

“Is it a sin for a married couple to masturbate during sex?”

Is it a sin for a married couple to masturbate during sex? In many cases a woman can't get an orgasm without proper stimulation.

If a married couple is making love, then nothing they do together is considered masturbation. It's all part of holy sex. (Masturbation is self-pleasure by oneself.)

You're right, most women can't have an orgasm without stimulation, which is how God planned it, I think. . . .the idea being that her husband would be the one to give her pleasure that way. The Song of Solomon even has a verse about the wife asking her husband to do exactly that: “Let his left hand be under my head, and his right hand embrace me.” (SoS 2:6).

Nothing a married couple does in the marriage bed is sin as long as it is mutually acceptable and it doesn't involve anyone else (for example, porn movies or fantasies that involve another person). I think God intends for us to experience far more freedom and enjoyment than a lot of people think! May I suggest you get an EXCELLENT book for married women called *Intimate Issues* by Linda Dillow and Lorraine Pintus. Absolutely the best book on the subject for women out there, I think. Please also see our article [What's God's Plan for Sex in Marriage?](#)

Hope this helps!

Sue Bohlin
Probe Ministries

“What About the Super-Secret Skull and Bones Society at Kerby Anderson’s Alma Mater Yale?”

Both George W. Bush and John Kerry are members of a satanic secret society known as Skull and Bones. When both George W. Bush and John Kerry were asked about their involvement in Skull and Bones on the Tim Russert – Meet The Press show, both laughed it off as it was too secret to talk about... What are they hiding???

I wonder since Mr. Kerby Anderson is a Yale University graduate, will he dismiss the Skull & Bones secret club on Yale University as just a frat house like all the others fraternities??

Thank you for your question about Skull and Bones. From time to time we have received questions about this organization. When I was at Yale University, I passed by the building but never really knew much about the organization.

Fortunately, David Aikman (former Senior Correspondent for *Time Magazine*) has written a book *A Man of Faith: The Spritual Journey of George W. Bush*. The following is an excerpt from his book about George Bush’s involvement with Skull and Bones.

Kerby Anderson

In his junior year, George W. was “tapped” (invited by existing membership) for Skull and Bones, the well-known Yale senior-year secret society that was founded in 1832 and has

been the focus of wild, indeed sometimes paranoid, conspiracy theories ever since. Skull and Bones is the most famous of the Yale societies, which admit a dozen or so juniors as lifetime members. Since the intake is so small, there are only around eight hundred Bonesmen (women were admitted for the first time in 1992) at any time, and Yale being already an elite institution, it is hardly surprising that Bonesmen have risen to be United States cabinet secretaries, Supreme Court justices, and even, on three occasions, presidents of the United States—most recently, Bush Senior and George W.

The prestige of Skull and Bones membership and the fear of its alleged power among many of the society's critics are products of the secrecy in which the society has operated from the outset and the unmistakable achievement of generation upon generation of Bonesmen. President and Supreme Court Justice Howard Taft, Ambassador W. Averill Harriman, Secretary of State Henry Stimson, Massachusetts senator and Democratic presidential aspirant John Kerry, conservative political commentator and author William F. Buckley, and of course Bush Senior's father, Prescott Bush, later himself a U. S. Senator, were all Bonesmen. But while the first century and more of the Skull and Bones tradition was heavily WASPish from the 1950s onward, both African Americans and foreigners were admitted.

Among those tapped along with George W. were an Orthodox Jew and a Jordanian Arab. Bonesmen traditionally are supposed to leave the room anytime a "barbarian" (i.e., non-Bonesman) even mentions the name of the society or the numeral by which it is also sometimes known, 322. In *A Charge to Keep*, George W. is dutifully reticent, writing, "My senior year I joined Skull and Bones, a secret society, so secret I can't say anything more. It was a chance to make fourteen new friends."

The Skull and Bones initiation ritual—which appears never to have been fully and credibly penetrated by outsiders—does seem to involve some hocus-pocus ceremonials, but almost

certainly not of any genuinely “spiritual” significance. It focuses on stripping initiates of any pretense or barriers of reserve about who they really are—a process that, in its turn, is likely to reinforce a sense of bonding among the fifteen “knights,” as the newly tapped members are called, for the rest of their time at Yale and, for many Bonesmen, for the rest of their lives.

In his important 1951 book, *God and Man at Yale*, William F. Buckley, a Bonesman, denounced the socialist and atheistic leanings of much of the Yale faculty, even as several bonesmen from earlier classes vigorously defended the university against Buckley’s attack. They included McGeorge Bundy and none other than William Sloan Coffin, later to be a thorn in the flesh of freshman George W. In effect, if there had ever been some nefarious, anti-Christian plot cooked up within the “Tomb,” as the Skull and Bones building is called, it does not seem to have made much imprint in the Bonesmen of the late twentieth century.

As for George W. Bush, Bonesmen reportedly never saw him return to the Tomb for reunions or dinners, unlike his father who was at a Bones Tomb celebration as recently as 1998. Though George W. certainly kept in touch with some of his fellow Bonesmen, he has affected an almost insouciant unawareness of the institution’s recent or current activities. According to Alexandra Robbins in her informative history of Skull and Bones George W. responded to a question about Bones by ABC News by saying “Does it still exist? The thing is so secret that I’m not even sure it still exists.”

Bush’s ambivalence about Skull and Bones probably is in part explained by the general suspicion of alleged East Coast supra-governmental conspiracies against American freedoms concocted by Ivy League elitists like Bonesmen, by members of the New York-based Council on Foreign Relations, or by the Trilateral Commission. When Bush Senior was running for U.S. Senate from Texas in 1964, critics said that he seemed tarred

with the brush of East Coast elitism. The same charge—hardly possibly to disprove—was later to be used against George W. when he ran unsuccessfully for Congress in Texas in 1978.

There are two other possible explanations for Bush's seeming lack of interest in the secret society of his senior year at Yale. One is that his own Christian experience later in life, an experience replete with deep and lasting spiritual relationships over many years with close Christian friends, has eclipsed whatever friendship bonding occurred at Skull and Bones. The second is George W.'s apparently lifelong distaste for the pretensions of much of the predominantly liberal world-view of many of the students and faculty on Ivy League campuses.

"I always felt that people on the East Coast tended to feel guilty about what they were given," he told an interviewer years later. "Like, 'I'm rich; they're poor.' Or 'I went to Andover and got a great education, and they didn't.' I was never one to feel guilty. I feel lucky. People who feel guilty react like guilty people."

"What Are the Differences Between Catholics and Christians?"

Dear Mrs. Bohlin,

I have read your article on the ["Six World Religions"](#) with great interest. I am sure you receive many emails, so I will keep this short. Could you please send me your thoughts on the

essential differences between Catholics and Christians. My son is about to marry a Catholic, and I cannot fully justify to him my concerns.

Well, you're asking the right person, since my husband and I were both raised Catholic! Of course, there's a difference in expression between U.S. Catholicism and elsewhere in the world, but the basic beliefs are the same.

First of all, you should know that there are born-again Christian believers in the Catholic church. You should also know that the gospel really is there in the Mass, and in the catechism teachings that children and converts receive. Ray and I are grateful for the foundation of spiritual truth that we received from the Catholic church: that God is one God in three Persons, that Jesus is the Son of God, that He died on the cross for the sins of the world and was raised on the third day, and that He's coming back.

What we DIDN'T receive was the personal aspect: that we needed to *personally* receive the grace-gift of salvation. We were taught, instead, that being baptized a Catholic was enough to bring us into God's family. We were taught that Jesus opened the door to heaven, so to speak, but it was our responsibility and our good works that would get us there. So it was Jesus PLUS our good works that might result in salvation. But there was no assurance of salvation, just a vague hope that our good deeds would outweigh our bad deeds when we died.

If I were you, I would gently and lovingly have a conversation with your future daughter-in-law, and ask her the great question, "If you were to die tonight, and you were to stand at the gates of heaven, and God said, 'Why should I let you into my heaven,' what would you say?"

If she says anything other than, "Because Jesus died on the cross for my sins," then she is trusting in her own self or in the Catholic Church, and not Christ. You might ask her why

Jesus had to die. If we could do *anything* to get us into heaven, why would Jesus have to die a horrible death? Wouldn't that be a terrible waste?

Sometimes people will say, "Because I'm a Catholic." We were taught that salvation is only found in the Catholic church. I would respond, "Where does that idea (that being a baptized Catholic is a "free pass" to heaven) come from? How do you know it's true?" Claiming to be a member of any organization is just another way of trusting in human merit and good works instead of what Christ has done FOR us.

I think that a lot of Catholics actually believe that it's "Jesus plus me." If you were to ask her, "Do you believe Jesus is the Son of God? Do you believe He died on the cross for YOUR sins?" you might discover she has intellectual assent to the truth of the gospel. You might then want to gently explain that in the Bible, God calls us to actively TRUST in Christ and not just believe in our heads what is true. The demons, after all, also believe that Jesus is God's son and that He died for mankind, but that doesn't change their hearts.

One other thing. If and when, Lord willing, you have grandchildren, you will have some marvelous opportunities to teach the truth about Jesus to them, and it's amazing how parents can be reached through their children. Pray a lot, and ask the Holy Spirit to give you a green light to talk about spiritual things for which He has prepared her heart. The Lord bless you and keep you!

Sue Bohlin
Probe Ministries

“Is Lust Justification for Divorce?”

I have a question. In Matthew 5:27ff. Jesus says that if a man lusts after a woman he has already committed adultery in his heart. Then, in v. 32 Jesus indicates that sexual immorality is the only justification for divorce. Is, then, lust justification for divorce? If so, what degree of lust is justification for divorce? Or, if it is not Jesus' intention to allow divorce for lust, please substantiate this position. Thanks.

Good question!

The bottom line answer to your question is no, lust is not grounds for divorce.

If you look at the context of the Lord Jesus' remarks about lust in Matthew 5, what you see is that He is “pulling back the rug,” so to speak, on outward sins to expose the underlying problem, which is sin in the heart. Murder doesn't start with murder; it starts with sinful anger in the heart (vv. 21-22). Don't be as concerned about the proper words in taking an oath; be people of such integrity that your simple word alone will suffice and no oath is necessary (vv. 33-37). Instead of carefully measuring the retaliatory consequences of an offense against you, give in and don't fight back (vv. 38-42). Instead of loving your neighbor and hating your enemy, love your enemies and pray for them (vv. 43-44).

The main point to all of these illustrations in the Sermon on the Mount is that a sinful heart lurks behind every offensive action. By shining the light of His perfection on our dark hearts, the Lord very effectively makes us aware of how short we fall of God's standard of righteousness. That's why we need to receive Christ's righteousness, since we have none of our

own.

So the point about lust is made to expose the sinful motives of the heart, showing that even before one actually enters into an adulterous relationship, there's a heart problem that's just as serious in God's eyes as acting on it.

But if the Lord had meant to set lust as an acceptable ground for divorce, He would have said so. He doesn't play games with us to keep us guessing about what pleases Him. Personally, this makes sense to me, since a person can fall into the sin of lust for another person, and repent and receive forgiveness, without his/her spouse ever getting hurt. They don't ever need to know about it; it's a internal war of the one struggling with lust. As sinful creatures, we are going to struggle with various sins all our lives. But there's still a big difference *in consequence* between fighting the internal battle against the sin nature and going out and *acting* on it.

Furthermore, engaging in sexual immorality is an external act that can be proven by witnesses and/or testimony. Experiencing lust is internal, and can only be judged by another without any proof. Only God can know whether someone truly lusts or not. Kind of hard to hold up in a court of law!


I hope this helps.

Sue Bohlin
Probe Ministries

Meet the Probe Speakers and

Writers


This is a listing of the individuals who speak and write for Probe Ministries. Not all speakers are available for every conference.


<p>Kerby Anderson is president of Probe Ministries International. He holds masters degrees from Yale University (science) and from Georgetown University (government). He is the author of several books, including <i>Christian Ethics in Plain Language</i>, <i>Genetic Engineering</i>, <i>Origin Science</i>, and <i>Signs of Warning, Signs of Hope</i>. His series with Harvest House Publishers includes: <i>A Biblical Point of View on Islam</i>, <i>A Biblical Point of View on Homosexuality</i>, <i>A Biblical Point of View on Intelligent Design</i>, and <i>A Biblical Point of View on Spiritual Warfare</i>. Kerby hosts "Point of View" (USA Radio Network) heard on 360 radio outlets nationwide as well as on the Internet (www.pointofview.net) and shortwave. He is also a regular guest on "Prime Time America" (Moody Broadcasting Network) and "Fire Away" (American Family Radio). He produces a daily syndicated radio commentary and writes editorials that have appeared in papers such as the <i>Dallas Morning News</i>, the <i>Miami Herald</i>, the <i>San Jose Mercury</i>, and the <i>Houston Post</i>. He can be reached at kerby@probe.org. (Click here for a full bio.)</p>	
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✕	<p>Byron Barlowe is a research associate and Web coordinator with Probe Ministries. He earned a B.S. in Communications at Appalachian State University in gorgeous Boone, N.C. Byron served 20 years with Campus Crusade for Christ (CCC), eight years as editor and Webmaster of a major scholarly publishing site, Leadership University (LeaderU.com). In that role, he oversaw several sub-sites, including the Online Faculty Offices of Drs. William Lane Craig and William Dembski. His wife, Dianne, served 25 years with CCC and now homeschools their active teen triplets. He can be reached at bbarlowe@probe.org.</p>
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<p>Dr. Ray Bohlin is Vice President of Vision Outreach at Probe Ministries. He is a graduate of the University of Illinois (B.S., zoology), North Texas State University (M.S., population genetics), and the University of Texas at Dallas (M.S., Ph.D., molecular biology). He is the co-author of the book <i>The Natural Limits to Biological Change</i> and has published numerous journal articles. He was named a 1997-98 and 2000 Research Fellow of the Discovery Institutes Center for the Renewal of Science and Culture. He can be reached at rbohlin@probe.org. (Click here for a full bio.)</p>	✕
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✕	<p>Sue Bohlin is an associate speaker and the Website Administrator for Probe Ministries. She attended the University of Illinois, and has been a Bible teacher and conference speaker for over 30 years. She is a frequent speaker for MOPS (Mothers of Pre-Schoolers) and Stonecroft Ministries (Christian Women' Clubs), and she serves on the board of Living Hope Ministries, a Christ-centered outreach to those dealing with unwanted homosexuality. She is also a professional calligrapher; but most importantly, she is the wife of Dr. Ray Bohlin and the mother of their two grown sons. She can be reached at sue@probe.org.</p>
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<p>Steve Cable is senior vice president of Probe Ministries. He is a magna cum laude graduate of Rice University with a Bachelor of Science and Masters Degree in Electrical Engineering. Prior to joining Probe, Steve spent over 25 years in the telecommunications industry. Steve and his wife Patti have served as Bible teachers for over 30 years helping people apply God's Word to every aspect of their lives. Steve has extensive, practical experience applying a Christian worldview to the dynamic, competitive high-tech world that is rapidly becoming a dominant aspect of our society. He can be reached at scable@probe.org.</p>	
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	<p>Michael Gleghorn is a research associate with Probe Ministries. He earned a B.A. in psychology from Baylor University and a Th.M. in systematic theology from Dallas Theological Seminary, and is currently working on his Ph.D. in theology from DTS. Before coming on staff with Probe he taught history and theology at Christway Academy in Duncanville, Texas. Michael and his beautiful wife Hannah have two children. He can be reached via e-mail at mgleghorn@probe.org.</p>
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<p>Todd Kappelman is a field associate with Probe Ministries. He is a graduate of Dallas Baptist University (B.A. and M.A.B.S., and Greek), and the University of Dallas (M.A., philosophy/humanities). Currently he is pursuing a Ph.D. in philosophy at the University of Dallas. He has served as assistant director of the Trinity Institute, a study center devoted to Christian thought and inquiry. He has been the managing editor of <i>The Antithesis</i>, a bi-monthly publication devoted to the critique of foreign and independent film. His central area of expertise is Continental philosophy (especially nineteenth and twentieth century) and postmodern thought.</p>	
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✕	<p>Paul Rutherford is a researcher, writer, and speaker for Probe. He joined staff in 2008 after earning a bachelor's degree in philosophy and religious studies from Rice University. His areas of interest include philosophy of religion, world religions, and faith and culture. Paul's ministry experience includes campus ministry, cross-cultural ministry, and he has spoken in churches and schools throughout Texas. He and his wife Kelly have two young children. Paul's hobbies include playing saxophone, singing, acting, swing dancing, and sometimes Texas two-step. He can be reached at prutherford@probe.org.</p>
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<p>Dr. Lawrence Terlizzese is currently joining the Probe team while teaching rhetoric at the University of Texas at Dallas (UTD). Meanwhile, he is a doctoral candidate with an emphasis in Philosophy of Technology at UTD. He holds both a Th.M. and Ph.D. in Theological Studies from Dallas Theological Seminary, and a B.A. in Biblical Studies from Columbia International University in Columbia, South Carolina. He is the author of two books, <i>Trajectory of the Twenty First Century: Essays in Theology and Technology</i> and <i>Hope in the Thought of Jacques Ellul</i>. He can be reached at lawrence@probe.org. (Click here for a full bio.)</p>	✕
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“Do People Who Commit Suicide

Go to Hell?"

A young man I know committed suicide. Someone remarked that if he was troubled that day, he is *really* troubled now because the Bible says he is in hell forever. Is this true? If so, can you give me Bible references to support it, likewise if it is false?

That is NOT what the Bible says. That's what a lot of people think, but God isn't one of them.

Trusting Christ is the only criterion for determining whether one goes to heaven or hell. If the young man had trusted Christ and committed suicide as the only way he could think of to make the pain stop, then he is with the Lord because of the security of the believer. For instance, Rom. 8:38-39 says,

"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

Nothing—including our own acts such as suicide—can separate believers (the context of Paul's letter) from God's love.

Consider also John 10: 28-19, which shows we are DOUBLY safe:

"I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand."

Not even ourselves.

If the young man had not trusted Christ, then unfortunately he is in hell, but not because of suicide: it would be because of his refusal to believe in and entrust himself to Jesus.

I hope this helps.

Sue Bohlin

Probe Ministries

“How Do I Help This Young Teenage Wiccan?”

My husband and I are taking care of a 15-year old girl while her dad and step-mom (who are Christians) are on vacation. However, she just recently moved in with them. Previously she was living with her mom in another state. We were discussing Christianity with her last night and asked her what she believed in. She stated she believed in reincarnation and Wicca. Also, she doesn't believe in Satan which is really a contradiction. She says she went to the public library and checked out books on Wicca and studied them and she can cast spells. Of course, her dad and step-mom are not aware of her beliefs or that she practices Wicca. I searched your website using the word “Wicca” and read all of the articles so I understand some of what it is. However, I'm not sure what approach would be effective in ministering to her about Christianity and where to point out that Wicca is a false-religion. Are there other articles on your website with more information on Wicca specifically and how to minister to someone with these beliefs? What suggestions do you have? What scriptures can I point her to?

Whoa. You DO have your work cut out for you, don't you?

If I were you, I'd go beneath the girl's Wiccan beliefs to the heart issues that drew her to Wicca in the first place. Wicca

is appealing because it offers the lure of personal power, and it is particularly appealing to those who are feeling powerless. Which would seem to describe this young girl whose parents have divorced and she's being shuttled between them. . .? Personal power is the draw to be able to cast spells for those who perceive themselves as personally powerless.

Since she's a teenager, she's not interested in lectures, but longs to be heard and listened to. She's dying for real conversation with someone who honestly cares about her. So I would ask her, "Tell me about what drew you to Wicca in the first place. How did you hear about it? Tell me about the spells and why that's interesting to you."

Ask the Lord to open opportunities for you to tell her about what the true God is like—tenderly loving and kind. Wiccan teachers tend to bash the image they hold of the Christian God, not understanding who He really is. People who are drawn to a loving, kind goddess are really looking for the feminine side of God, which we can see in the Psalms and in Jesus' lament over Jerusalem. You may be able to ask her about her understanding of the Lord Jesus, and if she's open, you might be able to tell her about not only His personality and how He proved His love for her, but—amazingly—He promised (and delivered!) personal, supernatural power for those who trust Him! There is FAR more power in Christ living His life through us, empowering us supernaturally, than any spell or charm in any witchcraft book ever penned.

It's not surprising that she doesn't believe in Satan; Wicca doesn't believe in an evil entity. It's really about pantheism, with a non-personal deity that permeates everything. Unfortunately, not believing in Satan doesn't keep him from attacking people. Those who refuse to acknowledge a personal devil are more vulnerable to spiritual warfare than anybody.

I found a couple of articles on the web you may find helpful.

The first is from Leadership U., Probe's sister site, on teen witchcraft.

<http://www.leaderu.com/theology/teenwitchcraft.html>

The second is from the Christian Research Institute on "Witnessing to Witches."

<http://www.geocities.com/Heartland/Estates/6535/wittowit.htm>

I do hope this helps. I pray God will empower your words and let her see His love flowing to her through you.

In His grip,

Sue Bohlin

Probe Ministries

"How Can Computers Be Used to Share the Gospel?"

I teach technology in a private Christian school. I am putting together a list of How Computers Can Be Used To Share the Gospel of Jesus Christ. Any help or insights you might have would be greatly appreciated.

Since we are really an apologetics ministry and not evangelistic, we're not really in that loop a whole lot. I would suggest you go to Google.com and type in the keywords "internet evangelism" and follow some of those links.

One thing that does come to mind is the fact that almost 100% of young people are online, and they are looking for relationships, even cyber-relationships, and looking for spirituality. So sharing the gospel in the context of developing online friendships in chat rooms (although one has

to be waaaay careful there), online discussion groups, and blogging sites (weblogs. . . sort of personal diaries: see xanga.com) is a good strategy for sharing the gospel online.

I turned to our great friend of Probe, Keith Seabourn, Chief Technology Officer of Campus Crusade for Christ, for help in answering this question.

I have been using computers and the internet to share Jesus for over 10 years. We in Campus Crusade have found it to be extremely effective. I have several suggestions.

1. Visit Tony Whitaker's excellent Online Evangelism guide at www.web-evangelism.com/

2. For stories and statistics over several years, visit my personal website at www.seabourn.org. Specifically, visit my newsletter archives on that site. Many newsletters tell stories. For compilations of responses and statistics, see the End of Year Reports for 1999 or 2001.

3. For a broad overview of what Campus Crusade is doing to use the Passion of the Christ movie for online evangelism, see www.seabourn.org/newsletters/0401/thepassion.html.

These are some initial ways for you to explore. There are many, many more.

Hope you find this helpful.

Sue Bohlin

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“How Do We Use Critical Thinking with the Bible?”

I was involved in a religious cult for a number of years and am still seeking. I've done lots of bible reading and have shared thoughts with many, many people. After reading some info on your site, I was left wondering: If a person takes the bible as the written word, how can it be that critical thinking would have to be applied? Does it not say “My sheep know my voice?”

My chief concern is that it would seem the most simple-minded person should be able to hear the truth and recognize it. Otherwise, truth is only for the intelligent. Does it really need to be that complicated?

Dear _____,

First of all, praise God for bringing you out of the cult! A dear friend of mine is still working through the lies that marked her life because of a cult's influence on her entire family. I am so glad you have supernatural assistance available to you for working through the differences between the lies and the truth, the deception and the light, just for the asking!

I think of critical thinking as a filter through which we examine truth claims. We ask questions of people and writings to find out if they are reliable—questions like,

- *What do you mean by that? (Defining terms)*
- *Where do you get your information?*
- *How do you know this is true?*
- *What if you're wrong?*

When it comes to the Bible, which claims to be the very word

of God, these questions are still helpful. “What do you mean by that?” is an important question to ask when we come to the text. We need to discern whether something is literal or figurative, historical or poetic or prophetic. That’s why it’s so important to read and study the WHOLE Bible and not just verses here and there. The writers (and God inspiring the writers) had a definite meaning in mind when they wrote down the biblical text, and it’s important for us to bring our understanding in line with their intent. For instance, when Jesus said, “I am the vine,” did He mean He was green and stringy? Or was He speaking in figurative language? When we read the rest of John and see that He drew analogies a lot to help us understand spiritual truth, we can see that He wasn’t speaking literally at this point.

The answer to the question, “Where do you get your information?” is that the Bible is revelation. God speaks to us from “outside the box,” so to speak, from His throne in heaven to us down on earth, giving us perspective and understanding we could never figure out on our own. The Bible claims to be God’s own thought, feelings and words, and the worldview that results from reading the Bible is more consistent with reality than any other worldview.

When we look at the reliability of the biblical documents, we can see that we can trust that the Bible we have today has been reliably handed down from the original documents (or very very close). The support for the Bible being the actual word of God is so strong that it answers the question “How do you know this is true?” We have several articles on the issue of biblical reliability that I invite you to read and enjoy:

[Are the Biblical Documents Reliable?](#)

[Authority of the Bible](#)

[How I Know Christianity is True](#)

I think you make an excellent point about even the most

simple-minded person being able to recognize truth and respond to it. That's one of the things I personally love about a relationship with Christ and reading and studying the Bible: God has communicated to us very clearly on the most important issues, while still tantalizing us with the unfathomable depths of His mind and spirit to keep us interested for all eternity.

The fact that mentally retarded children can understand that Jesus is God's Son, He loves them and came to die on the cross in their place, and then choose to trust Him as Savior and Lord, shows me that the most basic and essential truths are accessible to everyone.

Thanks for writing!

Sue Bohlin
Probe Ministries

“We Only Learn from What We Experience in Life—Stop Judging!”

How can you be so sure of what you write? We only learn from what we experience in life. Expand your horizons, stop judging and embrace life. Peace.

Dear friend,

How do you know that experience is the only source of knowledge? I would suggest that that is an unnecessarily narrow understanding of how we gain knowledge. I would also suggest that you do not live by this belief. Since you appear

to be a student from your e-mail address, let me ask: Have you passed any history classes? You didn't *experience* the subjects of the classes; you learned about them a different way. Did you ever see someone do something unwise or dumb and choose not to do it? You learned without experiencing.

We suggest that there are four primary ways we learn things:

1. Experience: living through it (for example, getting burned by putting a hand on a stovetop or in a flame)
2. Reasoning: figuring things out (for example, logic—2 premises and a conclusion. “My husband earned his doctorate. Ph.D.s are earned in graduate school. Therefore, Ray went through graduate school.”)
3. Observation: watching (things always fall down, not up)
4. Revelation: being told from an outside source. Some things we can't know without being told. (for example, what God tells us in the Bible and through the person of Jesus Christ)

The reason you (correctly) discern confidence in our writing is that our faith is based on strong evidence, and because we understand that there are other ways of knowing than experience.

If you truly are curious—as opposed to simply venting some steam—we have a couple of articles you may find interesting:

- “[Confident Belief](#) by Rick Wade
- “[How I Know Christianity Is True](#) by Pat Zukeran

Thanks for writing.

Sue Bohlin
Probe Ministries