

DOES GOD EXIST?

September/October 2009

Volume 36, Number 5

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

OF STARS AND PEOPLE

Does God Exist?

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OF STARS AND PEOPLE

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There are many lessons that can be drawn from what we see in the world around us. Not only can we gain confidence in the existence of God by seeing His wisdom and intelligence in the creation around us (Romans 1:19–20), but we can draw many lessons from the objects and living things in the creation. We are told in Scripture to learn from ants (Proverbs 6:6), and countless lessons are presented in the Bible from sheep, goats, eagles, lions, dogs, bears, and birds.

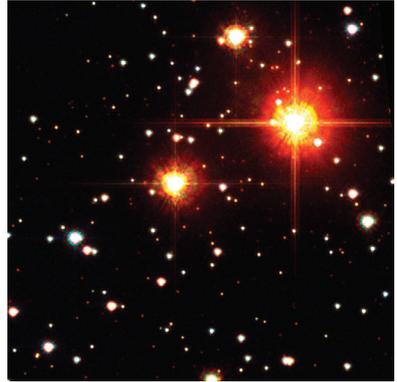
In modern times we have seen many other lessons that can be drawn from the creation, and these have been used in ecological situations, political situations, and lessons about the Church. Stars are often used as devices to instruct us how to live. In Philippians 2:14–16 we are told “Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life” (NIV). That passage is appropriate for those of us living in the twenty-first century, not only because of the condition of the world in which we live, but because of how much more we know about stars than we did at the time Philippians was written. Let us look at some of the lessons that come from stars.

THERE ARE MANY KINDS OF STARS

A casual observer looking up at the night sky will notice that stars are not all the same. Even with our naked eye we can tell that some stars are brighter than others and stars have different colors. As our telescopes have improved we have seen that these variations are not caused just by the distance to the star, but also by the methods the stars use to produce their light. These methods vary from star to star.

Some stars are blue and incredibly hot. They give off dangerous radiation, destroying anything close to them, and their life expectancy is relatively short. Some stars are red or brown and relatively cold. These stars are inactive and are really like corpses. Some stars pulsate

at frequencies ranging from a fraction of a second to years. There can be a variety of causes of these pulsations ranging from rapid spinning to actual inflation and deflation of their size. There are even stars that have such huge masses that they literally suck in everything that is in their reach, and they not only do not give off light but they actually prevent light from leaving. They are selfish takers, taking everything and giving nothing—black ugly swallows called black holes. Stars can explode; they can flare giving off massive blasts of radiation and/or particles. They can even give off radiation, that is not visible to us, bathing space with gamma rays, X-rays, ultraviolet, microwaves, or radio waves.



Hubble/Nasa

Stars like our sun are not the most common type of stars in space. It is not common for a star to give off the right wavelengths to enable photosynthesis—to be free of massive flares or pulses, to be at a temperature that allows a large zone of liquid water and carbon compounds to exist, and to have a very long life expectancy allowing stability for vast periods of time.

As you read through this brief and superficial description of stars, one thing I hope will occur to you is that people are very much like these stars. Unlike the stars, however, our choice of how to live our lives is voluntary. Some of us are like giant blue stars. We live our life recklessly burning everyone who touches us. Our energy is not constructive, and our life expectancy is short. Some of us are like red and brown dwarf stars; we float through life not doing much and making no impact on those whose lives we can touch. Some of us are like flare stars, erupting in destructive behavior that hurts others and diminishes our effectiveness and usefulness. Some of us are like black holes, taking and selfishly absorbing everything we can get our hands on.

We all have the capacity to be like our sun. We were created to radiate good things to the world around us, to promote life, and to give stability to those we touch. The teachings of Christ emphasize this as He portrays His followers as workers that bless others. “I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit” (Matthew 25:35–36, NIV). He goes on to say that what He was talking about was what they did for those they had contact with in life. Only the followers

of Jesus Christ have this binding responsibility to be stars that bring blessings to others. Those who believe in “survival of the fittest” as the basis of their moral code will not bless those who ultimately will drain their own personal resources. In John 13 Jesus drove this point home strongly as He washed the disciples’ feet and told them “I have set you an example that you should do as I have done for you.”

THE KIND OF STAR DICTATES WHAT IS ATTRACTED TO IT AND SURROUNDS IT

As we watch these different stars and how they behave, we come to understand how much the type of star affects what can be around it. Hot blue stars have massive amounts of debris around them which reflects light to us. Rapidly pulsating stars and giant stars have limited capacity for any objects to be close to their surface. Black holes have an event horizon which limits how close anything can get to them. Dwarf stars cannot have sizable objects at a great distance from their surface. Astronomers know what to look for in different star types and observations continue to confirm the accuracy of these understandings.

We can compare this to humans. The Bible uses the word “heart” in a way that describes a person and how the person affects others. Romans 1:18–21 describes people who become alienated from God as people whose “foolish hearts were darkened.” On the other hand, Jesus said, “Blessed are the pure in heart: for they shall see God” (Matthew 5:8). Our children sing the song “This little light of mine, I’m going to let it shine” and it is our heart that shines out the love of God. As Jesus said, “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things” (Matthew 12:35). The kinds of friends and associates who are attracted to us are a function of the kind of person we are, and how we have allowed ourselves to be molded into what God would have us to be.

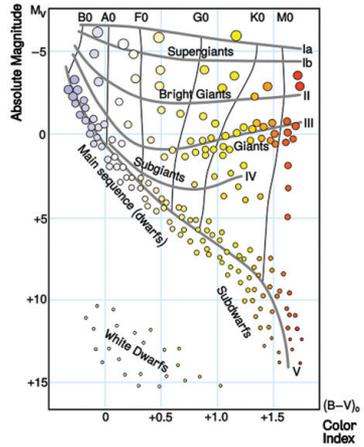


Hubble/Nasa

A red supergiant star

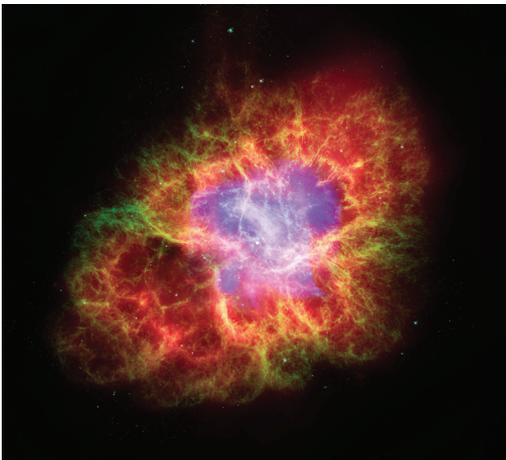
STARS AGE AND ULTIMATELY DIE

One fundamental law of physics is that everything in the creation ages and approaches death (disorder). This applies to everything from fundamental particles to galaxies. The diagram to the right is called the “Hertzsprung-Russell Diagram.” What it shows is how stars age. Stars begin in the upper left hand corner as very hot very bright stars. As time goes by they age cooling and changing in color from blue to white to yellow to orange to red. Some stars do this very quickly, and some take massively long periods of time to do it. We cannot watch a single star go through the process because our own life span is so short compared to that of a star. In Daniel 12:3 we are told that “those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever” (NIV). Mankind can see stars doing the things the Hertzsprung-Russell diagram tells us about, but our existence is so brief compared to stars that we never see one star do the whole process.



H-R Diagram, Wikipedia “Stellar Classification”

Even with stars having such long life expectancies, they ultimately die. The less active stars simply cool and become cinders, stellar corpses floating in space. Some stars however, change the way in which they produce their energy and are renewed. These stars explode in spectacular ways spewing new elements into space. These new elements are the building blocks of new stars and of planets. This appears to be the method God has used to form the physical world in which we live — the dust of the earth, and we ourselves are made of star dust. We are also told in 2 Peter 3:10 that this dust and the very elements of which the creation is made will ultimately be dissolved. Death is inevitable for all that is not spiritual in nature.



A “Dead Star” creates celestial havoc. Hubble/Nasa

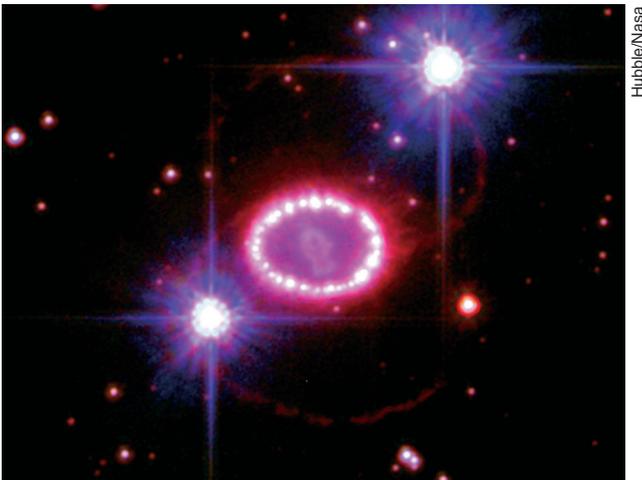
STARS LEAVE A LEGACY

As we learn about stars and how they function, we see that all stars have an ultimate legacy that they will leave behind. It appears that black holes will continue to absorb everything that comes within reach and will never be anything other than a black hole. Cinders will continue to float through space as stellar corpses. For many stars the future has little to offer or to be excited about.

There are stars, however, that have an exciting future. They are designed in such a way that ultimately they will become something called a nova or supernova. In 1987 scientists saw a star go through this process, the first nearby supernova since 1054 when the Chinese saw one which today is called the Crab Nebula. These stars give their region of space new elements that can make terrestrial planets. They can also supply new kinds of stars that are more stable and have the capacity to support planets like our earth. Whether this is the method God has used in the past, whether He has done it more than once, and whether He will do it in the future is all speculative, but the fact is that we see this happening and it has some wonderful messages for us.

We too have a legacy — something that is positive about our existence and the future. We can build and encourage and support others and glorify God and Jesus Christ as we do so, or we can selfishly consume everything we find and do nothing for those we meet. Unlike the stars, we have a choice. Also unlike the stars we have a promise of an existence that is free of death and the struggles of this life. What is your legacy going to be? Are you a black hole of selfishness or a giver of service and blessings? Take a lesson from the stars.

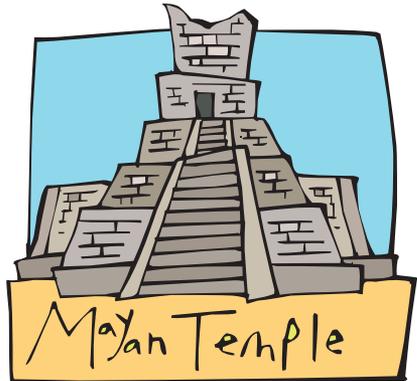
—John N. Clayton



A string of "Cosmic Pearls" surrounds an exploding star.

THE 2012 MAYAN DEMISE OF EARTH

Since the beginning of religion on this planet, there have been people who were predicting the destruction of the earth. It is pretty obvious that all of the predictions in the past have been wrong, at least up until the time you read this article. It seems there is always some religious nut who claims some startling new discovery or understanding has been made that gives a proof of the end of things.



You would think people would eventually catch on and not get swept up in these things, but that is not the case. We have had the Jupiter Effect and Y2K in recent years and now we have the Mayan demise of planet earth. The claim is that on December 21, 2012 (the winter solstice) the end will come.

What has given this claim energy is the fact that the Mayan calendar, which is in many ways superior to the Gregorian calendar that we use, contains a cycle which ends on that date. The press has given this whole claim extraordinary publicity. Several scams using the Mayans and claims that they were involved with aliens have already been exposed.

WHO STARTED THIS FAD

The first thing to examine in a situation like this, is who is making the claims, what motives do they have, and what academic background do they have? Here are the primary sources of the latest doomsday fad:

José Argüelles is an art historian having taught at Princeton University and the San Francisco Art Institute and founder of The Planet Art Network. Since 1972 he has been a student of Tibetan meditation master Chogyam Trungpa Rinpoche and a promoter of UFO mythology and a variety of Tibetan myths.

Terence McKenna is an avid user and promoter of psychedelic drugs, and promoter of Gnosticism and Pierre Teilhard de Chardin. Well known for his 1992 book *The Archaic Revival: Speculations on*

Psychedelic Mushrooms, the Amazon, Virtual Reality, UFOs, Evolution, Shamanism, the Rebirth of the Goddess, and the End of History.

Whitley Strieber is a promoter of atheism and author of *2012: The War for Souls* and *Communion*.

Adrian Gilbert is a promoter of Christian mysticism, yoga, tarot, and a variety of New Age promoters of astrology.

Daniel Pinchbeck is a promoter of exotic cultures and Gnosticism, and the claim that we need to “Exorcise Christia from Christianity.”

Lawrence Joseph is the author of *Apocalypse 2012* and promoter of Mayan shamanism.

Roland Emmerich is a film-maker of disaster movies including *Independence Day* who will release the movie *2012* to theaters through Sony Pictures in November of this year.

Notice that none of these promoters are scientists or have any recognition in archeology or anthropology. These are New Age promoters, many of whom are heavily involved in drugs and are opposed to Christianity.

WHAT ARE THE FACTS

1. The Mayan calendar is more accurate than the Julian calendar used in Europe from the time of Caesar up to 1582 and the Gregorian calendar used from 1582 to the present. Scientists calculate that the earth orbits the sun in 365.2422 days. The Mayan calendar gets 365.2420 days while the Gregorian calendar gets 365.2425 days and the Julian calendar gets 365.25 days. Part of this accuracy was the addition of a year zero which readjusted the Mayan calendar as it went along. The Mayan scholars used astronomy to calibrate and maintain their calendar.
2. While the Mayans were advanced in their astronomy and their calendar, they were incredibly primitive in others areas. They never learned to use the wheel, to use the true arch, to count in millions, to weigh things, to develop the potter’s wheel, to develop animal transport, to use the plow, nor to develop metal tools or pulleys. All the pyramids and huge buildings were built by human muscle using wooden tools.
3. Mayans practiced human sacrifice, selfmutilation, psychedelic drugs, and worship of local rulers. All misfortune was viewed



Mayan Woman Weaving

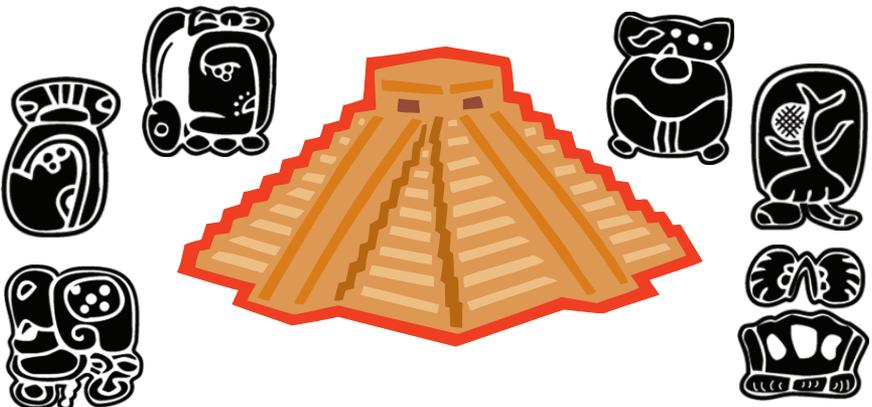
as caused by evil spirits or disfavor of the gods, and religious practices involved torture and drug experiences.

4. The materials circulated by the promoters of Mayan mysticism do not agree with each other on very many details. This is mainly due to the fact that they are all New Age promoters having different theories about the Mayan calendar and its cycles. There is no archaeological support for the 2012 theory. There is some devastating factual work on Wikipedia about the promoters of 2012, especially Argüelles.
5. The Mayan culture offers no guide to life and no way to promote peace and understanding among people. This is a doomsday cult presentation that has nothing to offer and is in the “scam” category.

CONCLUSIONS

This is another wild fad in the fringe area of humanity. There are no aliens making plans to come and destroy us who can be reached spiritually and with whom we can make deals to be spared. December 21, 2012 is just another day in history and like Y2K and the Jupiter Effect it will pass and the promoters of this doomsday spirit will be laughing all the way to the bank. Remember that Jesus said “For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. ... And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. ... And this gospel of the kingdom [the Church] shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:5–14). Christianity offers answers, hope and solutions to the problems of life. Engaging in useless destructive prophecies offers no solutions and no hope.

—JNC



Mayan Pyramid and Month Symbols

THE SLAVERY ISSUE

If you pay attention to what is being circulated on the web, you know that atheists continue to attempt to make an issue of God's supposed brutality, savagery and abuse of mankind. One of the main issues in their diatribes against the biblical account is that God did not condemn slavery, and in fact even had laws about how slaves were to be handled. Even in the New Testament there are specific mentions of slaves and instructions to slaves that do not involve rebellion or the abolition of slavery. Is the sanctioning of slavery by the Bible writers another demonstration of God's cruelty and insensitivity to the tragedies of human existence, or is this not a valid criticism of the Bible?

One of the things we frequently say in this journal is that when you discuss something the Bible says, you have to look at who said it, to whom it was said, and what the culture interpreted the teaching to mean.

Let us begin this discussion by stating clearly that slavery is wrong. In today's world there is no justification for any human being bound in a forced subservient manner to someone else. Neither Jesus Christ nor any of His 12 disciples had slaves, and in John 13:4–17 Jesus taught a philosophy that is alien to slavery, namely that we are to be servants of one another—all totally equal in the sight of God.

In the Old Testament it was a different situation. It was a very early time in man's history—a time of war and conflict and brute survival. Christianity did not exist, so there was no homeless shelter or mission to run to if you were suddenly thrust out on the street with no food or shelter. In today's world when a war takes place, the minute the conflict ends there are massive attempts to bring relief to the citizens that are in the war zone—a huge percentage of the help coming from Christian relief agencies. If you are an atheist and

“survival of the fittest” is the basis of your morality, this may not make sense, but so far in our culture we have not quite sunk to the level of just allowing the victims of war to die without attempting to help them as “survival of the fittest” would suggest.

In the primitive times of the Old Testament when a war was concluded and one side had defeated the other side, what was the future





for the defeated people? Their homes were usually destroyed, their crops wiped out, their family members and political leaders killed, and everything taken from them. It seems obvious that the most compassionate thing for the conquerors to do was to take the defeated people into their homes where they would have shelter and food. The price of that shelter and food for the time being at least was the loss of their freedom. War is horrible, but evolutionists tell us it

is a biological necessity and that man is just fulfilling his naturally-driven impulses. Without debating that point, it is obvious that slavery was a decent alternative to dying by exposure and starvation. The Bible recognizes slavery by capture in passages like Genesis 14:21; Numbers 31:9; and Deuteronomy 20:14. What is interesting about the biblical commands for slaves was that they were to be respected and cared for. In Deuteronomy 21:10–14 a man's responsibility for a woman taken as a slave was spelled out so that he would take her as a wife and release her if he could not sustain her in the marriage relationship. In 2 Kings 5:2 in the famous story of Naaman we see a slave girl who cared about her owner and wanted healing for him, indicating something far from abuse.

A second way that God allowed slavery was by purchase. It is incomprehensible for us to imagine a human being bought by another human being, but in the stress of a primitive culture, people could not just be turned loose to their own devices in the hope of surviving. In Genesis 17 we see the ritual of circumcision was extended to slaves, and we see Joseph being sold to merchants in Genesis 37:36 and 39:1, something referred to in a very negative way throughout the Bible. What is again interesting is that when you read Leviticus 25:44ff you see the rules for selling slaves, but you also see restrictions on how they were to be treated. In fact, verse 53 states "you must see to it that his owner does not rule over him ruthlessly." There were even rules about the release of slaves that had special significance to the history of Israel, and a caring attitude about the well-being of other humans.

A third way that a person could be taken into slavery was as a restitution for a crime. In Exodus 22:3 a thief could pay for his crime by being sold. A person could also become a slave as a means of paying off debts (Exodus 21:2–6 and 7–11; Deuteronomy 15:12–18). A person could even sell himself for security (see Leviticus 25:39–43) but even in this case there was a formula for his release.

Jesus comes to this ancient, primitive world with a whole new concept of life. The Sermon on the Mount is one of the most beautiful passages in all of literature. Over and over Jesus says “You have heard that it was said, . . . but I tell you . . .” (NIV). Jesus dealt with attitudes and values that were alien to what people had been living with. Jesus gave a way of life that would ultimately eliminate slavery of all kinds, because Jesus taught the equality of men and women in all aspects of life. In spite of this emphasis, Jesus does not attempt to overturn the political structures of the day. Rome was a brutal, violent, chauvinistic, abusive, political state. Jesus lived within that political system without trying to over-power it by force. The United States has had a hard time realizing that what works among our people does not necessarily work among the people of the Middle East or Africa.

What Jesus does is to teach His followers to function within the system. In Ephesians 6:5–9 the inspired writer addresses slaves and masters and does not command them to upset their secular relationship. He rather calls them to serve as if they are serving God because God looks at slaves and masters equally. Colossians 3:22–4:1 presents the same teaching. In Philemon we have Paul’s wonderful words to his friend Philemon about a runaway slave named Onesimus. The most wonderful verses in this passage are verses 15–16 where Paul says “Perhaps the reason he was separated from you for a little while was that you might have him back for good—no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a man and as a brother in the Lord.”

First Corinthians 7:21–24 and Galatians 3:26–29 clearly show the Christian response to the issue of slavery. In God’s sight we are all equals. Slavery is wrong and should not be practiced by Christians. In a world dominated by philosophies and religions that embrace slavery as a scientific, political, and religious ideology, Jesus calls us to preach a gospel of peace, equality, and love, and to refrain from violence. Expecting Jesus to openly declare a physical war to abolish a human institution, even one as horrible as slavery, is to badly misunderstand what Jesus taught, and to be ignorant of the Christian system.



—JNC

THE AGE OF NON-COMMITMENT

by Wayne Turner

In pre-marital counseling the young woman said, “I believe marriage is for life.” Then she added, “But I’m not sticking around in a bad marriage!” Her subsequent actions showed that what she really meant was that she was not willing to completely commit to the relationship. Is it any wonder the marriage soon ended in divorce?



This difficulty in making or keeping commitments can be seen in Canada’s 2006 census. Though the country’s population had grown by 7.2 percent since 2001, the number of married people only grew by 3.8 percent. The number of people who were separated grew by 5.7 percent and the number who were divorced by 12.5 percent. Perhaps most revealing, is that the number of people who were living together increased by 19.6 percent! While there were 12.4 million married people in the country, 2.7 million were living together. One in six cohabiting couples is not married! Increasingly, people are choosing to be in non-committed relationships. Obviously, such a tendency toward non-commitment is also showing in other areas — family and home, workplace and community, just to mention a few. It seems that the “Me” generation of the past has given way to an “only Me” generation with little sense of responsibility to anyone other than self.

This non-commitment has also carried over into the religious world. Under Walter Kallestad’s leadership the 200-member Community Church of Joy in Phoenix exploded to become a mega-church of 12,000. While recovering from a heart attack, he came to realize that the church was based on entertainment and catering to consumerism. People were not committed to anything — God, the church, or one another. In “‘Showtime!’ No More” (*Leadership*, Fall 2008) he wrote, “Too many were observing the show. ... They meandered in and out of relationships but weren’t in real community.” They were no more committed to one another than movie-goers in a theatre. Attendance dropped by a third when the church leaders changed its approach to worship and shifted expectations from passive spectators to involved, committed disciples.

For some time, there has been a well recognized distinction between religious groups: those which expect a high level of commitment and involvement and those with low expectations. The first are more participatory in their worship and emphasize personal faith, the priesthood of believers and use of spiritual gifts. The latter tend to

emphasize liturgy, ritual, and clergy with the congregation as spectators. In more recent times, a new category has arisen. Like Kallestad's church, though they hope to lead people to higher commitment, they use a low commitment attraction approach to get people in the door—highly scripted, professional productions with professional performers. Looking back, he writes, "For us, worship was a show, . . . We'd put all our energies into producing religious goods and services. . . . We'd produced consumers—like Pac-Man, gobbling up religious experiences, navigating a maze but going nowhere in particular."

Typically, we have measured commitment by attendance at Bible classes and worship assemblies (especially Sunday and Wednesday evenings), giving, teaching classes, leading worship, visitation, fellowship. Many congregations have experienced a decline in some (or even most) of these. Due to lack of participation, some churches have even dropped Sunday evening and midweek activities altogether. (This is not to include those who are using other activities, like small groups.)

What should be asked is how committed are church members to each other? Do they have any commitment—any sense of responsibility—to the church, its activities or its members? Has the non-commitment of our culture infiltrated and undermined the work and fellowship of the church? Should we not be concerned if it seems that some feel no responsibility toward others, and feel free to disassociate or leave whenever the mood strikes them?

In Romans 12:5 Paul said, "... each member belongs to all the others" (NIV). The KJV and NASB say we are "members one of another." Several passages tell us that we are all one body in Christ. We should have the same concern for each another. Our assemblies are neither to isolate us from one another nor to entertain. We are to build up, edify, encourage, teach, and admonish one another. This is why Hebrews 10:25 tells us not to neglect or forsake our assembly. Coming to a worship assembly or Bible class is not just about us and "what we get out of it." It is about fulfilling our commitment to one another. We normally think about attending and participating as part of our faithfulness to God. What about being faithful to one another?

Jesus intended for the Church to be more than a loose association of casual strangers. It is to be a family with a real sense of commitment to each other. We might even suggest that, like marriage, it should be seen and lived as a life-time commitment. We are to be devoted to, honor and live in harmony with one another (Romans 12:10, 16). Our commitment to Christ is directly measured by our commitment to each other.

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GUILTY OR NOT GUILTY?

by Phillip Eichman



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In the December 2008 issue of *National Geographic*, there was an article on Herod the Great entitled “King Herod Revealed: The Holy Land’s Visionary Builder.”¹ Much of the article deals with Herod’s building programs. Anyone who has studied the history of Palestine will realize that Herod was one of

the major builders of his time. The references to the Jewish temple in the Gospels and Acts, for example, describe the beautiful edifice constructed under Herod’s supervision.

As a whole the article is interesting and informative, but there is one particularly disconcerting statement. In reference to the incident in Matthew 2:16 where Herod ordered the slaughter of male children in Bethlehem, the author stated, “Herod is almost certainly innocent of this crime, of which there is no report apart from Matthew’s account.”

Regarding this passage in Matthew, New Testament scholar Craig S. Keener made these comments: “We lack concrete historical record for Matthew’s next episode, but it certainly fits Herod’s character. When Herod’s young brother-in-law was becoming too popular, he had a ‘drowning accident’ in what archaeology shows was a rather shallow pool; later, falsely accused officials were cudged to death on Herod’s order. Wrongly suspecting two of his sons of plotting against him, he had them strangled, and five days before his own death the dying Herod had a more treacherous, Absalom-like son executed.”² Keener went on to observe that the “murder of the children of Bethlehem thus fits Herod’s character; yet it is not surprising that other early writers do not mention this particular atrocity. Herod’s reign was an era of many highly placed political murders, and our accounts come from well-to-do reporters focused on the royal house and national events. In such circles the execution of perhaps twenty children in a small town would warrant little attention — except from God.”³

The author of the *National Geographic* article himself freely admits that Herod had numerous people, including members of his own family, executed for various reasons. Why then did this author make the assertion that this one biblical reference to Herod’s cruelty is in fact a fabricated story?

The statement evidently caused others to raise this question as well. The April 2009 issue of *National Geographic* featured several

letters to the editor, most of which questioned the author’s statement. The editor’s response is very revealing, “We received a number of letters protesting the article’s statement that Herod was ‘almost certainly innocent’ of the infanticide described in the Gospel of Matthew. In the sense that the accused is ‘innocent until proven guilty,’ we stand by the phrase.”⁴

The concept of “innocent until proven guilty” is certainly a hallmark of justice in our culture. There seems to be, however, a lack of consistency in applying this principle. Is not it interesting that Herod the Great, known in history for similar acts of cruelty, is to be judged “innocent until proven guilty,” while Matthew, author of the Gospel, on the other hand, is in a sense “guilty until proven innocent.” I simply do not understand the reasoning here. Even though there may not be any reference to the event in secular history, the killing of a few children in a small Jewish village is certainly consistent with the character of Herod depicted in history. Why then reject the incident recorded in Matthew?

Personally, I think that this is a reflection of an anti-religious bias on the part of the author and editor. Sadly, this is becoming more common in our world. To question or even ridicule the Bible or Christianity in general seems to be the popular thing to do these days. There is ample evidence, however, for the historical reliability of the Bible and the New Testament in particular.⁵ Thus, there is no need for us as Christians to be intimidated by assertions such as these. We can know that our faith is based on evidence that God has provided (Hebrews 11:1–2).

As Christians, we accept by faith the event recorded in Matthew as historical and a part of the revealed, inspired Word of God. Others who reject the historical validity of this or other events recorded in the Bible must do so based on their own belief system. History or fable, guilty or not guilty—really it is a matter of faith.

Notes

1. Tom Mueller, “King Herod Revealed: The Holy Land’s Visionary Builder,” *National Geographic*, 214 (6) December 2008, 34-59.

2. Craig S. Keener, Matthew, *IVP New Testament Commentary*, <http://www.biblegateway.com/resources/commentaries/index.php?action=getCommentaryText&cid=1&source=1&seq=i.47.2.1>.

3. Keener, *ibid.*

4. *National Geographic*, 215 (4) April 2009, 8.

5. See, for example, F. F. Bruce, *The New Testament Documents: Are They Reliable?* (Downers Grove, IL: InterVarsity Press, 1981) and Paul Barnett, *Is the New Testament Reliable?* (Downers Grove, IL: InterVarsity Press, 2003).

The Christian Concept of Gratitude



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There are many unique concepts involved in Christianity. When we read the teachings of Jesus in Matthew chapters 5 through 7, we see how different these teachings are from any other religious teaching in the world. It is these teachings that continuously attack the problems of mankind and benefit all of the inhabitants of this planet. An important positive attribute of Christianity that Jesus taught is the attitude towards possessions and wealth. I have al-

ways enjoyed the phrase “attitude of gratitude.” This is what we are taught in the Christian system, and unfortunately many churches have totally missed it. Jonathan Wells said it well: “We have never had so much, yet we have never had so little. Churches are marching down the road of commercialism in droves, marketing Christ as a therapeutic product to meet all the self-centered, felt needs of consumer-oriented Americans. The spirituality is nothing more than self-idolatry and is in opposition to Christianity.”

Americans have moved from an attitude of gratitude to an attitude of entitlement. There is no reason to give thanks for something if it was owed to us in the first place, and we seem to jump from one “gimmie festival” to another as we go through the various holidays. The result of this is stress, worry, anxiety, and all of the physiological disorders that go with this self-induced pressure. The hallmark of ownership is worry. The hallmark of an attitude of gratitude or stewardship is thanksgiving.

Dr. Stephen Post is a physician at Case Western Medical School. In *Guideposts* magazine (November 2007, page 78) Dr. Post shared some data on how people who are thankful for the things they have are benefitted by that attitude of gratitude. Here are some of his findings:

- Just 15 minutes a day focusing on things you’re thankful for will significantly increase your body’s natural antibodies.
- Naturally grateful people are more focused mentally and measurably less vulnerable to clinical depression.
- A grateful state of mind induces a physiological state called resonance that’s associated with healthier blood pressure and heart rate.

- Caring for others is draining. But grateful caregivers are healthier and more capable than less grateful ones.
- Recipients of donated organs who have the most grateful attitudes heal faster.

How do Christians develop a natural gratitude that affords them these benefits? There are some understandings that can lead us toward an attitude of gratitude. We would like to attempt to share a few of these with you.

UNDERSTAND THAT GOD HAS A PLAN FOR OUR POSSESSIONS



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God does not need us. If every human on the planet decided this minute that they would never give a penny to God’s work or to benefit their fellow man, God’s work would still get done. The Christian view of money and possessions is that God has blessed us with these things with the idea that we will use them in positive ways.

One of the best examples of this is in Luke 12:18–21 (NIV) where a rich man is presented by Jesus as having been blessed with a great crop. God blessed him and had a plan for the man to use the money that came from the crop to relieve the hunger and poverty all around him. Instead of doing that, this selfish man decides to tear down his barns and build bigger barns so he can store the goods for his own consumption and he then decides to take a long vacation saying “Take life easy; eat, drink and be merry.” At this point God confronts him with the fact that his life is ending and God says, “Then who gets what you have prepared for yourself?”



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In Matthew 19:20–26 a rich, young man comes to Jesus asking what he needs to do to be perfect. Jesus tells him to get rid of the things in his life which have consumed him at this point. The message is not that we have to become destitute, but that when things become the most important items in life we will not have the kind of joy God wants us to have. Jesus tells us in that passage that it is hard—like a camel trying to squeeze through the eye of a needle—but with God it can be done.

In Revelation 3:17–18 (NIV) we see Christ challenging the church at Laodicea whose wealth had given them an attitude of ownership. Jesus says “You say ‘I am rich; I have acquired wealth...’ But you do not realize that you are wretched, pitiful, poor, blind and naked.” God’s plan for what He blessed us with is that we use it in such a way that brings us joy, fulfillment, contentment, and happiness and at

the same time relieves the pain and suffering in the world. When our selfishness strangles that potential the result is misery, depression, stress, and all the negative things that go with selfishness.

UNDERSTAND THAT SOCIAL GIVING INCREASES OUR STRESS

When I was a child I can remember my parents arguing about how to handle the United Way campaign. Their employer put huge pressure on employees to give to United Way, and people were hounded to give. Your name was printed and you were assigned a social tag in conjunction with how much you gave. The top givers were called “Gold Givers” and were printed in the company magazine in a gold colored page with beautiful flowers around the edges. The next level was called “Silver Givers” and had their names on an impressive silver page with flowers. The rest of the staff were called “Patrons” and were on a very dull and lifeless page. My mother wanted to be on the gold page, and my father could care less if he was in the book at all, and resented the whole thing.

In the Bible in Acts 5:1–8 we see Ananias and Sapphira apparently motivated in the same way. They wanted to be identified as people who had given all they had in a most generous way, but they saved back some of the money for selfish reasons. Lying to the Holy Spirit in this way brought disastrous results. In Matthew 6:1–4 Jesus emphasized the importance of giving in a way that does not call attention to ourselves. If we understand that our possessions are only loaned to us by God to use in positive ways, that is not a difficult thing to do.

UNDERSTAND THAT UNADULTERATED GRATITUDE IS THE PUREST FORM OF WORSHIP

In the Psalms the Hebrew word for thanks occurs 31 times. This is a worship book and concentrates on praise to God—thanksgiving being a vital part of that praise. In the New Testament there are 50 occurrences of “thanks.” The Hebrew word *towdah* and the Greek word *eucharista* convey a pure worship and are translated thanks. Giving, being thankful, feeling gratitude for our blessings is pure worship and is culminated in service to others. “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and keep oneself from being polluted by the world” (James 1:27, NIV). Materialism is a serious source of pollution to our spiritual living.



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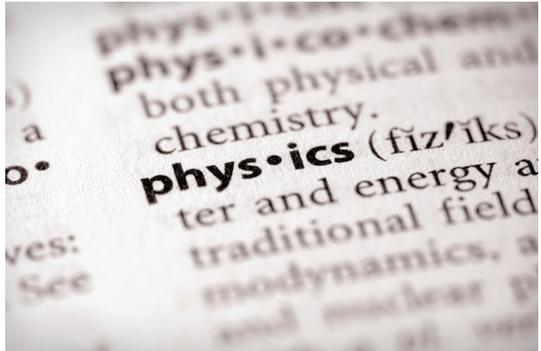
—JNC

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 is simply 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.

Isidor Isaac Rabi: Nobel Laureate in Physics — specializing in the magnetic properties of atomic nuclei

“Physics filled me with awe, put me in touch with a sense of original causes. Physics brought me closer to God. That feeling stayed with me throughout my years in science. Whenever one of my students came to me with a scientific project, I asked only one question, ‘Will it bring you nearer to God?’”



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“The first verses of Genesis were very moving to me as a kid. The whole idea of creation—the mystery and the philosophy of it. It sank in on me, and it’s something I still feel.”

“‘When you’re doing physics, you’re wrestling with a champ,’ he liked to say. ‘You’re trying to find out how God made the world, just like Jacob wrestling with the angel.’ Physics brought Rabi nearer to God because the world was His creation. And like God, physics was infinite and certainly not trivial.”



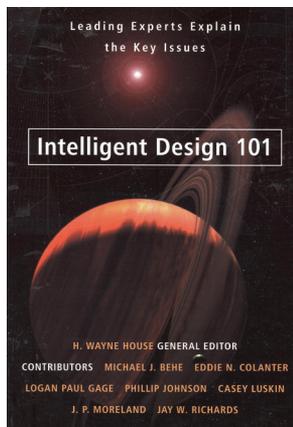
The books that are reviewed in the Book Review section are not available through us, but can be obtained from a local bookstore or through many online bookstores.

INTELLIGENT DESIGN 101

H. Wayne House, Editor

Kregel Publications, 2008, 284 pages, \$16.99 (paperback),

ISBN-13: 978-0-8254-2781-7



If you have wanted to hear a logical, intelligent, non-sectarian, informed, unemotional defense of Intelligent Design (ID), this book is for you. Eight authors who are well known in the “intelligent design movement” write on divergent subjects, but with the common plea that the scientific community and the media do not understand what intelligent design is and have rejected it on the basis of religious and political bigotry.

The first essay is by lawyer Phillip Johnson and gives a history of the controversy from the viewpoint of those on the ID side of the issue. This is extended by philosopher J. P.

Moreland who builds the case that bad science has been at the root of the rejection of ID. Casey Luskin with an earth science background and biologist Michael Behe renew the case for intelligent design on a biochemical level. Theologian Jay Richards discusses why we are here, and bioethicist Eddie Colanter goes into the consequences of rejecting the concept of design in the creation. Theologian Wayne House discusses Darwinism and the law, reviewing the Scopes trial in detail and the lawsuit that followed.

The book contains an appendix responding negatively to Francis Collins’ theistic evolution approach to the evolution of man. It has extensive notes and a useful index.

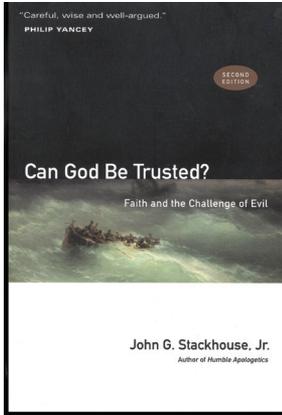
We have said in this journal that Intelligent Design is not a science method—that is it is not a way to cure cancer or stop avian bird flu. We have said it is a wonderful apologetic, a way of building faith in

God and of finding ways to deal with tough questions. We have also pointed out the uninformed bigotry of many atheist writers and of the press. This book supports and extends these views and is useful in helping the objective reader have a better understanding of why it is true.

CAN GOD BE TRUSTED?

by John G. Stackhouse, Jr.

IVP Books, 2009, 219 pages, \$16.00 (paperback),
ISBN-13: 978-0-8308-2886-9



There are many approaches to the problem of human suffering. Why would an all-powerful God allow His creation to experience all of the pain and evil that we see around us? The **Does God Exist?** ministry has attempted over the years to deal with this question with booklets and video presentations, but our approach has been very simplistic and practical, and for many people too shallow. John G. Stackhouse is a professor of theology and culture at Regent College in Vancouver. This book is an in-depth look at the existence of evil and why we suffer.

The first 113 pages of this book review what theologians and philosophers have proposed over the centuries about the existence of evil and of God. All world religions are explored as well as a wide variety of philosophers and theologians. Stackhouse deals with some important insights in this section, such as the fact that love is vital and cannot be forced. There is also some useful discussion about the purpose of life and the nature of God.

The remaining 100 pages of the book focus on the Christian system and how pain and suffering fit into the Christian approach to life. One statement in the book is a good summary of the book's thesis: The world "is not ... a world merely to escape ... It is a world to engage and embrace. It is a world that, damaged as it is, will do us sick people good if we see it clearly, and live in it wisely" (page 100).

The book's argument is that pain and evil in the Christian system makes sense and only promises in this life to make life progressively better, not perfect — and only to faithful practitioners, not just claimants. The weaknesses of other faiths in this regard are pointed out in contrast to Christianity, and how pain and evil mold and shape us to be what God wants us to be is demonstrated.

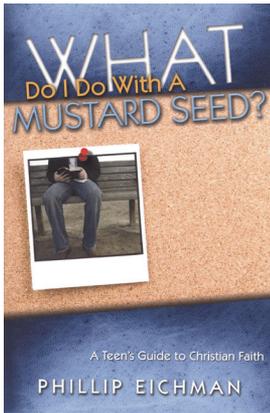
This is a good book for those who wish an in-depth study of the question of evil, and pain and suffering. We recommend it to teachers,

church leaders, and preachers, but it would be over the head of most high school students.

WHAT DO I DO WITH A MUSTARD SEED?

by Phillip Eichman

Gospel Advocate Co., 2009, 110 pages, \$8.99 (paperback),
ISBN 978-0-89225-566-5



Many of the books we review in this journal are highly technical, detailed responses to the challenges of atheists and skeptics. The idea of this book is to give simple, brief explanations designed to sow seeds of faith which will, hopefully, grow into gigantic trees able to support life's choices and struggles. Since the mustard seed is a very small seed, it is ideal to represent the problem we all face — our faith is not what we want it to be, but even a very small faith can do wonderful things in life. This book's objective is to generate seeds of faith. Dr. Eichman asks 13 questions in the book, each making up a chapter. The questions are ones young people ask: "What is faith?" "Is there evidence that the Bible is inspired?" "Who is God?" "Who is Jesus?" "Who is the Holy Spirit?" "Who am I?" "Why is there pain?" "What about death?" The explanations are clear, easy to understand, and handled well.

This book is organized so that it can be taught as a class with a chapter a week for a quarter. Each chapter has a set of questions that are designed for class discussion. There are suggested activities and things individuals can do.

If you are looking for a good, basic book to use for a junior high, an early high school class, a vacation Bible school, or camp session, you will find this book to be helpful. It is easy to read and covers many subjects. Strong high school students will find it to be too elementary, and many unanswered questions will come up. There is not much like it out there, so it will be very useful in teen classes and programs.

Announcement of new materials from the **Does God Exist?** program can be seen in our last issue, online at doesgodexist.org/Catalog/Catalog.html, or by contacting us at the address on the back cover.

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!*



DANDY DESIGNS

SWIFT SLEEP FLYING



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In 2006 the United States military retired the F-14 Tomcat (of Tom Cruise's *Top Gun* fame). The uniqueness of this plane was that the shape of the wing could change during flight. The Tomcat was inspired by the studies of the wings of birds, and never did even approach what swifts (a bird) are able to do. Swifts belong to a family of birds called *Apodidae* which literally means "without feet" in Latin. The swift does have very small feet, but they are seldom used because feeding, courting, and sleeping all take place in the air.

The secret to the swift's abilities lie in the design of its wing. The swift has forelimb bones that are similar to the bones in a human forearm. That section of the swift's wing allows the flapping to get airborne that we see in virtually all birds. The swift also has wing-tip bones where we have a hand, and the angle between the hand and the forearm can be changed. By rotating the wing-tip bones the swift can vary its wing area by some 30 percent to increase its speed. It can reduce its wing area and reduce its energy usage by increasing that area.

In the swept back mode, swifts can travel at some 60 miles per hour. Scientists at Wageningen University in the Netherlands have determined that the most efficient flying speeds for the swifts, where least energy is used and drag and wing lift are in the best balance, is when the bird is flying at 20 miles per hour. Studies of the swifts have shown that they actually sleep while flying, and radar has shown that when they are in the sleep mode their air speed is 20 miles per hour.

Swifts got their name from their ability to travel at high speeds, make fast turns, and stay in the air for long periods of time. Human attempts at swept back wings and varying wing angles have not been too successful as yet. *Natural History* magazine comments “Human attempts at variable wing geometry have always been hampered by the complexity and weight associated with a system engineered from hinges.” The swift has already had all of this complexity and engineering done for it, and that makes it another amazing example of God’s design in nature. Truly we can know there is a God through the things He has made (Romans 1:20).

Source: *Natural History*, March 2008, page 42.

Smart Slime Molds



When you walk in the woods in warm weather, you may see something on the ground that looks like a dog vomited. It is actually a smart, living organism. It is a form of life that feeds on dead grass and/or leaves. The scientific name for this organism is *Dictyostelium discoideum* and its genetic blueprint has been worked out, and it is highly studied.

Slime mold can join with other specimens and become a giant sized organism, although most get no larger than a human hand. It moves very slowly covering the ground at a rate of about an inch every two and one half hours. If food runs low it can find sunlight and transform itself into a spore factory dispersing cells on the wind for better feeding grounds.

In 2000, Japanese researchers found that the slime mold can navigate a maze. They chopped up a slime mold and put it in various corners of a plastic maze with only two openings and left food in the openings. Instead of forming a blob that spread throughout the maze, the slime mold formed a single tube which stretched from one opening to the other spanning the shortest point between two openings.

The Japanese researchers described what had happened as “clever and cunning”, but the question is how can an organism with no central nervous system do such a thing? No answer has yet been given to this amazing discovery, but it is clear that something is designed into the slime mold’s sensory apparatus that allows this to be done. It is clearly a design feature built into the instinctive behavior of the organism, not something the mold is thinking through.

Source: *New Scientist*, June 18, 2005, page 54.

News and Notes

MORE DATA ON EARLY OXYGEN EXISTENCE. For the past forty years or so, it has been popular to propose the Miller-Urey hypothesis on the origin of life. This proposal was based on Stanley Miller's experiment in which amino acids were produced in an anaerobic (no oxygen) container where ammonia, methane, hydrogen, and water vapor were subjected to an electrical discharge. Critics pointed out that the contrived environment in which a trap removed the amino acids before the discharge could destroy them, was not comparable to the early earth environment. Since then it has been shown that the chemicals put into the container were based on their chemical activity, not the evidence of what was actually present on the earth. A recent report from the Marble Bar chert formation in Australia, which was formed during the time when life is believed to have started on earth, has hematite (an iron oxide mineral) in the sediments. This mineral is formed in an oxygen-rich environment and indicates that the assumption that the primitive earth was anaerobic is false. The more we learn about the history of the origin of life on earth, the more unique life seems to be. Source: *Astronomy*, July 2009, page 19.

STEM CELL MISREPRESENTATION CONTINUES. One of the most glaring examples of distortion by the media has been the kind of information presented about stem cell research. Michael J. Fox and Oprah have extolled the virtues of embryonic stem cells as a way of treating Parkinson's and other diseases. The media made great notice of a biotech company that received FDA approval to do human clinical trials of embryonic stem cells to treat spinal-cord injuries. Three major studies in the past 12 months have shown that adult stem cells are already being used to treat spinal-cord injuries. They also are being used to treat more than 70 conditions—cancer, arthritis, and a variety of genetic disorders. Problems also continue with embryonic stem cell use as tumors and other control issues beset the research. It is important to know that adult stem cell research is already going on, that it does offer tremendous promise, and that it is already in practical use. However, the notion that embryonic stem cell research is the only hope and that cures are being held up by religious people is not true. Research must be moral and responsible, and killing babies to do research is not being

responsible. Source: *Focus on the Family Citizen*, June/July 2009, page 4. For information on stem cells and problems involved see “The Essential Guide to Stem Cells” by Elizabeth Svoboda, *Popular Science*, June 2009, page 60.

FRANCIS COLLINS WEBSITE. One of the most visible figures in apologetics today is Francis Collins. Collins was the director of the Human Genome Project and has written a popular book titled *The Language of God* (reviewed in this publication in our March/April 2007 issue). Collins is a believer in Christ and has carried on a number of debates and discussions with people like Richard Dawkins. Collins is a theistic evolutionist, and tends, in our opinion, to embrace the front edge of evolutionary theory instead of what is factually known. He has, however, been very active in confronting primary atheist arguments and his material is very useful to that end. Last year Collins started a foundation called the BioLogos Foundation which is designed to foster discussion about the compatibility of science and religion. His Web site is www.biologos.org.

BIKINI ATOLL RECOVERS. One interesting fact about ecological damage on earth is the remarkable ability for recovery. Environmental extremists fail to take into account how beautifully designed the earth is, and how it is made to repair damage no matter what the source. On March 1, 1954 a 15-megaton hydrogen bomb with 1,000 times the power of the bomb dropped on Hiroshima was exploded in an area known as Bikini Island in the Marshall Islands. The bomb made a four-mile-wide fireball and left a one-mile-wide, 240-foot-deep crater in the floor of the ocean. There were predictions that it would take thousands of years for the area to recover. However, a team of Australian researchers recently visited the area to see how it was recovering. One researcher said, “I didn’t know what to expect, some kind of moonscape perhaps. But it was incredible, huge matrices of branching Porites coral had established, creating thriving coral reef habitat. We saw communities not too far away from any coral reef, with plenty of fish, corals and action going on, some really striking individual colonies.” When we look at environmental issues we need to avoid extremes on both sides. When God created the first man, He gave him the job of taking care of his environment “to dress it and keep it” (Genesis 2:15). That challenge is still one we need to take seriously—not just leave it alone but manage it and care for it responsibly. Source: *Pollution Engineering*, June 2008, page 13.

ATHEIST BUS ADS EXPANDING. We mentioned previously the atheist ads on buses in London, Washington, and Chicago. The campaign has expanded to other cities. In the midwest, the area around Notre Dame and Indiana universities have been targeted, and ads are being

run in Indianapolis. The ACLU has gotten into the situation in places like Indianapolis where local people resisted the ads being accepted. The atheist web site for these ads is www.inatheistbus.org.

NUMBER OF BABIES WITHOUT MARRIED PARENTS IS GROWING. While homosexuals campaign for being allowed to marry, the growth of straight couples having children without getting married is skyrocketing. Five million couples cohabit in the United States today. That is roughly eight times the number in 1970. Forty percent of all babies born in 2007 had unmarried parents. That is up from 25 percent in 2002. Non-marital births among women ages 25 to 39 has doubled since 1980. As the United States moves away from belief in God and rejects the teachings of Christ, there is a decline in marriage commitment. As a former public school teacher, I can personally testify as to what this is doing to the children in our culture. However, it is easier to throw money at the problems kids have instead of looking at how adult choices are making it impossible for kids to have the preparation they need for success in life. Source: *Time*, May 25, 2009, page 57.

CELIBACY DEBATE ACCELERATES. Newspapers reported the removal of Alberto Cutié from his clerical duties by the Miami Archdiocese after it became public that he was involved with an attractive young woman. Because he was the host of a popular Miami radio show the situation got a lot of media attention. Critics of Catholicism have pointed out that there is a likely connection between the celibacy requirement and the pedophilia scandals that have gotten so much press in the past several years. Seminary enrollment has dropped 75 percent for the Catholic Church and the shortage of priests is causing many churches to be closed or consolidated. The Bible is not the issue here. First Timothy 4:1–3 says that apostasy would include people forbidding marriage. In fact, the celibacy idea did not become official until 1139 in the Second Lateran Council. First Timothy 3:2 tells us a bishop must be the husband of one wife, and while this probably refers to not being a bigamist it cannot be an argument that celibacy was a requirement for bishops. Man-made rules and human traditions cause many to reject God, but we need to separate what is of human origin from what God has given us. Source: *Time*, May 25, 2009, page 14.

EARTHQUAKE DANGER LESSENS. *Scientific American* (June 2009, page 21) has an interesting report on the New Madrid fault in the Midwest that also says something about earthquakes in general. The New Madrid fault caused one of the largest earthquakes in U.S. history in late 1811. The quake was so severe that the Mississippi River ran backwards for several hours. Measurements made along the fault show that the stress levels have decreased substantially in the past several years.

Doomsday articles keep appearing in a variety of periodicals saying that earthquakes are increasing and that the end of the earth as we know it is near. There is no question that some areas of the world will continue to have earthquakes, but the more we understand what causes these energies to be released the more we see they are just a natural product of normal activity in the earth's crust. We just need to be smart enough not to build huge buildings over the areas that are moving.

ATHEIST PROPOSES "TRANSMUTATION OF VALUES."

"Pigs, chickens and fish have more signs of consciousness and rationality—and, consequently, a greater claim to rights—than do fetuses, newborn infants, and people with mental disabilities. . . . the calf, pig, and the much derided chicken come out well ahead of the fetus at any stage of pregnancy." This statement by Peter Singer is typical of atheists minimizing the value of human life. Singer builds on the work of the atheist philosopher Nietzsche who coined the phrase "transmutation of values." The argument is that we are not creations of God, but rather mere Darwinian primates. Singer says "We must remove Homo sapiens from his privileged position and restore the natural order." Singer would protect apes but allow unwanted children, people with mental disabilities, and noncontributing elderly to be euthanized. Atheists will not like to see Singer's atheist views presented as what all atheists believe, but in reality, if God is removed from the picture it is difficult to avoid that conclusion. Dinesh D'Souza has more on this in his article "Staring into the Abyss" available on line at www.christianitytoday.com/ct/2009/march/22.60.html.

PERSONAL. On June 27, 2009, John Clayton and Cynthia Ann Gift were married. The ceremony was witnessed by family and local friends in John's backyard. There is a long story to this event, and we will share it with you in a future issue of this journal.

NEW MATERIALS FROM DOES GOD EXIST? In our July/August 2009 bulletin (page 27), we announced new items in our catalog. We described the items, but did not give all the prices.

We added a seventh four-lesson DVD to our series. This DVD can be borrowed or ordered from us for \$12.00 ppd. The entire set of seven DVDs with 28 programs can be purchased for \$60.00 ppd.

Frogs and Toads: God's Bug Snatchers is our fifteenth children's book. It costs \$2.00 ppd or \$25.00 for all 15 children's books.

We have revised our college level (intermediate) course. The student set (booklets, answer sheets, and supplemental materials) costs \$4.00 and the teacher's guide costs \$5.00.

All items are available from the address on the back cover or from doesgodexist.tv. The videos can be viewed, or downloaded at that site.

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Periodicals

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