comet of 1994, it was a reminder of how beautifully God’s system of design functions to keep us free of astronomical catastrophes. Source: *Astronomy*, November 2009, page 20. (On page 26 of that same issue is an explanation of why comets do not hit the earth.)

THE COST OF PORNOGRAPHY. Revenue from pornography in the United States was \$13 billion in 2008. The legal problems of pedophile behavior, sexual abuse, and rape are very obvious, but even when pornography does not express itself in violence, its effect is devastating. A report on Christian men in *Pulpit Helps* magazine (October 2009, page 8) gives some sobering statistics. Fifty-nine percent admit to fantasizing about having sex with someone other than their wives, 61 percent admit they masturbate regularly with 16 percent saying they use pornography to do so. Twenty-five percent admit to having an affair since their conversion to Christ and 15 percent have had inappropriate physical contact with women other than their wives. Suggesting that pornography is only destructive when it is in the hands of emotionally-ill people does not work. There is no excuse for allowing pornography to exist in our homes or on any of our computers. The numbers in this report are just the tip of the iceberg, and in the general population the numbers are certainly much higher.

VACCINES AND AUTISM. There are very few families that have not had autism affect them in one way or another (including your author). The cause of autism is still being debated and is likely to be

a combination of factors, but the question of vaccines causing autism has been a major bone of contention and a very dangerous one. Some of us can remember plagues that struck when there were no vaccines. In your author's case it was polio. In 1998 a British doctor named Andrew Wakefield reported that he had found evidence that the MMR (measles, mumps, and rubella) vaccine had caused autism in children. Wakefield has published more reports on his claims and Jenny McCarthy (an actress, not a scientist) has been on a one-woman campaign against vaccines. Recent studies have discredited Wakefield's work, and while people can have reactions to any vaccine or shot, there is no widespread evidence that vaccines cause any more problems than any other man-made medicine. The dangers of not vaccinating are huge, and can cause damage to a child for life. Source: *Skeptical* magazine, Volume 15, Number 2, 2009, page 26.

2012 NONSENSE CONTINUES. Doomsday predictions sell. It does not matter whether you talk about books or movies or tabloids, if you predict the destruction of the earth, someone will buy it. There are 175 books listed on amazon.com as of November 1, 2009, dealing with the 2012 doomsday, and all of them are nonsense. The Mayan calendar does end in 2012, but so does my 2011 calendar. Nostradamus' writings are more often wrong than right, and frequently are the rewrites of his followers and not his original material. The Bible does not indicate 2012 in any of its prophecies. The planets are not aligned in 2012, and even if they were it would not have any effect on the earth. There is no planet Nibiru and planet X is not a planet but a designation NASA gives to any object that has not been identified clearly. Names are given when identification is positively made. There is no "dark rift" in the Milky Way—just dust clouds in the inner arm of the galaxy. The solar maximum of 2012 is when the normal solar storms peak on the sun. It has happened every 11 years for as long as man has had telescopes to look at the sun, and nothing unusual is expected. The FOX News report that a "Solar Storm Could Shut Down the U.S. for Months" is a worst-case report of what could happen if a solar storm like one observed in 1859 happened today. It is a wild conjecture at best. There is a lot of nonsense being circulated in the tabloids and by the hucksters. (For more on the Mayan 2012 hoax see our September/October 2009 issue, page 8.)

YEAR END REPORTS AVAILABLE. Every year we prepare a report of the **Does God Exist?** work for the previous year. The year 2009 was a difficult year financially for everyone, including this ministry—but we have ended in the black. If you would like a copy of the report, just let us know. If you are one of our financial supporters on a regular basis, a copy will be sent to you automatically.

This journal is a part of a program of service titled Does God Exist? The purpose of the program is to provide thinking, seeking people with scientific evidence that God does exist and that the Bible is His Word. It is our conviction that all men can logically and rationally believe in God. In addition to this bimonthly journal, the Does God Exist? program offers DVDs and video tapes, CDs and audio tapes, courses, books, and other materials. These materials are offered on a loan basis or at our cost. We also are more than willing to correspond with you and answer any specific question(s) you might have. If you would like further information on borrowing or purchasing these materials, we would be glad to send it to you. Check the boxes below to describe what you would like and mail it to us. We will get it right out to you.

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