



“The heavens declare the glory of God” (Psalm 19:1)

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

AUGUST 2004

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Is Science a Search for Truth?

MARK RAMBO

Skeptics with a materialistic-Darwinian worldview often argue all forms of creationism—whether young-earth creationism, old-earth creationism or intelligent design—fail to meet the criteria for what constitutes science. This argument was successfully used in *McLean v. Arkansas* (1982) where the presiding judge ruled an Arkansas law requiring public schools to teach creation science alongside neo-Darwinian theory was unconstitutional. The judge based his decision upon a finding that creation science does not qualify as science.

He reasoned since creation science does not qualify as science it constituted religion and violated the Establishment Clause.

According to DeWolf, Meyer and DeForrest,¹ the *McLean* case and the philosophy of science that underwrites it, poses an implied challenge to the scientific status of all theories of origins that invoke intelligent causes as opposed to strictly material causes.² This philosophy is prevalent among many evolutionists and their supporters.

For example, the position statement of the National Science Teacher Association (NSTA) states policy makers and administrators should not mandate the teaching of creation science or related concepts and they should support teachers against pressure to promote such “nonscientific” views.³

The judge in the *McLean* case based his determination on the expert testimony of Darwinian philosopher of science Michael Ruse. In his testimony, Ruse asserted a five-point definition of science for distinguishing a scientific theory from pseudoscience, metaphysics, or religion. Ruse stated for a theory to be scientific it must be: (1) guided by natural law, (2) explanatory by natural law, (3) testable against natural law, (4) tentative in their conclusions and (5) falsifiable. Ruse further testified creation science could never meet these criteria. Thus, he concluded creationism might be true but it could never qualify as science.⁴



See SEARCH FOR TRUTH, page 4

Natural Evil or Natural Suffering?

DAVE OUELLETTE

As I was organizing for an upcoming garage sale, I came across one of my daughter's college books, *What Evil Means to Us*, by C. Fred Alford.¹ Since evil and suffering is the main topic of RTB's 2004 Message of the Month series, I decided to read it. While the book is written from a secular worldview where the source of evil is not necessarily tied to any religious or moral foundation, it does make some interesting points on the distinction between natural evil and moral evil.

Many people struggle with the issue of evil and suffering. To many believers, it is a source of confusion. To many unbelievers it can be a major barrier to belief in a loving God. The purpose of this article is to stimulate thought on this issue, not to make any bold claims. My hope is by examining the issue we can better understand the issue and better communicate with non-Christians about it.

NATURAL EVIL

The Lisbon earthquake of 1755 killed tens of thousands of people. According to Alford, this was the paradigm of evil for well over a century. The catastrophe provoked an extraordinary philosophical debate about God, natural phenomena, and "optimism." The philosophy of optimism was founded by German philosopher Gottfried Wilhelm Leibniz and was based on the belief the world we inhabit is the best of all possible worlds.

One debate was between the Jesuit order in Lisbon and the ruler of Lisbon, Marques de Pombal.² The Jesuits declared the earthquake was a direct punishment from God for the sins of the Lisbon inhabitants—especially since the earthquake occurred on All Saints Day and destroyed 35 of Lisbon's 40 churches. Pombal, on the other hand, viewed the earthquake as simply a natural event. He wanted the people of Lisbon to spend their time, energy and money rebuilding Portugal, rather than focusing on repenting for their sins.

Another debate was between two great philosophers of the time, Voltaire and Rousseau. For Voltaire, the catastrophe changed his view of good and evil. He questioned the "comfortable notion of a watchmaker God" where everything happens for the best and changed from being an optimist (all is good) to a pessimist (all is evil), believing optimism led people to accept their condition instead of working to change it. Rousseau, on the other hand, believed the earthquake just happened and the damage and destruction was not due to an evil force. Many responses were written between the two philosophers who eventually became bitter enemies.

These debates marked a turning point in how people viewed evil. People began to see catastrophes not as punishment from God or the work of Satan but simply as natural events. This, then, became the dominant view of natural evil.

See EVIL, page 7

My Best Thought

JEANNIE GLENN

One of the aspects of Reasons to Believe that has continually caught my attention is the "tone" of the speakers and the writers. When I hear Hugh Ross, Fuz Rana or Ken Samples speak in person, listen to Message of the Month discussions, read RTB books and articles, or watch their videos and DVD's, the tone is one of gentleness and respect. The message that comes across is one that reminds me of Christ's love for, and interest in, His creation and His specially made human beings.

How does RTB manage to consistently project that tone while dealing with often controversial and emotional "hot-button" topics? Early on in my involvement with RTB, I recognized that I needed to figure that out. Being a somewhat opinionated and strong-willed person (to be honest, people who know me would consider the "somewhat" to be an understatement), I realize I sometimes come across in such a way as to put people on the defensive. I know this is not only unattractive behavior, but it's also an ineffective way for me to share insights into God's love and how He's working in my life. The result is I block His light, rather than reflect it. It's behavior that grieves the Holy Spirit.

So I've embarked on a journey to discover and adopt better behavior. In addition to taking this to God in prayer sometimes several times a day, I welcome the "apologist tips" that Hugh Ross offers throughout his lectures and books. "Stick to stuff that has secular credibility (like the scientific method)," "Address the fear (of the person you're speaking to), and put it to rest. Until the fear is addressed, evidence cannot be heard or seen," and "We need to become creation promoters, not just evolution bashers," are a few of his suggested approaches to science apologetics.

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Book Reviews

Icons of Evolution

Jonathan Wells
Regnery Publishing, 2002

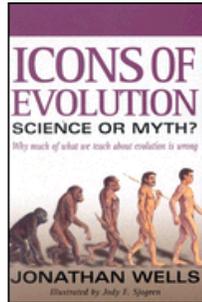
Reviewer: Michael Klein

Icons of Evolution: Science or Myth by Jonathan Wells is a very important book and stirred-up much controversy when it was published. In the book, Wells demonstrates the evidence and examples of Darwinian evolution commonly found in many biology textbooks are either misleading or false. While some of Wells' points seem to border on the rhetorical, for the most part the material is well-reasoned and well-supported.

Wells discusses many of the examples biology students are given to support the doctrine of evolution. This includes such "icons" as the Miller-Urey experiment, peppered moths, Archaeopteryx as a missing link between birds and reptiles, and speciation among Darwin's finches. Wells very capably demonstrates these icons to be flawed or wrong. In reading the book, it seems laughable how far some Darwinists have gone to defend these icons. Wells exposes them to be nothing more than dogmatic zealots.

I have noticed when I debate evolutionists and mention the serious errors that were published in my college biology books, the next words out of their mouths is, "What edition did you study?" Since I took the majority of my college science classes in the mid-90s, this has put me at a disadvantage until Wells' book. Wells confirms current textbooks still contain the many errors that have plagued science texts for decades. I can only hope that since the publication of *Icons* in 2002 these errors have been corrected.

Wells writes in a style that is easy to read and quite engaging. His book deserves a serious look from anyone who is interested in the way science/evolution is taught in the schools. It is written for high school readers and up, and makes a great home-school resource. I have always felt modern science is long on conjecture and short on facts when it comes to the issue of evolution. *Icons of Evolution* confirms this.



The Privileged Planet

Guillermo Gonzales & Jay Richards
Regnery Publishing, 2004

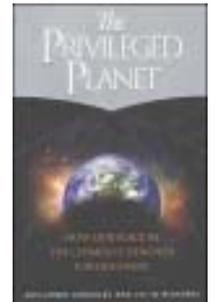
Reviewer: Mark Rambo

The Privileged Planet presents an excellent argument for the design of the universe by exploring how Earth is designed for habitation and for discovery. For example, it explores how the moon's size and distance from the earth fulfills some of the requirements for advanced life while, at the same time, allowing the sun's corona to be viewed/studied during a total eclipse. The authors propose such habitation-discovery correlations are designed to allow insights into the creation. For example, the light observed from the sun's corona during an eclipse, leads to discoveries and insights for development of stellar astrophysics.

The book is broken into 3 sections. The first section explores our planet and solar system, examining the unique environment of Earth that supports both advanced life and discovery. The second section explores galactic habitation, discovery requirements and fine-tuning of the universe. The third section discusses the implication of the evidences presented in the previous sections. In particular, it examines the validity of the Copernican Principle (materialistic-Darwinian view of the universe).

The Privileged Planet makes a credible argument that the correlation between habitation and discovery meets design pattern/specificity beyond the probability of pure random events. I found it very interesting and compelling since the authors make predictions based upon their claims. I also found it very compelling that the predictions of the Copernican Principle have been proven false and/or have yet to bear fruit.

I recommend this book as a good resource for believers and for skeptics who are looking for a well-articulated and compelling science/philosophical argument for design. While the book does not broach the subject of the need for a designer/creator, the implication is rather clear. In concluding the book, the authors state: "Perhaps we have also been staring past a cosmic signal...so skillfully crafted for life and discovery that it seems to whisper of an extra-terrestrial intelligence immeasurably more vast, more ancient, and more magnificent than anything we've been willing to expect or imagine."



While Ruse's definition of what constitutes science and non-science was well received in the courtroom, is it legitimate? According to DeWolf, Meyers, and DeForrest the answer is no. In their essay—"Teaching the Origins Controversy: Science, Or Religion, Or Speech?"—they argue:⁵

- Many prominent philosophers of science, many of whom reject the empirical claims of creation science, have repudiated Ruse's testimony on the grounds it "canonized" a false stereotype of what science is and how it works. These philosophers insist Ruse misrepresented contemporary thinking about the demarcation issue and, in their view, the philosophy of science provides no grounds for disqualifying nonmaterialistic alternatives to Darwinism as inherently unscientific.
- Many philosophers of science have abandoned attempts to define science via the demarcation criteria Ruse and the courts promulgated in the *McLean* case—in part because the criteria can be shown to not work. Well-established scientific theories often lack some of the criteria Ruse proposed, while many poorly supported, disreputable, or crank ideas often meet some of those same criteria.
- The criteria of tentativeness and falsifiability, two key litmus tests in the *McLean* case, assert all truly scientific theories are held tentatively by their proponents and are readily falsifiable by contradictory evidence. However, some of those who have stubbornly refused to reject their theories in the face of anomalous data have constructed some of the most powerful theories. In addition, there is no basis for claiming falsifiable theories (e.g., the flat earth, geocentrism, etc.) are somehow more scientific than successful theories that can't be falsified but possess wide-ranging explanatory power.
- Ruse's demarcation criteria have proven incapable of discriminating the scientific status of materialistic and nonmaterialistic origins theories. To claim creationism is neither falsifiable nor testable is to assert creationism makes no empirical assertions whatsoever. That is false. Creationists make a wide range of testable assertions about matters of fact. The young-earth assertion of a recent origin of the universe and earth, for example, is testable, it has been tested and it has failed those tests.

Most contemporary philosophers of sciences have realized the real issue is not whether a theory is "scientific" according to some abstract definition but whether a theory is true—that is, warranted by the evidence. Valid scientific theories or models have predictive capabilities. In other words, they are able to make predictions about future scientific discoveries similar to the manner in which Einstein proposed tests that would validate or invalidate his theories of general relativity.

The remainder of this article examines the predictions of the materialistic-Darwinian model to the intelligent-causer model for the origin of the universe and life to determine which model is validated by the evidence.

See SEARCH FOR TRUTH, *page 6*

Apologetics Tool Kit

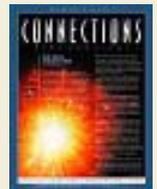
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Join Hugh Ross each Tuesday, 11:00 AM to 1:00 PM (PT), for an exciting discussion about how the latest scientific discoveries provide powerful new evidence for the God of the Bible. Listen live through the RTB website www.oneplace.com/ministries/creation_update. You can also listen to and/or download past episodes.



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Learn the facts behind the compatibility of science and the Bible through RTB's in-depth Science and Evangelism Training Course. The course materials are available on audio cassette or CDs and include five books. Normally priced at \$129.95, it is available for a limited time through the Seattle chapter for \$65. For more information, contact the Seattle chapter. Scholarships available. Can be taken for college credit.

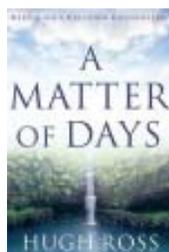


Great Resources

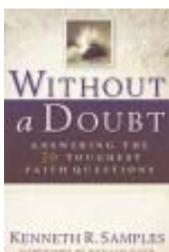
In this new book, *Origins of Life: Biblical and Evolutionary Models Face Off*, Hugh Ross and Fuz Rana reveal how life's beginnings can be tested. They examine the latest evidence from the origin-of-life field and explode the myth that the data supports a naturalistic origin of life. *Intermediate/Advanced, Hardback, US\$ 12.95.*



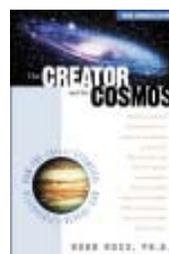
The length of time represented by the word "day" in the Genesis creation account is a source of controversy in the Christian church. In this new book, *A Matter of Days*, Hugh Ross explores how this controversy developed and addresses many of the key issues of the debate. *All Readers, Paperback, US\$ 9.95.*



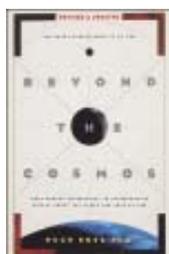
In this new book, *Without a Doubt*, RTB philosopher and theologian Ken Samples gives readers a great apologetics handbook. The question-and-answer format is easy to follow and addresses 20 prominent issues skeptics raise about God, the Bible and Christianity. *All Readers, Paperback, US\$ 9.95.*



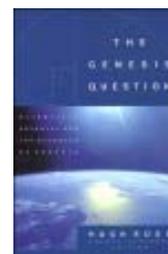
Looking for a great book that lays out the cosmological evidence for a Creator? This is it. In this 3rd edition of *The Creator and the Cosmos*, Hugh Ross examines the theological significance of scientific discoveries about the universe. Over 70 pages of new content. *All Readers, Paperback, \$US 9.95.*



In this scientific and devotional book, *Beyond the Cosmos*, Hugh Ross explains how phenomena that seem impossible in our four-dimensional world become comprehensible in the context of extra-dimensional reality. He relates these findings to difficult Christian doctrines. *All Readers, Paperback, US\$ 9.95.*



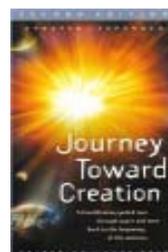
Does the Bible teach the Earth is 10,000 years old? How does science and Genesis relate? In this 2nd edition of, *The Genesis Question*, Hugh Ross examines these and other issues from an old-Earth perspective. A great book to share with Christians as well as skeptics. *All Readers, Paperback, US\$ 9.95.*



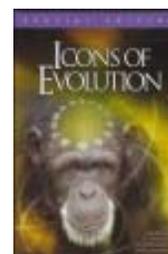
While the vast majority of UFO sightings have natural causes, some seem to defy explanation. In this book, *Lights in the Sky and Little Green Men: A Rational Christian Look at UFOs and Extraterrestrials*, Hugh Ross and others provide a Christian perspective on UFOs. *All Readers, Paperback, US\$ 9.95.*



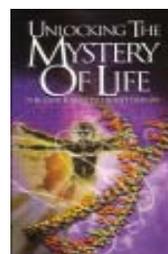
Is life in the universe common or rare? What are the odds of finding other Earth-like planets? Take an amazing journey with Hugh Ross as he examines how the universe has been meticulously fine-tuned for human life using state-of-the-art computer animation. *All Viewers, VHS \$US 15.95, DVD \$US 19.95.*



Explore the conflict between ideology and science as high school biology teacher, Roger DeHart, tries to supplement the school's science curriculum with additional information about Darwin's theory. A fascinating journey into this hotbed of controversy. *All Viewers, VHS or DVD, \$US 19.95.*



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ORIGIN OF THE UNIVERSE

The materialistic-Darwinian model (typically referred to as the Copernican Principle in this context) maintains there is nothing special about our universe, its laws of physics, our sun, or our planet Earth. This model predicts the evidence should point to natural pathways/methods to explain the existence of all things as the product of blind random processes. The intelligent-causer model predicts evidence of design and fine-tuning of the laws of physics and a specially designed habitat for humanity.

The evidence overwhelmingly supports the intelligent-causer model and points to design and fine-tuning. In *The Creator and the Cosmos*, Ross states:

“In all my conversations with those who do research on the characteristic of the universe, and in all my reading of articles or books on the subject, not one person denies the conclusion that somehow the cosmos has been crafted to make it a fit habitat for life. Astronomers by nature tend to be independent and iconoclastic. If an opportunity for disagreement existed, they will seize it. But on the issue of the fine tuning or careful crafting of the cosmos, the evidence is so compelling that I have yet to hear of any dissent.”⁶

Elsewhere in the same book, Ross examines the parameters required for life support and estimates the probability of finding a planet anywhere in the universe with the capacity to support advanced life as less than one chance in 10^{44} .⁷ This underscores the uniqueness of Earth as a specially designed habitat for humanity.

In their book, *The Privileged Planet*, Gonzales and Richards evaluate eight predictions of the Copernican Principle (materialistic-Darwinian model) and state:

“The preceding list of Copernican Principle predictions, by no means exhaustive, has two implications: When we can test the Copernican Principle against the evidence, it tends to fail. And when it does not fail, it’s often because it retreats to a position that makes it virtually unfalsifiable.”⁸

Gonzales and Richards also point out that our universe, solar system, star/sun, and Earth are not only finely designed for advanced life habitability, they are also finely designed for discovery of scientific evidence. This correlation of habitability and discovery, they say, “not only suggests design but also a design that bears a specific purpose.”⁹

ORIGIN OF LIFE

The materialistic-Darwinian model predicts the evidence will point toward natural pathways of random, natural chemical processes for the origin life. The intelligent-causer model predicts the evidence

will indicate life appearing suddenly and independent of the natural environment. In *Origins of Life*, Rana and Ross identify a list of predictions based on the shared features of various evolutionary models.¹⁰ Some of these predictions include:

- Geochemical evidence of a prebiotic soup in the Earth’s oldest rocks.
- Life appeared gradually on Earth over a long period of time.
- Earth’s first life was simple.
- Life in its most minimal form is demonstrably simple.

By comparison, the intelligent-causer model—Reasons To Believe’s origin of life model—predicts:¹¹

- Life appeared very early, while Earth was still in a primordial state.
- Life originated abruptly.
- Earth’s first life displayed complexity.
- Life is complex in its minimal form.

The data supports the RTB model. First, according to Rana and Ross, there was no prebiotic soup. They state that geochemists have developed two powerful tools for measuring the quantity of prebiotics on the ancient Earth and both lead to the same conclusion: there was no prebiotic soup billions of years ago when life began.¹²

Second, the evidence indicates life appeared incredibly early in Earth history. According to Rana and Ross, prior to about 3.85 billion years ago, the Earth had not cooled sufficiently to form a solid crust and oceans making life impossible prior to that time. Yet, fossil and geochemical data indicates life appeared very shortly after 3.85 billion years ago and prokaryotic microorganisms were firmly entrenched by 3.7 billion years ago.¹³ In the words of origin-of-life investigator J. William Schopf, “No one had foreseen that the beginning of life occurred so astonishingly early.”¹⁴

Third, the evidence indicates life appeared suddenly. According to paleontologist Peter Ward and astronomer Donald Brownlee (secular scientists), the fact ancient life existed in Greenland, and perhaps elsewhere, as early as 3.8 billion years ago, leads to the conclusion that life must have appeared simultaneously with the cessation of the heavy bombardment period—an awfully short period of time for the first life to evolve.¹⁵

Finally, the evidence indicates life in its simplest form is complex—it must maintain complex metabolic and reproductive functions. According to Rana and Ross, research has overturned the traditional view of bacteria (the first lifeforms) as little grab bags of molecules. Rather, bacteria display an incredible degree of internal organization and possess an exquisite orchestration of biochemical activity in spatial and temporal terms. Thus, origin-of-

See SEARCH FOR TRUTH, *page 8*

MORAL EVIL

According to Alford and the vast majority of people today, the paradigm of evil is the Nazi Holocaust where approximately 6 million Jews were put to death. There was obviously great suffering in both the Lisbon earthquake and the Holocaust but the source of the suffering in the two events was vastly different. Thus, with the Holocaust there was a major shift in the concept of evil from a natural act to a purposeful human event.

In probing how the Holocaust was possible, Alford notes Adolf Eichmann, who was in charge of the “final solution” of the Jewish problem, was seen by some people as simply a “good German” who was carrying out orders. In other words, if Eichmann didn’t do it, someone else would have. Alford then ponders whether there is then any true distinction between natural and moral evil, if “evil is everywhere.” This stems, I believe, from the author’s perception of the source of evil, which he does not view in supernatural terms. However, most people would say that to equate following orders (a moral act) with a geological event (a natural act) is truly a misunderstanding what can be called evil.

Nowadays evil is viewed by most people as coming from someone, not something. This can be seen in the modern definition of evil.

The dictionary (i.e., Encarta Dictionary) defines evil as:

- Morally bad: profoundly immoral or wrong.
- Harmful: deliberately causing great harm, pain, upset.
- Devilish: connected with the Devil or other powerful destructive forces.
- Causing misfortune: characterized by, bringing, or signifying bad luck.
- Malicious: characterized by a desire to cause hurt or harm.
- Disagreeable; very unpleasant.

These definitions all seem to imply a purposeful action or intent. While some people may use “evil” to refer to anything bad that happens, when most people use the term they are referring to a cause as well as an effect.

THE BIG PICTURE

It is tempting to make natural disasters very personal, especially when we see people affected on the evening news. But the more scientists investigate such events, the more they understand the implications they have on the world around us. As RTB has pointed-out, phenomena such as earthquakes are actually beneficial for mankind. If it were not for plate tectonics, which involve earthquakes, essential nutrients required by life would not be recycled back onto the continents and “in a relatively brief time, land creatures, at least the advanced species, would starve.”³

See EVIL & SUFFERING, *page 8*

RTB Launches Reasons Institute

RTB is launching a new online distance learning program this fall called “Reasons Institute” that will feature college-level classes on a variety of topics. Initially, three courses will be offered:

- History of Christian Apologetics – This 12-week course will examine the development of Christian apologetics. Students will learn about the goals and historical context that gave rise to the various approaches of defending the Christian faith. They will also examine the work of prominent apologists from the early church fathers to the present day.
- Integrating Science & Theology – This 6-week course will examine the historical alliance between science and Christianity. Students will examine how the Bible and nature point to a specially-created universe. They will also learn how to use a testable creation model to evaluate both theological and scientific concepts from a Christian worldview in order to demonstrate
- Evaluating the Age of the Earth – This 6-week course will examine the age of the earth debate and how these issues relate to the biblical worldview. Students will learn how special and general revelation work together in revealing the God of the Bible. They will also examine the competing claims of young-earth and old-earth creationism.

More courses will be added once the Institute is up and running. The courses will be available to the general public at a cost of \$75 for a 6-week course and \$150 for a 12-week course. They may also be taken for college credit through Northern California Baptist College. In this case, tuition costs are established by the college. Go to their website, www.ncbc.net, for more information.

The Reasons Institute will provide a unique learning experience. By accessing the user-friendly WebCT e-learning platform, students will listen to lectures by RTB scholars in Real Media and obtain weekly assignments. Students will also interact with the instructors and fellow students online.

For more information on Reasons Institute, contact Bob Stuart at RTB: bstuart@reasons.org.

life researchers must account not only for the simultaneous occurrence of relatively large number of gene products but also for their spatial and temporal organizations.”¹⁶

CONCLUSION

With all the evidence validating the intelligent-causer model and invalidating the materialistic-Darwinian model, one wonders why so many Darwinists continue to insist science can only consider materialistic causes. Perhaps it is as Dembski states in his book *The Design Revolution*. Intelligent-causer models, like intelligent design, fit the bill as a full-scale scientific revolution. They challenge the naturalistic idol of evolution and change the ground rules by which the natural sciences are conducted. Revolutions can be messy and require revolutionaries who are willing to take the abuse, ridicule and intimidation the ruling elite can, and will inflict.¹⁷

Mark Rambo is a trained RTB apologist and is active in the Seattle Chapter. He works as a civilian employee for the U.S. military.

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12. *Ibid.*, p. 63.
13. *Ibid.*, pp. 76,79.
14. *Ibid.*, pp. 90,91.
15. *Ibid.*, pp. 103,104.
16. *Ibid.*, p. 111.
17. William A. Dembski *The Design Revolution* (IL, Inter Varsity Press, 2004), p. 19.

Another point to consider when discussing natural disasters is the human factor. In many natural disasters where human lives are lost, much of the death toll can be attributed to poor decisions. For example, as Rousseau pointed out regarding the Lisbon earthquake, “it wasn’t Nature that collected twenty thousand houses on the site...If the inhabitants of this big city had been more equally dispersed and more lightly housed, the damage would have been much less.” Even Rousseau, a philosopher, not a scientist, could see the obvious problem of what happens when human behavior is not kept in check with the environment.

When confronted with natural events are we really experiencing evil? No, as stated in Genesis 3:17-19, God established a hostile relationship between nature and mankind. Many reasons can be put forth for this, one being that, at times, we need to be reminded about what is truly important in our lives (i.e., God). C.S Lewis states, “God whispers to us in our pleasures, speaks in our conscience, but shouts in our pain: It is His megaphone to rouse a deaf world.” God does not permit suffering without a good purpose and it is required at times to have a moral impact on our lives.

So when discussing the topic of evil with an unbeliever, before explaining the various views, first try to define what evil is. I think most people will come to recognize the term “evil” does not really fit the observed “disasters” of nature—especially when they understand the necessity of earthquakes, hurricanes, and other natural events for maintaining the proper conditions for advanced life. This may open the door for further discussion on how evil is explained in the Bible, why God allows suffering and why we need to put our faith and trust in God.

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REFERENCES

1. C. Fred Alford, *What Evil Means to Us* (N.Y., Cornell University Press, 1997)
2. Allison Leidner, *The Lisbon Earthquake of 1755*.
3. Krista Bontrager, “Good God, Cruel World,” *Reasons to Believe*.

These are great tips, and I'm actively trying to implement them. I'm also beginning to understand that, by themselves, these guidelines are insufficient. Before I can put them into practice, I need to acknowledge that the most important thing I learn in this life is to love God, "my best thought by day or by night." Loving God is not only the starting point, it's also the touchstone along the way, and it's what leads me to reach out to others on His behalf. It's what I need to remember whenever I engage in a conversation about science and Christianity.

There's a prayer associated with Mychal F. Judge, the NYC Fire Department chaplain who died in the 2001 World Trade Center attack:

Lord, take me where You want me to go;
Let me meet who You want me to meet;
Tell me what You want me to say,
And keep me out of Your way.

After making numerous (and sometimes dramatic) attempts to prove "my" point to friends, family, and even relative strangers, I think I'm beginning to realize the beauty and wisdom of such a prayer. No matter how much evidence I'm prepared to present, or how well I may be able to state the case for a supernatural origin of life or for creation from an old-earth perspective, without the blessing of the Holy Spirit, what I say will fall on deaf ears. Equally important, if I'm prompted to stop talking at some point in a conversation with someone who does not share an old-earth perspective, I need to stop talking, and get out of the way! There are times to follow through on a point, and there are times to let it go. (Eccl. 3:7b).

Keeping my "Best Thought" in mind will set the stage for a loving tone and allow the Creator to be seen and heard through me. It's a learning process. I'm not going to get it right every time, but I trust that He'll use my mistakes for His glory, too.

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REASONS TO BELIEVE SEATTLE CHAPTER

Who Are We?

The Seattle Chapter of Reasons to Believe is a local extension of the worldwide, interdenominational Reasons to Believe ministry. We exist to support our parent organization and foster local involvement in the ministry. We serve the Puget Sound area and are composed of Christians of different ages and backgrounds.

It is our conviction the same God who created the universe inspired the Bible. Therefore, what God says through His written word must agree with the facts of nature. We reject the notion that science and the Bible are at odds and seek to provide a scientifically-sound and Biblically-faithful alternative to Darwinian evolution and young-Earth creationism.

What Do We Do?

The Seattle-Area Chapter exists to remove the doubts of skeptics and strengthen the faith of believers. We provide scientific, historical and philosophical evidence that supports the Christian worldview and helps remove barriers to a belief in God, the Bible and the Gospel of Jesus Christ. We carry out this mission by:

- Helping people access RTB and other resources that are scientifically and biblically sound.
- Bringing nationally-known speakers into the area to promote the scientific reliability of the Bible.
- Providing a local team of trained apologists to address questions about science, the Bible and related topics.
- Training Christians to shed their fear of science and use science to spread the Gospel.
- Working with teachers and homeschoolers to achieve a balanced approach to the teaching of origins.
- Building alliances with local churches, ministries and groups to maximize the exposure of the RTB ministry.
- Reaching out to unbelievers with gentleness and respect, encouraging them to evaluate their worldviews.

Questions? Get Answers.

Whether you are looking for scientific support for your faith or answers to questions about God, the Bible, and science, contact us at seattle@reasons.org. You can also call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.