

In May 2004, 16-year-old Erica Basoria asked her boyfriend, Gerardo Flores, to stomp on her belly, since she did not want to give birth to his twin sons, and her own efforts to kill her babies had been unsuccessful. Flores complied and subsequently was arrested on the basis of Texas' 2003 Prenatal Protection Act which extends the protections of the entire criminal code to "an unborn child at every stage of gestation from fertilization until birth" ("State Homicide Laws...," 2006). His lawyer argued that the Texas law used to prosecute was unconstitutional. Nevertheless, Flores received a double capital murder conviction with two concurrent life sentences, making him ineligible for parole for 40 years—a ruling that recently was upheld by the Texas Ninth Court of Appeals (Ertelt, 2007).

Wait a minute. If Flores had been to medical school, he would have been legally free to employ barbaric instruments of torture to butcher the children in the womb. Or he could have pulled the babies' bodies from his girlfriend's womb, leaving only their heads, jammed scissors into their skulls to make a hole, and then sucked out their brains with a suction tube (see "Abortion Methods," n.d.). But, no, young Flores did not have access to such sophisticated "education" and "expertise." He simply stomped on his girlfriend's stomach. Now he's doing time for most of the rest of his life, while hundreds of abortion doctors continue to practice their deadly trade to the tune of 48 million+ babies since 1972—while being paid enormous sums of money ("Abortion in the...," n.d.).

Such is the moral confusion, hypocrisy, and self-contradiction, or shall we say **insanity**, that grips

America by its spiritual throat, brought on by the forces of political correctness over the last half century. The innocent blood that has been shed in the United States of America cries out for justice and retribution—which one day will surely be meted out (Proverbs 6:17). As Thomas Jefferson declared: "Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever" (1787, Query XVIII). Or as Solomon affirmed: "The violence of the wicked will destroy them, because they refuse to do justice" (Proverbs 21:7). The God of the Bible eventually "administers justice for the fatherless" (Deuteronomy 10:18). "The Lord executes righteousness and justice for all who are oppressed" (Psalm 103:6).

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Can't Teach Morality in School

You've undoubtedly heard the expression: "You can't legislate morality!" Actually, such a claim is fairly recent in American culture and flies directly in the face of fact. After all, God has legislated human morality from the very beginning of time. The laws of every country do the same. If we cannot legislate morality, shall we annul all our laws against murder, theft, and perjury in court? The notion is typical of the mindless drivel spouted since the 1960s by those who reject traditional American values—values that arose from the Bible.

The same may be said concerning the relentless attempt to expel God and morality from the public schools. Liberal educators insist that morality must not be taught in the school system. The theory is that moral standards have no objective reality. They arise from within persons and exist only in reference to the subjective opinion and will of the individual. Hence, schools should not attempt to enforce upon students one particular value system. Such insidious, suicidal nonsense has transformed the American public school system into a recipe for national disaster.

Acceptance of such thinking is not only a recent phenomenon in American history, the no-

tion was soundly repudiated by the Founders of American education. A mountain of evidence exists to verify this claim. As one example, consider the founding of the University of Pennsylvania, due in large part to the efforts of Benjamin Franklin ("University of...," n.d.). Nine signers of the *Declaration of Independence* and 11 signers of the *Constitution* were associated with this institution. This longtime traditional member of the Ivy League is a private university founded in 1740 in Philadelphia as a charity school. It became an academy in 1753, with Benjamin Franklin as president of the first board of trustees, and is credited with opening the first school of medicine in the United States in 1765. Consider the motto of the school: *Leges sine moribus vanae*. Meaning? "**Laws without morals are useless.**" What better description of what is happening to the nation in general and public education in particular?

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RESOURCES

Q What place do dragon legends have in a discussion about dinosaurs?

A If dinosaurs and humans once walked the Earth together (as the Bible implicitly teaches—cf. Exodus 20:11), it is reasonable to conclude that humans would have left behind at least two different types of evidence. First, similar to how we take pictures of places we visit and wildlife we see in modern times, those living in previous centuries or millennia would likely have drawn or carved pictures of dinosaurs, as well as many other animals. (Indeed, the evidence indicates such artwork was left behind; see Lyons and Butt, 2005). Second, just as we tell stories today of things that we have seen and heard, ancient peoples would also have told stories about dinosaurs, if they ever encountered these creatures. Do such stories exist? They certainly do.

A wide variety of stories of reptiles have been passed down from cultures all over the world (see Shuker, 1995, pp. 6-7). Many of these creatures sound very much like dinosaurs, or dinosaur-like (marine or flying) reptiles. However, they are not called dinosaurs in these stories, but “dragons.” Since the term “dinosaur” (from the Greek words *deinos*, meaning “fearfully great,” and *sauros*, meaning “lizard” or “reptile”) was not coined until the ear-

ly 1840s, stories told previously of “fearfully great reptiles” would not have included the word dinosaur. Instead, the name attached to these creatures was “dragon.”

Have some elements of “dragon legends” been embellished over time? Of course. But, such inaccuracies do not negate the overall truth that reptiles of many different shapes and sizes once lived with humans—no more than the differences in worldwide flood legends mean we must discount the idea of a worldwide flood (see Lyons and Butt, 2003).

What rational explanation exists for the hundreds of dragon legends around the world? Although such stories are not the most powerful proof for the one-time coexistence of dinosaurs and humans, they still testify loudly to the fact that dinosaurs and humans once lived together.

Eric Lyons

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IN THE NEWS

Simcha Jacobovici, a television director, and movie director James Cameron (of *Titanic* fame) have teamed to produce a television documentary for *Discovery Channel* titled “The Jesus Family Tomb.” In this production, Jacobovici suggests that the real tomb of Jesus has been discovered, complete with ossuaries for His body, Mary Magdalene’s body, His mother Mary’s body, and the body of Judah, allegedly the son of Jesus. This outlandish claim, although supposedly backed by scientific and historical “evidence,” is another sad example of senseless hype surrounding baseless claims about Jesus Christ.

The available historic evidence overwhelmingly destroys the false assertions made by Jacobovici. First, the idea that Jesus’ bones were buried would contradict the most historically accurate book ever written—the Bible. As *Newsweek* writers Miller and Chen wrote: “Good sense, and the Bible, still the best existing historical record of the life of Jesus of Nazareth, argue against Jacobovici’s claims” (2007). Indeed they do. The resurrection of Jesus Christ is the most historically documented event in ancient history (see Butt, 2002). The New Testament documents have been examined with a scrutiny beyond any applied to other historical books, and their authenticity and reliability have dumbfounded the most skeptical observers. With one voice, the books of the New Testament declare that Jesus Christ was buried in a borrowed tomb, rose three days after His death, and ascended to heaven, leaving no bones behind to be buried in an ossuary.

Furthermore, besides the fact that Jacobovici’s idea contradicts the Bible, other details mili-

tate against the tomb being Jesus’ (not that any are needed). For instance, the names on the ossuary were very common. In fact, almost one-fourth of women in Jerusalem at the time would most likely have been named Mary or some derivative form of the name (Miller and Chen, 2007). In addition, the tomb is of a wealthy family and was located in Jerusalem. But Jesus’ family was poor and from Nazareth. As Alan Segal, religion professor at Barnard College, stated: “Why would Jesus’ family have a tomb outside of Jerusalem if they were from Nazareth? Why would they have a tomb if they were poor?” (as quoted in Miller and Chen).

In truth, this latest “discovery” is little more than an attempt to cash in on the hype created by Dan Brown (author of *The Da Vinci Code*) and his ilk. It is so devoid of truth and legitimate historical scholarship that it is more of a science fiction film than a documentary. This and a host of future attempts to cast doubt on the biblical narratives will come and go, but rest assured that “the Word of the Lord endures forever” (1 Peter 1:25).

Kyle Butt

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