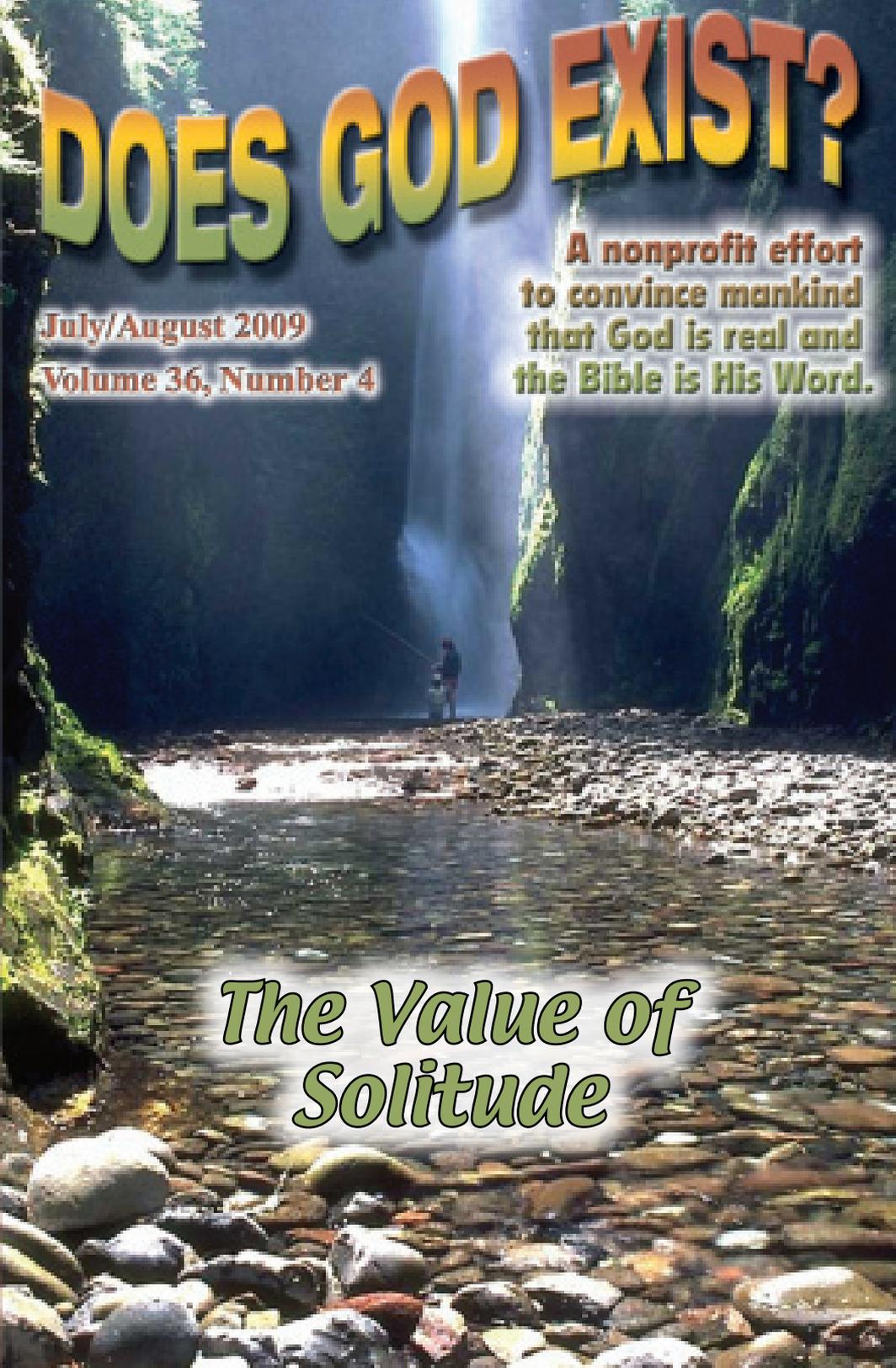


DOES GOD EXIST?



July/August 2009

Volume 36, Number 4

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

*The Value of
Solitude*

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The Value of Solitude

The picture on the cover reminds me of one of my most cherished memories. I was in Vallecito Canyon in Colorado. For several years I had been struggling with the scientific evidence for the existence of God from an atheistic standpoint. Prior to that time I had been an active atheist loudly proclaiming that no intelligent person could believe in God, and that the Bible was a bunch of myths and fairy tales that no educated person could possibly believe. I had taught myself some Hebrew and started through the Bible to prove it wrong, and I had taken pride in how tough I was and how I could argue down any street preacher who claimed to be a Christian. I was a “big man” on campus and a lot of people knew me and knew I could handle the foolishness of religion.

In spite of all of that notoriety and self confidence, I was not a happy person. Being in the limelight all the time had a price, and in spite of my arrogance and put-on airs I knew deep down inside that there were questions that I could not answer that in the hands of a skilled and knowledgeable Christian could destroy my position. I had come to Colorado to get away from all of that. I hiked up the canyon and climbed down the side of a box canyon very much like the one in the picture. When I got to the bottom there was a beautiful, crystal-clear stream, a large waterfall that made enough noise to muffle all other sounds, and walls on all sides of me that guaranteed that no one would interfere with my solitude. I had nothing to prove, nobody to try to outsmart, nothing to gain, and nothing to break my train of thought. It was just me and the beauty and power of nature.

I had no mystical experience, no voice out of the wind, no vision, and no religious experience as such. The solitude I experienced however, gave me a chance to see that I was



not God, and my life as it existed at the time was meaningless. The guiding principle of “survival of the fittest” that I had built my life on was fruitless and brought nothing of value to me, to my relationships, or to my attempts to make life meaningful.

If you look carefully at the picture, you will notice that there are two figures in the center near the waterfalls—and one is apparently a child. Some of my favorite memories of special times with my children have been times when we were like the two figures in the picture, isolated in solitude with no one else to worry about and nothing to focus on but each other. My favorite memories of my two daughters are times like that—fishing with my daughter Cathy on a beaver dam in Colorado, climbing the Sandia Mountains overlooking Albuquerque and camping on Saganaga Lake (Minnesota/Ontario border) with my daughter Wendy. One of my fondest memories of my wife is sitting in front of the picture window and watching the snow swirl outside our home when we were snowed in and everything was shut down due to a blizzard.

Solitude is important, and too many times we have to be forced to take advantage of it. Jesus was led by the Spirit into a place of solitude (Luke 4). It is interesting that after 40 days and at the end of that period the Bible says the devil left him for a time. Satan knows that if we get away from his agents and the devices that tempt and influence us, we will draw closer to God. Luke tells us that “Jesus often withdrew to lonely places and prayed” (Luke 5:16). We know that the apostles also practiced retreating to solitude. In Acts 10:9 and Revelation 1:10 Peter and John seemed to have been isolated from the others and in that solitude received visions that altered them and the Church.

Retreating to solitude is not something we do expecting some kind of divine revelation that overpowers us. Rather, being in solitude from time to time gives us a chance to look at our priorities, focus on our blessings, and



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look at why we believe what we believe and do what we do. Do not neglect solitude—it will be a blessing for you.

—John N. Clayton

The Laws of Thermodynamics

During the 41 years that I taught high school physics, I learned that getting kids to work on understanding concepts was the hard part of teaching. The concepts were easy if the student could see some application to their daily lives of what they were studying. If they did not see relevance they were not going to work on understanding. To that end I used to title our unit on thermodynamics “Break the Thermo Law and You Don’t Survive!” The three laws of thermodynamics are fundamental truths that apply to all of science. Theories that break the three laws of thermodynamics do not survive, and those laws have a great deal to do with cosmology and questions about creation. We would like to state these laws, and try to point out their application to questions related to life, death, and how we live our lives.

THE FIRST LAW: THE TOTAL INCREASE IN THERMAL ENERGY OF A SYSTEM IS THE SUM OF THE WORK DONE ON IT AND THE HEAT ADDED TO IT.

I used to tell my classes that this law says “You don’t get something for nothing.” What does it take to run your car? One student said “\$2.00 a gallon.” We had learned how to calculate on the blackboard how much energy a gallon of gasoline produces, so I would calculate how far you ought to be able to drive your car on a gallon of gas. The answer usually came out to be something close to 1,000 miles. “Shoot—he can’t get that crate of his out of the parking lot on a gallon of gas” another student volunteered. “What’s the inconsistency?” I would ask, and then answer my own question by screaming “The First Law of Thermodynamics!”

The point is that the total thermal energy added to the car (the burning gasoline) will never be equal to the work done by the engine. There will always be energy lost to heat the engine, to friction, to incomplete combustion, and a variety of other energy consumption problems. This is simply a thermal statement of the Law of



Conservation of Energy, and it applies to everything in life. We will never have cars, motors, or heating systems that are 100 percent efficient. Perpetual motion will never happen. There is always a price to pay for any energy that you use.

Planet Earth, the solar system, the galaxy, and in fact, the cosmos all operate in conformance to the first law. If the cosmos started with a massive singularity of energy, then that total energy is equal to the work that has been done in the cosmos and the energy that still exists within it. Proposing that something can “pop into existence out of nothing” is not a possibility. Energy systems can change, but the first law will still apply. Quantum mechanics may show us ways in which



NASA's Earth Observatory

energy systems change that are new to us, but the total energy of the cosmos has not changed even in quantum reactions. The fact that there are newly understood mechanisms of change does not invalidate the first law. Irtrons, branes, super strings, einsteinium holes, black holes, white holes, and worm holes do not change the laws. They change the ways in which the laws are applied, sometimes with remarkable meth-

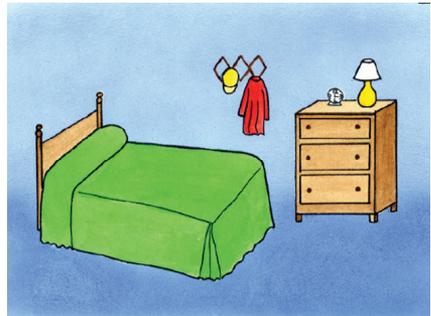
ods, but you still do not get something from nothing.

At the beginning there was an incredible concentration of energy created at the point at which time and space were created. We know from Einstein's famous equation $E=mc^2$ that this energy can appear as mass. Those of us who believe in God believe that “God is light” applies to this situation, that God just took some of His own essence and produced the singularity that led to the cosmos. Those who reject God's existence have to believe that some entity that was extra dimensional did the same thing, but without wisdom, intelligence, or design. While we can argue about that entity, we cannot argue about the laws that describe how that initial singularity came to be the physical world in which we live, and became us as well. The first law of thermodynamics describes that in a profound way, and gives our world order, function, and predictability.

THE SECOND LAW: IN ANY ENERGY CONVERSION, SOME ENERGY IS LOST IN THE FORM OF HEAT WHICH CANNOT BE RECOVERED AS USEFUL ENERGY.

This statement of the second law is known as the Clausius statement, and what it describes is heat death. In any closed system, things tend to move toward a condition of disorder—called entropy. The law does not say that energy is destroyed—that would violate the first law. It simply says that there is always some energy that cannot be recovered in any physical process. Things always move toward a condition of disorder.

I used to have a student put a spoon on the table and while I was talking to the class, one end of the spoon would get hot and start to smoke. I would deny it was hot by picking it up at the other end and then putting it back right where I found it—where it continued to get hotter and hotter on one end. The class would go ballistic, and I would ask them what the problem was. After a barrage of nutty answers (it's haunted, it's an illusion, etc.) I would point out that they had faith in the second law. Common sense tells them that order (the cold end) cannot exist at the same time as disorder. I had an induction coil under the desk top that was heating the spoon, but we all know that one end cannot be hot and the other end cold. Gases diffuse because of the second law. We get old because of the second law. My favorite example is a teenager's room, which becomes more and more disordered with time in conformance to the second law.



It is important to understand that all of these examples and discussions assume that no one is improving the order from the outside. If mother comes along and makes you clean up your room, then the room is no longer a closed system. Organizing energy is added from the outside. The second law applies to systems in which no organizing energy is added externally to the system. (The induction coil made the spoon an open system.)

There are enormous implications of the second law for cosmology. The second law says that like us, all stars and all galaxies will even-

tually die. The cosmos is not eternal, and there had to be a specific point at which there was no energy in an unusable form in the cosmos—no entropy. The biblical statement, that there was a beginning, is strongly attested to by the second law. We would like to point out that it is incorrect to apply the second law to the earth or to anything on the earth. Some creationists have attempted to attack evolution on the basis of the second law, but the earth is not a closed system. Photosynthesis works because the sun is adding energy to the earth. Biological systems can have energy added to them by any number of methods—light, radiation, heat, thermal vents, etc., improving their order. The second law verifies many biblical statements, but it is not a tool to attack evolution.

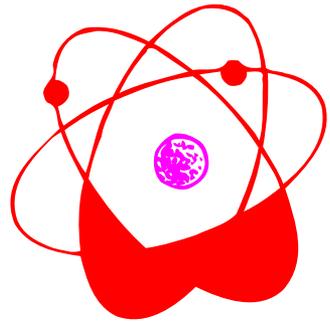
THE THIRD LAW: ABSOLUTE ZERO IS A LIMIT THAT, LIKE THE SPEED OF LIGHT, CAN BE APPROACHED BUT NOT REACHED.

This statement of the third law is called the Nernst heat theorem, and like the other two laws, it just makes sense. If you were to reach absolute zero, then all atomic motion would stop. If electrons stop orbiting the positive center of atoms, what happens? Opposites attract, and the electrons would simply be drawn into the nucleus. Matter would simply dissolve. It is interesting that biblical passages talk about the fact that at the end of time matter will dissolve (2 Peter 3:10). If you stop time and all motion which depends upon time, then the third law describes positively what would happen—matter would dissolve. The point is that the design of the cosmos shows wisdom and purpose.

The laws we have mentioned and the multiplicity of other laws that are known to the sciences, all show that the creation is logical, comprehensible, and open to our understanding and by using the creation we can sustain ourselves on this planet. The evidence for the existence of God and for God's creative action in the earth can be seen "through the things He has made" (Romans 1:19–22). Understanding what God has done and something about how He has done it is what science is about, and it is a wonderful, useful, practical way to live and grow—physically and intellectually.

Note: Laws are quoted from the textbook *Physics: Principles and Problems*, Glencoe Publications of Macmillan/McGraw Hill, PO Box 508, Columbus, Ohio 43216, pages 256–259.

—JNC



SCIENCE AND FAITH CAN WORK TOGETHER IN MEDICINE

by Brooke Walls

EDITOR'S NOTE: The **Does God Exist?** ministry offers \$1,000 scholarships to young people who demonstrate the ability to deal with apologetic issues and who are going on to further their education. This money is not from donations made to the program but funds given in memory of Edith Lawson, Connie Parsons, and Phyllis Clayton, three women who were instrumental in the starting of this work. In 2008, \$3,000 was given in scholarships, and the following is an essay by one of the winners, Brooke Walls of Bloomington, Indiana.

Plato said, “The greatest mistake in the treatment of diseases is that there are physicians for the body and physicians for the soul, although the two cannot be separated.” While Plato said this many years ago, his ideas are still pertinent in today’s society. Many people believe that medicine and faith should remain separate and that there is no connection between the two. However, new research shows that faith plays a major role in the health of patients. As a result of these studies, there is a growing interest in exploring the role of physicians in patients’ spirituality. Some medical schools are even including classes on spirituality to enhance the physicians’ knowledge and awareness of their patients’ faith in the clinical setting.¹



Before the American Revolution, physicians in the United States were men who became familiar with medicine by traveling to Europe.² They were ship’s surgeons, clergy, apothecaries, or anyone who knew even a little bit about medicine and how to “treat” people, and not many had a formal education in medicine.² Around the 1900s in the United States, doctors became more prominent in a professional setting. The professionalism can be attributed to many factors, including the rise of “scientific medicine” as the dominant form of medicine.² Scientific medicine began to arise in Europe with the development of the “germ theory,” and other breakthroughs in medical research about diseases.² Americans began going to Europe to study medicine and returned to begin their practices and research. As the United States began to become a more powerful country at the turn of the twentieth

century, American medicine began to gain momentum.² Soon, with the development of the American Medical Association, the findings from the Flexner Report on the status of current medical schools in the United States, and funding and support from powerful people like Carnegie and Rockefeller, scientific medicine became the dominant form of medicine in the United States, and the previous other forms of medicine found themselves at a great disadvantage.² Since then, science-based medicine, now referred to as allopathic medicine, has been the dominant form of medicine practiced in the United States. With this, there was a decrease in the number of clergy-physicians; thus faith and medicine became two separate areas.

While faith and medicine have not been officially practiced together for almost one hundred years, there has recently been an indication that faith plays a vital role in the lives of patients who are experiencing life-changing events such as pregnancy, terminal illnesses, chronic diseases, unexplained illnesses, heart disease, recovery from injuries or addictions, and stress.^{1, 3} In a study conducted on patients suffering from advanced lung cancer, the caregivers of these patients, and their oncologists, the patients and their caregivers suggested that their faith in God played an important role in determining the



type of medical treatment that they would seek.⁴ Their physicians felt, however that the patients' faith should be at the bottom of the list of factors influencing their treatment decisions, perhaps because "their training is based so heavily on scientific reason that they are unable to recommend a concept that defies a reasonable explanation."⁴ This study concluded that patients and their caregivers place a great deal of importance in their faith as they consider treatment options, and that physicians underestimate the importance that faith plays in their patients' lives.⁴

Another study conducted on the role of religion for cancer patients found that when patients were divided in half based on their levels of pain and fatigue, those considered as having higher spirituality experienced greater quality of life than those who had comparable levels of pain and fatigue but lower levels of spirituality.⁵ This indicates that faith does play a role in the health of patients, because



even though some patients had high levels of pain, those who were very spiritual had a better quality of life than those who were not as spiritual. The study also found that prayer was the most common form of coping, and breast cancer patients described God as an “ever-present support, constant companion, and confidante who helped ... their self-esteem and sense of personal control throughout their illness.”⁵

It seems from these studies that while faith does not play a role in the medical treatment of patients, faith plays a considerable role in their decisions for treatment and their acceptance of, or reaction to, the disease. If this is the case, then should not physicians have a better understanding of all of the factors that go into healing of their patients? If so, then how much of a role should physicians play in the spiritual lives of their patients? Do patients even want their doctors playing a spiritual role in their lives?

Interestingly, a study conducted at a teaching hospital at the University of Pennsylvania found that fifty-one percent of the patients defined themselves as religious, and of this fifty-one percent, ninety-four percent thought that their doctors should ask them about their beliefs if they were to become terminally ill.¹ Forty-five percent of the patients that did not claim to be religious still thought that physicians should ask them about their beliefs, and sixteen percent did not want physicians to ask about their spirituality if they became terminally ill.¹ Studies such as this one pose the question of how to incorporate a spiritual discussion in a clinical setting. Since physicians are not clergy, it may seem out-of-character for a physician to give spiritual advice to a patient, however, it seems that patients want physicians to discuss these matters with them when faced with death. There are some methods that physicians can use in order to measure the spirituality of a patient which could lead to further discussions, if appropriate. During the history taking, the patient may be asked if he or she considers himself/herself to be spiritual or religious, the importance of these beliefs, the influence of these beliefs, if the patient belongs to a spiritual community, and what the physician can do to meet any needs in this area.¹ These questions can give a physician an indication as to the level of spirituality of a patient and encourage or discourage further discussions about spirituality depending on the patient’s answers without interfering with the patient’s private life.

While some studies have indicated that patients feel it appropriate for physicians to discuss matters of spirituality in a clinical setting,



physicians still struggle with the boundaries of professionalism and if they should or should not discuss matters of faith with their patients. In a study that was done on family physicians and their thoughts on spirituality in a clinical setting, sixty-eight percent of physicians from Illinois believed that strong religious beliefs had a positive affect on the mental health of elderly patients and eighty-eight percent believed it to be appropriate for physicians to pursue spiritual issues when the patient requested them.³ The doctors from the study who viewed themselves as spiritual, said that they felt medicine was their mission and their responsibility to act as “instruments of healing.”³ About half of the physicians in the study said that they discussed religious beliefs with patients regularly because they believed in the relationship



between faith and health, but agreed that they did not discuss spirituality without the consent of their patients.³ However, other physicians did not feel comfortable discussing issues of faith with their patients.³ One physician described his conflict with whether or not faith should be discussed in a clinical setting: “[Discussing one’s faith with a patient risks being] an abuse

of power; yet if a patient dies tonight and I haven’t shared the Good News I have ... I’m neglecting something that’s very important. ... How do we do this ... with both gentleness toward the patient and reverence toward God?”³

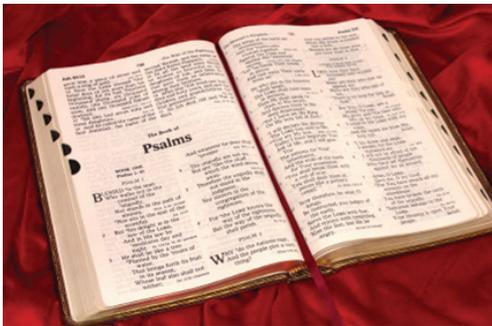
Despite the common form of practice for medicine in the United States where science dominates, it is clear from recent studies that faith plays a major factor in patients’ lives. With this in mind, it is evident that science and faith can work together to achieve better health. As the studies become better and more evidence is gathered to support this idea, the physician’s role may be redefined to include more guidance in spirituality and faith, especially for physicians working with terminally ill patients.

(Due to space limitations we are not able to include Miss Wall’s references. Contact us for a bibliography of citations or check our Web site.)



ANSWERING CHALLENGES TO THE BIBLE

One of the interesting challenges to Christians during the twenty-first century has been the challenge to the credibility of the Bible. It is interesting that this challenge has nothing to do with the existence of God. There are atheists who seem to think that if somehow they can find a mistake in the Bible, or a logical inconsistency in what the Bible teaches, they have proven that God does not exist. The basic arguments for the existence of God do not involve the Bible. The big question is whether there is any God, anything out there beyond the physical world that we can perceive through our five senses. If you have examined the material presented by this ministry, you have seen that our material supporting the existence of God does not depend on the Bible. Cosmological, teleological, ontological, moral, and philosophical proofs of God's existence can be made with no appeal to scripture.



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By the same token, those of us who have studied the Bible in depth and with an attempt to be honest with the evidence have seen that there is good support for the Bible not being the work of ignorant men living in an ignorant age. Once you

admit to the existence of a God—some higher power, then the next logical set of questions involve which God, what is that God's nature? how does that God operate? why did that God create us? and what would that God have us do to fulfill the purpose for which we were created? If we are not confident that the Bible is from God, then we certainly will not allow it to control the way we make decisions, and this doubt is at the root of much of the immorality that permeates our society today. We have dealt with this issue previously in this journal (see July/August 2003, page 9; January/February 2006, page 30; November/December 2006, page 8).

Those who claim the Bible is full of errors, inconsistencies, and contradictions make six fundamental errors in their challenges to the credibility of the Bible. We would like to take a look at each of these errors and see an example or two of each. Atheists' Web sites and books are full of examples of things they consider to be errors,

but almost all of them fall into one of these six areas. Before we engage in this discussion I want to be sure to clarify that I do not have every question about the Bible answered, nor am I arrogant enough to believe that I can answer every question that others can ask. By the same token, the level of ignorance displayed in the attacks being made on the Bible is very high, and can be answered by anyone who will take the time to study the claimed errors carefully.

COPYIST ERRORS DO EXIST. For most of the time the Bible has been in existence, manuscripts were copied by hand. Many times the words being copied are very close in appearance, and it is easy to make a mistake in a handwritten manuscript. The number 4, for example, is *rbh* in Hebrew while the number 40 is *rbym*. In the King James translation of 1 Kings 4:26, we are told that Solomon had 12,000 horses. Second Chronicles 9:25 confirms that number, but differs from 1 Kings in how many stalls he had. Second Chronicles says there were 4,000 stalls and 1 Kings says there were 40,000 stalls. Any honest reader is going to realize that 40,000 stalls for 12,000 horses does not make much sense. Somewhere in copying there was an error made as the words *rbym* and *rbh* were confused. In spite of these errors, as new copies of manuscripts from the first several centuries are found, the consistency and accuracy of the copies of the Bible is remarkable.



READING SURROUNDING VERSES ELIMINATES MANY CLAIMED ERRORS. Sometimes what appears to be a contradiction is resolved if one just reads a little further in the verses that describe the event that appears to be in error. A good example of this is seen in the various quotes of what was written on the sign nailed to Jesus' cross.

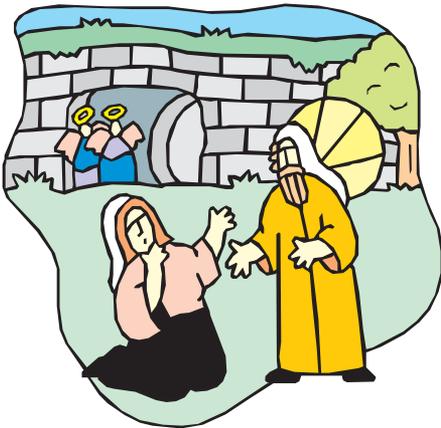
- Matthew 27:37 "This is Jesus the King of the Jews"
- Mark 15:26 "The King of the Jews"
- Luke 23:38 "This is the King of the Jews"
- John 19:19 "Jesus of Nazareth, the King of the Jews"

These descriptions have been held up as proof that the Bible has errors because a sign cannot have four very different messages written on it. The fact is however, that if one keeps reading John 19 in verse 20 we are told that there were three messages — written in Greek, Latin, and Aramaic, which explains the difference in wording.

Another example of this is seen in the charge by skeptics that Jesus erred in Mark 2:26 when He indicated that Abiathar was High Priest when David ate the consecrated bread. The charge is based on the fact that 1 Samuel 21:1–6 tells us that the high priest was Abimelech. Jesus actually says that the event was in the days of Abiathar and if you keep reading 1 Samuel you will see that in 1 Samuel 22:17–19 Saul had Abimelech killed and Abiathar took over.

A CLAIMED ERROR MAY BE ONE OF A SEQUENCE OF EVENTS THAT CAN BE ELIMINATED WHEN THE SEQUENCE IS EXAMINED. One of the favorite claims by atheists of biblical errors involves the visit of “Mary” to the tomb. In Mark 16:2 we are told that Mary came to the tomb very early when the sun had risen, but in John 20:1 we are told that Mary came to the tomb before sunrise while it was dark. In Matthew 28:1 we are told that Mary Magdalene and “the other Mary” came to look at the tomb. In Luke 24:1 we are told that several women came. As you read these accounts you find the women doing different things and having different experiences. In Mark the women tell no one, while in Matthew they tell the disciples.

To create a conflict, atheists assume that all of these accounts refer to the same people experiencing the same event. You may have



noticed that I put quotes around the name “Mary” in the first paragraph. The problem is that there are a number of women named Mary in the biblical narrative. Like the name *Smith* in America today, Mary was the most common female name in the first century. We have Mary the Mother of Jesus, Mary Magdalene, Mary the wife of Clopas and these different women and their friends came to the tomb at different times and had different

experiences. The sequence of events is easy to construct and can only be seen as contradictory if you are unreasonable with what happened and how many people were involved.

Another classic example seen on many atheist Web sites is the fig tree incident of Matthew 21 and Mark 11. Matthew 21:12–19 says that Jesus cursed the fig tree after cleansing the temple. Mark 11:12–14 and 20–24 claims He cursed the fig tree before cleansing the temple. The problem in this case is that Jesus made two visits into Jerusalem, but Matthew skipped the first visit. Both Matthew 21:1–9 and Mark

11:1–11 tell us that Jesus entered Jerusalem. Mark tells us in verse 11 that Jesus entered the temple the first time but did nothing. In verses 11 and 12 Mark tells us that Jesus went back to Bethany. On the way back to Bethany Jesus curses the fig tree recorded in the Mark verses 13–14. None of this is recorded by Matthew who was not concerned with an uneventful visit to the temple.

In both Matthew 21:12–14 and Mark 11:15–17, Jesus enters the city and cleanses the temple, overturning the money changers. In verse 17 of Matthew and verse 19 of Mark He leaves the city the second time. The third time into the city is recorded in verses 18–20 of Matthew and verses 20–21 of Mark and the tree has shriveled in 24 hours. The next lesson is the mountain moving lesson in verse 21 of Matthew and verse 23 of Mark. The flow of events is pretty clear when you read all the verses involved, and the sequence of events makes good sense.

There are multiple examples of sequences of events that make claimed contradictions disappear. A simple example is the claimed contradiction between Matthew 27:44 and Luke 23:39. Matthew says that both robbers reviled Christ, but Luke says that one believed in Jesus. Are the two descriptions describing the same time in the crucifixion process? Reading the passage makes it pretty clear that the robbers were together at the start of the crucifixion, but near the end, one repented and came to believe that Jesus was the Christ. Another example, Song of Solomon 6:8, says that Solomon had 140 wives and concubines while 1 Kings 11:3 says he had 1,000. These two verses refer to different times in Solomon's life and in fact, Song of Solomon tells us he had unnumbered "virgins" which undoubtedly referred to wives or concubines in waiting. Not looking at the sequence of events can be a factor in everything from forensics to resumes, and certainly applies to the Bible.



SOME THINGS ARE ALLOWED BY GOD THAT ARE NOT COMMANDED BY GOD. One interesting property of human beings is that they frequently want severe judgment on others, but do not want the same kind of judgment on themselves. God does not operate that way, and critics of the Bible seem to struggle with that. A good example of this is the polygamy of the Old Testament. God's plan for marriage from the very beginning was one man, one woman for life. The whole concept of marriage is missed by the media and

a majority of people in the modern world. Commitment and a true oneness that God designed cannot be fitted into the “survival of the fittest” mentality. In Genesis 2:21–25 God spends an entire chapter of His Word explaining the relationship that He wants man and woman to have. “Therefore shall a man leave his father and his mother, and shall cleave unto his wife and they shall be one flesh” (verse 24). The oneness is not just a sexual union, but a helping, supporting relationship where each esteems the other higher than himself or herself. A unity in purpose and function brings them joy and fulfillment in all they do. Jesus emphasizes all of this strongly in Matthew 19:1–12. The qualifications of church leaders called bishops and deacons in 1 Timothy 3:2, 12 was that they only have one wife. God never commands or sanctions polygamy.

If that is true, why does God not strike down the first polygamous relationship which is in Genesis 4:19–26? God commands the Israelites in Deuteronomy 17:17 not to have multiple wives, and in 1 Kings 11:1–9 we see God’s warnings and the fulfillment of those warnings. The point here is that God is very patient with His chosen people in spite of what Jesus calls “the hardness of your hearts” (Matthew 19:8 and Mark 10:5). God tolerates individual destructive behavior to allow mankind a chance to rectify and even experience the consequences of that behavior.



One cannot help but marvel at God’s tolerance of Samson’s sexual affairs in Judges 14–16, but even the rankest atheist realizes that God’s patience with Samson did not mean He approved multiple visits to prostitutes.

REPORTING HISTORY DOES NOT MEAN CAUSING HISTORY. Much of the cruelty and abuse that is seen in the Bible is objective reporting of what happened—not what God did. A classic example of the horrible story of a concubine who was gang raped and left dead at the door of the home where her “husband” was staying (see Judges 19:22–30). He cuts up her body into parts and sends them to the various tribes that he wants to support him in avenging her horrible treatment. The story is horrid and tragic and should turn the stomach of any thinking Christian, but none of the events described were commanded by God! This is history, and the old idea of “don’t shoot the messenger” certainly has to apply here.

Another example is the view of Jephthah recorded in Judges 11:30–40. This is a case where a man makes a vow to God not commanded by God. The point of the story is that we should not make emotional promises. What happens in this story is that Jephthah vows to sacrifice the first thing that comes to him when he returns home from battle if God will help him win that battle. The first thing that comes to him is his daughter. There is considerable evidence, and in fact almost certainty, that he was not to murder his daughter because that would violate God's commandment (see Deuteronomy 12:31; 18:10; Leviticus 18:21; 20:2–5). The daughter also grieves her never being able to marry, not her death. The point here, however, is that this is not a commandment of God that is being discussed, but the folly of a man who makes a rash, human promise.



CULTURAL CONSIDERATIONS ELIMINATE MANY CLAIMED ERRORS. By far the most common error made by those trying to find mistakes in the Bible is to assume that the Bible is an American book written to Americans by Americans. (You could substitute English, German, Russian, etc., in that sentence.) Even within the books of the Bible it is important to look at who is writing and to whom. A classic example of this is the difference between the genealogies of Matthew and Luke. Many people do not seem to understand that one of the reasons for there being four gospels is to address the needs of the different cultures that existed at the time of their writing. Matthew is a Jewish writer writing for a Jewish readership. Luke is a Greek writer writing for a Gentile readership.

This is really evident in the genealogies of Christ from Abraham to Jesus where Matthew uses Jewish symbols and numbers. Seven and its multiples indicate levels of completeness to a Jewish reader, so Matthew (1:1–17) uses three sets of 14 to indicate the completeness of God's plan to send His Son. This adds up to 42, which is not the point that Matthew is making. He even leaves out major characters in his listing, such as Joash. Luke (3:23–38) on the other hand is writing from a Greek perspective and has no such symbol, so his genealogy adds up to 55.

Another example is the time of Jesus' crucifixion. Mark 15:25 says Jesus was crucified at the third hour, while John 19:14 says it was the sixth hour. Mark is using the Jewish time scale and John is using the Roman scale, and they are referring to two different events in the trial/crucifixion sequence.

Another example is the question of how long Jesus was going to be in the tomb. Matthew 12:40 clearly states that it would be three days and three nights. If Jesus was crucified on Friday, the best you can do is three days and two nights. The problem here is that there were many kinds of Sabbaths (which just means "to cease from work").



The seventh-day Sabbath is the one we are most familiar with, but there were many other special days when a Sabbath was declared (see Leviticus 23:4–8; Exodus 12). John 19:31 indicates that one of these special Sabbaths was taking place when Jesus was crucified. This was al-

most certainly a 48-hour Sabbath, meaning that Jesus was crucified on Thursday. One of our consultants, Wayne Leeper, has a detailed treatment of this topic in his book titled *Prelude to Glory* (which can be borrowed from us, see address on the back cover).

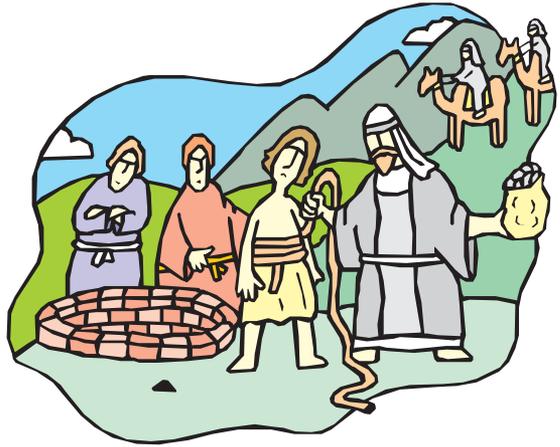
The final example that I would like to explore briefly which is a cultural problem, is the issue of slavery. In this case we are not dealing with a Bible contradiction or mistake, but the question of how God could tolerate slavery and in fact, give rules that would seem to sustain it. Thinking Christian people especially have to abhor any enslavement of a human being. In our twenty-first century culture any notion of a human owning another human is beyond comprehension. In the Old Testament in addition to military enslavement, slaves could be purchased (Genesis 17:12,13,27; 37:36; 39:1; Leviticus 25:44 ff), acquired by restitution (Exodus 22:3), acquired by the paying of a debt (Exodus 21:2–11, Deuteronomy 15:12–18), or self-sold for security (Lev 25:39–43). How can a God of love, justice, kindness, and fairness allow this?

Once again we need to remember that this was not twenty-first century America. This was a primitive people who were always on the edge of extinction. What did they do when life caved in on them? There were no churches or shelters to run to nor any benevolent societies who would take care of them. These alternatives are a part of the New Testament, and have no connection to primitive people living

in a harsh land. If someone will take them in, feed them, provide a place for them to live, and protect them, it is a positive alternative. Did slave owners abuse it? Man is capable of abusing everything. Slave owners who had no rules or higher power to control what they did, caused some horrible misery in other humans. God's rules blunted that, but in the Old Testament slavery was not the ultimate evil and having a kind and just slave owner was a blessing.

When Jesus appeared on the scene, He introduced a system that struck at the roots of slavery. Jesus did not create mass chaos by immediately overthrowing slavery, but you cannot read John 13:4–17 without seeing that slavery did not fit into this teaching. In Galatians 3:26–29 the equality of all men and women is taught and further emphasized in Ephesians 6:5–9, Colossians 3:22–4:1, and 1 Corinthians 7:21–24. At the end

of the New Testament we see Paul writing to a slave owner named Philemon who had a runaway slave returned to him. The message is warm, forgiving, and unifying. It eliminates the traditional concept of slavery. God's method of removing this horrible vice was to teach it away, unifying all of humanity in a gospel of love and forgiveness.



When evolution came on the scene and men had a scientific basis of trying to teach that one race was more able to survive because it was more fit, slavery had an intellectual rebirth. The fact is that slavery is incompatible with any of the teachings of Christ, but is not incompatible with some interpretations of organic evolution.

Our purpose in this discussion has been to establish methods of approaching challenges to the integrity of the Bible. The number of examples that can be given are huge, but these six are general helps that can answer most challenges skeptics raise.

—JNC

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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.

Antony Hewish — Nobel Laureate in Physics — Discoverer of Pulsars

“I believe in God. It makes no sense to me to assume that the Universe and our existence is just a cosmic accident, that life emerged due to random physical processes in an environment which simply happened to have the right properties.”

“As a Christian, I begin to comprehend what life is all about through belief in a Creator, some of whose nature was revealed by a man born about 2000 years ago.”

“I think both science and religion are necessary to understand our relation to the Universe. In principle, Science tells us how everything works, although there are many unsolved problems and I guess there always will be. But science raises questions that it can never answer. Why did the big bang eventually lead to conscious beings who question the purpose of life and the existence of the Universe? This is where religion is necessary.”

“God certainly seems to be a rational Creator. That the entire terrestrial world is made from electrons, protons, and neutrons and that a vacuum is filled with virtual particles demands incredible rationality.

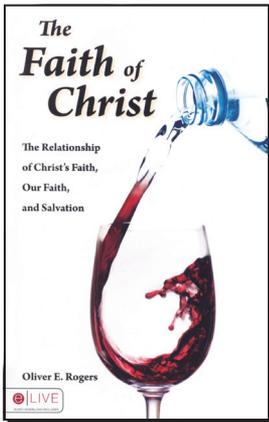
“Religion has a most important role in pointing out that there is more to life than selfish materialism.”

“God is a concept which I need to cohere my total experience. Christianity comes nearest to the formal expression of this for me. You've got to have something other than just scientific laws. More science is not going to answer all the questions we ask.”



BOOK REVIEWS

The books that are reviewed on these pages are not available through us, unless **Does God Exist?** printed them. Those books can be obtained from a local bookstore or through many online bookstores.



THE FAITH OF CHRIST

by Oliver Rogers

Tate Publishing (www.tatepublishing.com),

2009, 348 pages, \$18.99 (paperback),

ISBN-13: 978-1-60604-691-3

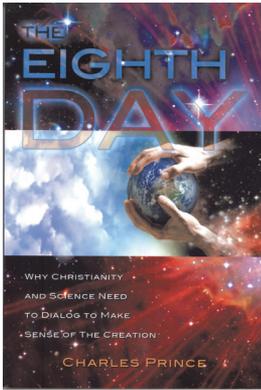
There are some great scholars in Christianity who have chosen to minister to a flock of Christians instead of being highly visible in a university or organizational setting. Oliver Rogers is one of these. He graduated from Harding University and the University of Chicago but spent 40 years as a minister in two congregations, one of them being my home congregation of Bloomington, Indiana. Oliver was the only man who took on my atheist father in discussions about his faith, so I know his character and abilities well.

We do not often review a primarily theological work in this book review section. However, this book has some strong apologetic value in addition to its theological significance. The most fundamental point of the book is that Martin Luther and those who copied him, have mistranslated the Greek phrase $\pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$ Χριστοῦ due to their denominational beliefs, as “faith in Christ” when the phrase should have been translated “faith of Christ.” This is seen in many passages (Romans 3:22,26; Galatians 2:16,20; 3:22; Philippians 3:9).

This may seem like a small variant in application, but in fact it is massive. The issue of God’s salvation is not dependent on the degree of faith that we have, but upon the power, plan, and grace of God. Those of us who struggle with doubt and worry about the depth of our faith can understand why this is such a major point. The fundamental question is whether anything we do warrants God saving us—even the amount of faith we might have. Rogers goes to great pains to point

out that this does not absolve man from responsibility, obedience, or striving for faith. Rather he has God as the sole agent of providing salvation rather than anything man does.

From an apologetic standpoint, this book offers a much richer understanding of what the Godhead referred to in Acts 17:24 and throughout the Bible is about, and how Jesus is God (John 1:1–14) and yet the Son of God as well. This is rich stuff and deep. It will challenge and deepen every reader’s understanding, but will be especially helpful to those who have questions about God’s plan and design for our salvation. We recommend this book highly.



THE EIGHTH DAY

by Charles Prince

Xulon Press, 2009, 200 pages, \$15.99 (paperback),
ISBN-13: 978-1-60791-032-9.

I have known Charles Prince for roughly 40 years. I know him as a minister with some 50 years of experience, and as a scholar having graduated from Abilene Christian University and Harvard Divinity School. He is a brilliant man with a strong academic background and a long and outstanding career at various congregations of the churches of Christ. The purpose of this book is stated as follows in the forward (page xiii) of the book:

My purpose is to stimulate a dialog between the scientific ideas of origins and the biblical teaching about creation. This dialog is desperately needed not only between groups of individuals who hold these beliefs, but also between the warring parts weighing the minds and hearts of many believers. I believe this war is both unnecessary and destructive. It is time to seek peace.

Prince points out that “What undermines dialog is a sense of superiority or disdain for one’s dialog partners” (page 20). We have personally found this certainly to be true. The book then sets out to educate us about why dialog is needed, what it is, and why we as humans need to understand that not we nor anyone else has all the answers. There is a chapter on how scientists and believers each operate and how this contributes to a failure to be able to have meaningful dialog. These sections of the book are very useful and helpful to any reader.

Chapters three to five of the book deal with how the Bible writers convey the message of the creative acts of God, and how these methods have come to us in Genesis 1 and 2. This is a literary/philosophical/theological approach that discusses the use of poetry, stories, and language in conveying information. Prince is well educated in this subject area and takes exception to the way fundamentalists read the creation accounts. His fourth chapter is titled “A New Approach to the Interpretation of the Creation Stories in Genesis.” The last part of the book discusses world view issues and how questions of free will, determinism, and man’s relationship to the cosmos can be resolved to satisfy thinking in the world in which we live both from a Christian and scientific standpoint.

This is a challenging book which is going to target advanced college students, ministers, and academics at the university level. It is not aimed at high school students or the general reader. For the person who wants a challenge to think differently and come to an academic viewpoint that is different from what he might have had in the past, this book will be very useful. The title of the book comes from the question that you may want to think about—after the seventh day was over (as well as what was God resting from and why did He have to rest), what would or is God doing during the eighth day? If that question makes you smile and wonder you will want to read Prince’s book.

DANDY DESIGNS



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Everywhere we look in the natural world, we see examples of design that amaze us and cause us to wonder at the intelligence and wisdom we see demonstrated. Reproductive systems are especially amazing because there are so many things that can happen to disrupt the reproductive process and destroy the developing offspring. Most

fish reproduce by a mass production system. The female fish will lay massive numbers of eggs, the male will fertilize them, and in most cases the adults leave or die and the eggs are on their own. The vast percentage of the eggs or baby fish become food for other forms of life. In previous issues of this journal we have talked about salmon and how they sustain the whole ecological system of Alaska, and they are an example of this. Some fish that lay fewer eggs hang around and protect the nest, but even in those cases the reproductive system feeds many other forms of life.

In the sea horse we have a completely different kind of fish with a completely different reproductive system. Sea horses are very slow and most sea horses are too small to produce massive volumes of eggs. The reproductive system utilized by other fish would not work well for the sea horse. In fact the reproductive system of sea horses is radically different than any other fish.

The female will lay her eggs in a pouch on the front of the male sea horses' body. The male has a tube-shaped organ called an ovipositor which fertilizes the eggs, but this tube also secretes a fluid which contains nutrients and oxygen. The eggs are sustained by the ovipositor for several weeks, and when the time is right the male "gives birth to" (or maybe ejects would be a better term) the baby sea horses completely formed and ready to go into seaweed or some other structure where they can survive. The sea horse has perhaps the most efficient reproductive system among fishes and one of the most efficient of all living things in the sea.

The traditional models of how such a system might develop by chance processes fail pretty badly. It seems that God has designed a unique system of reproduction for a unique form of life—a dandy design of the Creator.

Reference: *Science Illustrated*, November/December 2007, page 33.



INCREDIBLE PHOTOSYNTHESIS



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Most of us know that photosynthesis is a biochemical process that plants, algae, and some bacteria use to create food and release oxygen to the earth's atmosphere. We also know that chlorophyll is the molecule that drives the process. We may not know that there are two separate chlorophyll groups in structures called thylakoids which convert light into electrical energy. In all of this there are two reactions, one dependent on light and one independent of light.

In the light-dependent reaction sunlight enters the plant and energizes the chlorophyll. The chlorophyll splits water into hydrogen and oxygen and feeds electrons into nearby molecules. The oxygen escapes and the hydrogen is used later. The freed electrons make a molecule called ATP which fuels cellular functions. With more sunlight a molecule called NADP is produced.

In the light-independent reaction NADP combines with the freed hydrogen to make a larger molecule called NADPH. These components, NADPH, ATP, and an enzyme called RubisCO, create sugars and other carbohydrates using carbon dioxide and water in a complex chemical process called the Calvin-Benson cycle.

Chlorophyll operates with light in the blue and red part of the spectrum, reflecting green light (which is why trees are green). The energies of the light are exactly the right values to allow the Calvin-Benson cycle to work. Carbon is taken from the atmosphere and forms the foundation of all food chains on earth.

This superficial explanation of photosynthesis is designed to make just one point—this process is so complex and so highly designed that to think it could come about by chance alone takes a profound faith in chance—a faith unwarranted by our own experience. Design and engineering of this high level of sophistication is not something that will happen by chance. It is a reflection of the wisdom of the Creator, who used some incredibly complex processes to establish life on this planet.

Reference: Cribsheet #10, *Seed* magazine, May 30, 2007.

News and Notes

ANNOUNCING NEW MATERIALS FROM DOES GOD EXIST? TO STRENGTHEN YOUR FAITH AND TO HELP YOU TEACH OTHERS!

NEW STUDY COURSE: We are pleased to announce that we have a new **Does God Exist?** course available. This is a general apologetic, 13-lesson course suitable for upper level high school, undergraduate college, and adult classes. The course begins by assuming that the student is a blank slate with no preconceived notions and may not even believe in any kind of God nor accept the Bible as an authority. The first two lessons make a cosmological argument for there being a “Causer” based on the evidence, with no Bible dependence. The next two lessons deal with what the nature of that Causer must be, and how the physical and quantum mechanical evidence supports the notion of an intelligent God outside of space and time. The next lesson explores which of the various world religions fits the God we have been describing. Remaining lessons deal with the accuracy of the Bible and challenges to that accuracy, evolution, morality, anthropological questions, and the logic of the Church in the Christian system. The complete course, including student and teacher materials may be purchased online through www.doesgodexist.tv or by writing to **Does God Exist?** at the address on the back cover of this journal. If ordering by mail, the cost of the teacher’s manual is \$5.00 and the cost for each student set is \$4.00 postpaid.

NEW VIDEO PROGRAMS: We now have four new programs available in our series of video lessons on **Does God Exist?** making a total of 28 lessons. As with the previous lessons you can download them for free or purchase them on DVDs through www.doesgodexist.tv. You can also purchase the DVDs or get them on free loan from **Does God Exist?** at the address on the back cover. The new programs deal with “The New Atheism and the New Science,” “Quantum Mechanics,” “Bad Science,” and “Bad Theology.”

ANNOUNCING A NEW CHILDREN'S BOOK. For many years we have had a series of 14 children's books helping elementary-school-age kids learn about unusual animals and how they are designed to live in unusual environments. Now we have added a new book to that series entitled *Frogs and Toads: God's Bug Catchers*. These books are four-color, attractive books that catch kid's attention, and this one is especially colorful and informative. There are also books in this series that deal with the uniqueness of man as a being created in God's image and how that impacts self-image and the role we have in serving God. A complete list of these books is available on our Web site and in our catalog. Like all of our children's books, this book will be available for \$2.00 postpaid or all 15 books can be purchased for \$25.00 postpaid. Send your requests to us at the address on the back cover, or e-mail us at jncdge@aol.com. You can also order these materials using your credit card by going to www.doesgodexist.tv.

A NOTE CONCERNING SEMINAR TRIPS. The trip we had planned to the Galápagos Islands was cancelled due to problems with boat availability. The fact that this was an anniversary year for Darwin overloaded the system and made it necessary for us to cancel our plans. We have not given up the idea and will work on it again next summer. The September Canyonlands program escorted by John Clayton and Alan Doty is still on and still has room. See page 31 for more information.

ATHEISTS LAUNCH NATIONWIDE CAMPAIGN. In recent issues of this journal we have discussed the deluge of atheist books and materials sweeping the United States. A new movement is now being launched which plans to establish "God-less congregations for humanists." The leader of this movement is Greg Epstein who is a humanist chaplain at Harvard. Epstein is beginning a tour of the United States funded by The American Humanist Association and the Secular Student Alliance. Epstein, who was raised as a reformed Jew, has written a book titled *Good Without God* (due in October 2009), which is being promoted in his tour.

This movement plans to establish local humanist centers that will act like churches providing "the community-building functions of the church, only in the service of the humanist creed." The plan is to establish small groups, similar to what many churches do. There is now a humanist parenting group functioning at Harvard which does activities together like going to museums, and offering parenting classes. Epstein's chaplaincy hosts a "Humanist Small Group" biweekly which is a Sunday brunch, and buys drinks at "Humanist Community Pub Night."

The latest "American Religious Identification Survey" shows that 15 percent of respondents said they had no religion—up from 8.2 percent in 1990. That growth has catalyzed humanist efforts to get

better organized. Epstein has a Web site which spells out more details at <http://www.harvardhumanist.org/about-us/chaplain>.

ACLU LAUNCHES FIGHT TO OPEN ADOPTION. The American Civil Liberties Union is promoting what they call “Key States Initiative.” In a solicitation letter sent to supporters this past spring, the ACLU announced it is fighting to overturn a state law banning gay and unmarried straight couples from adopting children or being foster parents. Like most ACLU causes, all of the attention is being paid to the desires of adults, with no consideration of what happens to children. Those of us who work with homeless and adopted children know that the best foundation for these kids is a stable family with clearly defined roles and values. The law was enacted because professionals saw a need to exclude unstable units and living arrangements. The fact that an adult wants to be a parent does not necessarily mean that desire is rooted in wanting what is best for the child. It is the same issue as the ACLU’s push for abortion, with no consideration for the rights of the baby that is to be killed.

NEW BOOK GIVES 10 BIBLICAL CREATION THEORIES. Thomas Patrick Arnold has a useful reference book entitled *Two Stage Biblical Creation* (available at www.thomasarnoldpublishing.com). The book diagrams 12 creation theories and explains 10 major ones. The 67-page book is a useful reference for anyone interested in the Genesis account.

NEW COMPLICATION FOR LIFE IN SPACE. The media has been pushing the idea that there are large numbers of earth-like planets in space with life on them. Much of this hoopla has come from the number of extra-solar planets which have been found. These are planets orbiting other stars (not our sun), and the number is now approaching 400. NASA reported in April 2009 (www.jpl.nasa.gov/news/news.cfm?release=2009-064) that the Spitzer Space Telescope which has been studying the cooler extra-solar systems is not finding some critical chemicals necessary for life as we know it. Hydrogen cyanide is a component of adenine, a basic building block of DNA. Studies of 61 cooler stars have shown no hydrogen cyanide at all, and unless one postulates a whole different biochemistry, there would be no life in such systems.

PLANNED PARENTHOOD HAS BIG YEAR IN 2008. One might think with all the economic problems our nation has had in the last year, that abortions might be down, too. However, Planned Parenthood announced in April that in 2008 they conducted 305,310 abortions (up 15,000 from 2007), distributed 1.4 million “emergency

contraceptive kits” which contain the “morning after pill” and made a profit of \$1.014 billion. Thirty-four percent of that money came from taxpayers in the form of grants, and \$10 million went to Obama’s campaign. The abortion issue is difficult, but it seems that more and more effort is going into killing the unborn and less and less is going into education and preventing the pregnancies. Data: Washington Update by Tony Perkins, Family Research Council, 4/9/09.

“MANY PATHS TO GOD” GROWS IN ACCEPTANCE. A survey of 35,000 American adults conducted during 2007 shows that 70 percent of Americans believe there are many paths to God—all equally valid. Sixty-eight percent said that there was more than one true way to interpret the teachings of their own religion. Michael Lindsay of Rice University said that “the survey shows religion in America is, indeed, 3,000 miles wide and only 3 inches deep.” The problem is that people do not know why they believe what they believe, and certainly do not understand the uniqueness of the Christian system. Universalism and pluralism have become the politically correct positions, and because people do not know their Bibles they can subscribe to these things and dismiss Jesus’ clear statement, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). Data: A.P. release by Eric Gorski, *South Bend Tribune*, June 24, 2008, page A3.

STRING, BRANE, MULTIVERSE THEORIES AND SCIENCE. One of the things happening in science today is that new theories are being proposed as answers to the creation question that in reality are not good science. Suggesting that there are infinite numbers of universes, 11 spacial dimensions, collisions of particles that are 6th or 10th dimensional are wonderful fantasies. A growing number of scientists are saying that these proposals cannot be taken very seriously. This is because they cannot be tested, are immune to falsification, or have so many solutions to the equations that describe them that they just cannot be taken seriously. Leonard Susskind in his book *The Cosmic Landscape* says that there are 10 to the 500th power (10^{500}) different universes possible according to the theories, each having its own distinct set of physical properties. Lee Smolin in his book *The Trouble With Physics* shows the inability to falsify these theories. Lawrence Krauss in his book *Hiding in the Mirror* raises the question of whether these theories are grounded in reality. All of these books are available from *Scientific American* (www.sciambookclub.com). When someone starts referring to these ideas as ways of denying the creation of the cosmos, remember that to do so scientifically one must conform to scientific method and not just wild imaginative proposals.

Scientific American Book Club advertisement, *Science News*, June 9, 2007, page 361.

2009 Summer Retreat & Field Trip

For many years **Does God Exist?** has offered summer programs in the field and in the classroom designed to help Christians train to be more effective in using apologetics to build faith and answer questions. We have two opportunities this summer.

Our **WEEK-LONG RETREAT** is on August 10–14, 2009 at Michiana Christian Service Camp, Niles, Michigan, with all-day sessions on faith and science with John Clayton—lessons, classes, lab exercises, devotionals. This is designed for non-science people and anyone who wants to learn about science and faith. It is open to all ages and there will be recreational facilities for all ages. There is no charge for the programs we offer in the retreat. However, there will be a charge for meals and lodging at the camp. For more information e-mail jncdgc@aol.com, or call 269-687-9426, or write John Clayton, 1555 Echo Valley Dr., Niles, MI 49120.



Grand Canyon



Bryce Canyon



Zion Canyon



Meteor Crater

Photos this page by Roland Earnst

Our **CANYONLANDS Field Trip** is an all-ages trip to the Grand Canyon, Bryce Canyon, Zion and Petrified Forest national parks, Meteor Crater, Lowell Observatory, and more on September 13–18. Cost will be \$779 for double occupancy from Flagstaff (price includes transportation from departure point, motels, park fees, and some meals). Reservations need to be made ASAP. For more information contact us or Mark Story, Mark@QLTours.com or phone 1-877-865-6711.

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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*It's scientists vs. preachers,
 not science vs. the Bible.*

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