



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

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

DECEMBER 2004

What's Happening?

[Demski in Seattle](#)

William Dembski will visit Seattle, January 17, to speak on the growing number of challenges to Darwinian theory. The event will be from 4:30 to 6:30 at the Discovery Institute. For more information, visit the Discover Institute website at www.discovery.org.

[Chapter Meeting](#)

The next chapter meeting is scheduled for Saturday, January 29th, 9-11 AM. We hope to have award winning producer and director Michael Lienau as the featured speaker. Mark your calendar and stay tuned for more information about this meeting.

[RTB at Willow Creek](#)

Hugh Ross will be the featured speaker at a conference at Willow Creek Community Church in Illinois, February 11 & 12. This will provide tremendous exposure for Reasons to Believe. Please pray about this. For more information about the event, go to: www.willowcreek.org.

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The Star of Bethlehem Matthew 2:1-12

DR. JOHN MILLAM

Who were the wisemen? The key concern behind this question is that three (LB, Phillips, NEB) of the 16 English translations use the word astrologers to describe the men who followed the star. We know that all forms of divination, such as astrology, are forbidden (Lev. 19:26; Deut. 18:9-14). So were the wisemen astrologers?

The Greek word that is used in this passage is *magos* (3097). This word can be translated as "oriental scientist," "wiseman," "astrologer," "seer," etc. Magi were people who were trained in all of the sciences of the day (Daniel 1:4). They were almost certainly exposed to astrology but that does not necessarily mean they practiced it. When we consider the nature of their mission and their knowledge of Jewish prophecy, it seems unlikely that they were practicing astrologers, although this word does allow that possibility.



What was the "star" that led the wisemen? The word star is translated from the Greek word *aster* (792). Aster refers to any kind of heavenly body, including stars, nebula, planets, comets, asteroids, meteors, etc. This word appears in the literal, except in Jude 13, and Revelation 1; 2; 3; 22:16, where it is figurative. Therefore, we presume it to be literal, since nothing in the passage indicates otherwise.

Of the possible stellar phenomena, comets, asteroids, and meteorites are the least likely candidates. They are too common to be seriously noticed by the wisemen. If a spectacular comet did come as some have suggested, then contemporary astronomers or historians would certainly have recorded it. In addition, none of these are known to disappear and reappear as the Star of Bethlehem did.

A popular interpretation is that conjunction of two (or possibly three) planets, with Jupiter and Saturn being the most commonly listed candidates. The planets appear as bright stars that move along a line in the sky'. A conjunction is when two planets

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NSTA Conference

SEATTLE CHAPTER

In November, the Seattle Chapter had a booth at the National Science Teachers Association (NSTA) Conference in Seattle—a huge conference attended by educators from the U.S. and Canada. This was a good learning experience because we were able to interact with teachers who advocate Darwinian evolution and hear their perspectives. It was a character building experience because some attendees opposed our presence at the conference, yet we always responded to their criticism in a loving a manner. And it was a rewarding experience because many Christians expressed their appreciation for presence at the conference.

We believe God used this occasion as a link in a series of events to further His purpose. Over the 3-day period, the chapter gave away hundreds of brochures, sold over \$1,000 of materials and added many names to our mailing list. The following are some of the thoughts of those who manned the booth.

DAVE OUELLETTE: I had positive encounters with everyone I spoke with. The overall impression I got is many educators support evolution because it is what they were



taught and and thus all they know. For example, I pointed out to one gentleman how origin-of-life researchers are making valid arguments against evolution. He didn't believe me and said I should go to universities like Harvard or Yale to see what is being taught. This illustrates the problem Wells makes in his *Icons of Evolution* book. Science textbooks are not in tune with the latest research and they simply keep

teaching the same old (misleading) information.

I always got a positive response whenever I brought up the RTB creation model. For example, one science professor (a theistic evolutionist) had very favorable comments about it. He said he had a bookshelf full of books refuting evolution and he appreciated the positive way RTB argues for its Creation model rather than always pointing out the negative proofs against evolution. When I explained to him the RTB creation model was based on the *Origins of Life* book, he bought it.

This was my first time in the “enemy’s camp” so to speak. Dr. Ross says it takes an average person seven times on hearing the word of the gospel before they begin to take serious interest. Maybe this is the same situation we encounter in presenting the RTB creation model—it takes time for it to sink-in with people. What I tried to stress was teaching a balanced viewpoint because that is what science is supposed to be about. Hopefully, some of the educators I spoke with will take this to heart. While it may seem like we didn’t make much of a dent in the current teaching methods, I truly believe we are having an impact (with God’s help).

JEANNIE GLENN: To me, the most memorable visitor to the RTB booth was a gentleman who introduced himself as an evolutionary biologist and whose opening statement was to declare it disgraceful for people to “shore up” their faith with

See NSTA, page 5

In the NEWS...

[Intelligent Design](#)

Evolutionists are crying foul that an Intelligent Design article was published in a peer-reviewed scientific journal. Read Chuck Colson’s article about this, “You Can’t Have it Both Ways.” www.pfm.org/AM/Template.cfm?Section=BreakPoint_Commentaries1&TEMPLATE=/CM/ContentDisplay.cfm &CONTENTID=14524

[Atheist Becomes Theist](#)

Recently, famous atheist Dr. Antony Flew announced he believes God exists. To read an interview between Dr. Flew and Dr. Gary Habermas, go to www.biola.edu and then, on the right side of the page, click on “Atheist Becomes Theist.”

[Wisconsin School Decision](#)

On December 6th, the school board of Grantsburg, Wisconsin adopted a policy on the teaching of evolution that allows students to learn both the strengths and weaknesses of the theory. See the Discovery Institute website for more information: www.discovery.org.

[The Da Vinci Code](#)

Dan Brown’s book, *The Da Vinci Code*, has sparked debate about the truth of the Bible and Christianity. Collin Hansen exposes some flaws in Brown’s book in a Christianity Today article titled, “Breaking the Da Vinci Code.” Go to: www.christianitytoday.com/history/newsletter/2003/nov7.html.

[Zacharias Preaches to Mormons](#)

Christian apologist Ravi Zacharias preached November 14 at the Mormon Tabernacle in Salt Lake City, Utah. He was the first major evangelical to preach there since 1899. For more on this story, go to: www.christianitytoday.com/ct/2205/001/2.20.html.

[New Scientific Discoveries](#)

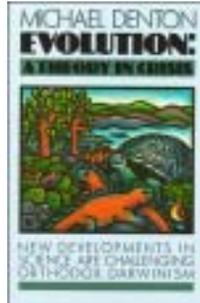
Scientific evidence that supports the Biblical worldview is accumulating on a daily basis. Each day new scientific studies are posted on the RTB website. There is also an article on the top 10 discoveries of 2003. Go to the RTB website, www.reasons.org, and scroll down.

Book Reviews

Evolution: A Theory in Crisis

Dr. Michael Denton
Adler & Alder, 1985

Reviewer: Dan Williams



In the ongoing and escalating controversy over the fundamental questions concerning the origin of life, Michael Denton's book is of singular note. First, it is written by a man who is well qualified to speak to this subject, with degrees in both molecular biology and medicine. Second, Dr. Denton takes, as he puts it, the 'radical approach,' by "presenting a systematic critique of the current Darwinian model." And third, Dr. Denton is quite firm in asserting that he is neither a theist, nor a creationist in any sense of that term.

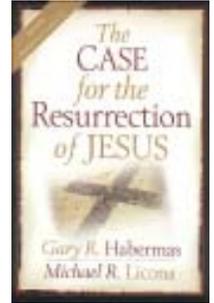
The book is quite accessible to none scientists with sections on the history of Darwinism, a good summary of the theory of evolution with a careful differentiation between micro and macro evolution, and the shift from theory to scientific dogma which came about in the scientific community. Dr. Denton's exposition in the section, "From Darwin to Dogma," about how the methodological naturalistic presuppositions are philosophic rather than scientific is worth the price of the book. Later sections deal with various mistakes which Dr. Denton asserts are commonly made and are quite interesting though of course controversial, providing hours of argument between opposing factions.

In closing Dr. Phillip Johnson stated recently in a lecture which I attended that it was Dr. Denton's book which set him to rethinking evolution as not so much a scientific theory, but rather a philosophical theory. The basis of the intelligent design movement is that naturalistic presuppositions do not form the basis of good science, and that the evidence of unbiased science indicates clearly the greater likelihood of a creator than that the origin of life, and particularly mankind, is due to purely natural processes over great periods of time.

Case for the Resurrection

Gary Habermas & Michael Licona
Kregel Books, 2004

Reviewer: Mike Brown



If you are not familiar with Gary Habermas, he is one of the foremost authorities on the historicity of Jesus and the New Testament. He has written 25 books defending the Christian faith, including *The Historical Jesus*.

This book is designed as a powerful self-study tool to effectively defend the deity of Jesus through the evidence for His resurrection. It utilizes several effective tools such as acrostics, flow charts, and a clever game show quiz on CD (included with the book) that help the reader remember key arguments for the resurrection.

The authors utilize the "Minimal Facts Approach" in deciding what evidence to provide. They explain that the minimal facts approach considers only data that meet two criteria: (1) the data are strongly evidenced and, (2) the data are granted by virtually all scholars on the subject, even the skeptical ones.

Every argument I have ever heard against the resurrection (and many I haven't heard) are addressed in this work. The authors provide convincing extra-biblical evidences along with well thought-out logical arguments to support the resurrection and debunk alternative explanations. They literally leave the opposition with nothing to argue.

The authors give excellent advice on how to avoid being sidetracked to secondary arguments that distract from the central argument of the resurrection. They also provide a chapter titled "People Skills: The Art of Sharing" which gives valuable instruction on how to effectively and lovingly present our case.

According to Lee Strobel, "This compelling book is the most comprehensive defense of Jesus' resurrection anywhere. If you're interested in knowing the evidence for the resurrection and sharing it with others, then you must read this book!" And J. P. Moreland states: "Broad in its scope, thorough and detailed in its depth ... [this book] may be the most thorough defense of the historicity of the resurrection."

The Christmas “Word”

JON GREENE

The opening passage from the New Testament book of John is particularly rich in meaning, especially at Christmas time, when the focus is on the Christ child. But there’s more than the child. There is the Word.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being . . . And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. (John 1:1-3, 14)

Three different New Testament Greek words are translated as “word” in English—*logos*, *rhema*, and *epos*. In writing this epistle, the apostle John used *logos*, a very special word, indeed.

Plato used *logos* for the “divine force that created the world.” To Aristotle, *logos* meant “insight.”¹ Professor Phillip Johnson writes, “Using the Greek word *logos*, the passage declares that in the beginning there was intelligence, wisdom and communication. Moreover, this Word is not merely a thing or a concept but a personal being.”² Among Greek philosophers, Heraclitus considered *logos* to be “the rational law governing the universe,” while Anaxagoras saw it as the “principle of intelligence in the universe.”² John, under divine inspiration, presented Jesus Christ as the eternal *Logos*, God incarnate—God revealed in bodily form.



The little word “was” in John 1:1-2 also has special significance. Three times in verse 1 and once in verse 2 we find “was” (was the Word, was with God, was God). The Greek word translated “was” is *en*, the imperfect of the verb “to be” (*eimi*). The imperfect tense emphasizes continuous existence—in this case, eternal existence (“in the beginning”).¹

The *Logos* transcends cultures. *Tao* is the ancient Chinese word for “way, path, or road,” a meaning it still retains. To Confucius, *tao* referred to “a message of truth that would render one’s life worth living.” In the Chinese Bible, *logos* is translated *tao*, and the Chinese Bible reads “The *tao* became flesh and dwelt among us.”⁴

As we look into the winter night sky, we marvel at this creation. Just think, before the creation of the universe there was an intelligence, the *Logos*, who pre-determined the universal constants and all laws of physics and fine-tuned the universe for life. There was the Word—the eternal *Logos*.

As we contemplate the true meaning of Christmas, let us reflect not only on the Christ Child, but also on the Word, the eternal *Logos*, the omniscient and omnipotent Creator who dramatically entered history and revealed Himself to mankind 2000 years ago, in fulfillment of prophecy recorded in Scripture 2,700 years ago. “For a child will be born to us, a son will be given to us; and the government will

See WORD, page 8

Apologetic TOOLS

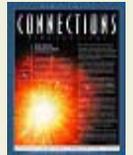
[Creation Webcast](#)

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 evidence for the God of the Bible. Listen live through the RTB website. You can also listen to and download past episodes from the website.



[Free Newsletter](#)

RTB’s newsletters are full of great articles on science and the Bible. They also provide updates on what’s happening at the ministry. To subscribe, go to the RTB website and register. Once registered you can search and print past issues by clicking on the newsletter icon.



[Message of the Month](#)

Get fresh, faith-building messages each month while providing vital financial support to the RTB ministry. Available on audio tape or CD. To learn more about the program, contact the chapter for a free tape or CD. Or, go to the RTB website and click on the M.O.M. icon.



[New Tract-Like Brochures](#)

RTB has introduced four new brochures for evangelism and initiating science and the Bible discussions. Topics include: How Did Life Emerge, What the Big Bang Says about God and Design, Is the Universe Designed for Humanity, and How Long Were the Creation Days. Available from the RTB webstore, \$3 for a pack of 20 (one kind or 5 of each).



[RTB Training Course](#)

Take RTB’s Science and Evangelism Correspondence Course and become an official RTB apologist. The course retails for \$350 but is available through the chapter for \$150. Course materials include audiotapes or CDs, two videos (VHS or DVD) and seven books. For more information, contact the Seattle chapter. Financial assistance is available through the chapter.



science. In doing so, he said they did both their faith and science a disservice. He explained he was actually a person of faith but one who felt strongly that science and faith are undeniably separate from one another.

The hour-long conversation that ensued ranged from agitated to respectful disagreement to “Have you considered this?” We actually found lots of common ground: yes, science can test only physical facts; no, people should not use science to “shore up” their faith, or vice versa; yes, there is ample evidence for micro-evolution (with the qualifier that we disagree with the extrapolation to macro-evolution). The impression I was left with was, although we would probably never see eye-to-eye on the subject of evolution, I was honored to have made his acquaintance, and I was disappointed the conversation was cut short because the Convention Center was closing down!

Finding common ground seemed to be an effective way to cool down potentially heated topics. One woman who described herself as “an educator, and a Christian” asked rather pointedly if we were advocating that the Bible be taught in public school classrooms. I told her no. She asked further if we were advocating that evolution no longer be taught. Again, I said no. Then I asked her, if evolution is going to be taught shouldn't it be taught fully, and critically? Was she aware, for example, that there are a growing number of scientists who question the claim that random mutations and natural selection can account for the complexity of life? I think this helped her understand our position.

It was a thrill to discover first-hand that the RTB science apologetics training program provides the tools necessary to engage those with backgrounds in science and put forward empirical evidence conceptually and coherently. I'm also so grateful for the *Origins of Life* book which presents the beginnings of the testable creation model. The word “testable” is key. On a scientific basis, evolutionists have legitimately dismissed biblical claims for creation because there has been no testable model for them to tear apart and scrutinize. What a powerful tool we now have to direct people's attention to!

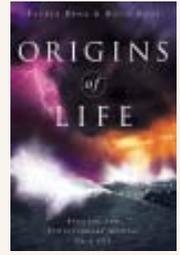
JON GREENE: RTB's venture into this secular venue was very enlightening. We were met with a wide spectrum of opinion. Hard-core naturalists/evolutionists after looking briefly at our brochures and books, would shake their heads and walk away commenting, “How did you ever get into the NSTA conference? This is for science, not religion.” Other educators were more moderate and willing to discuss the issues, such as the big bang, cosmology, the origin of life, the Cambrian explosion, and so on. And, Christian educators were very pleased to see the RTB exhibit at the conference. On the first day, one of them commented to us, “You must be brave souls to be here.” On the last day, two others said they had been praying for us.

Questions of a religious nature often arise in the classroom and teachers feel very restricted in how they can respond. Several teachers remarked

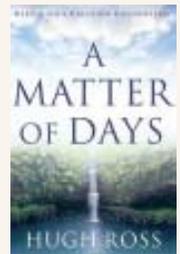
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RTB Resources

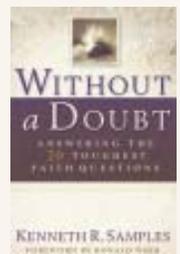
In this new book, *Origins of Life: Biblical and Evolutionary Models Face Off*, Hugh Ross and Fuz Rana reveal how life's beginnings can be tested. They examine the latest origin-of-life research and explode the myth of a naturalistic origin of life. *Intermediate/Advanced, Hardback, US\$ 12.95.*



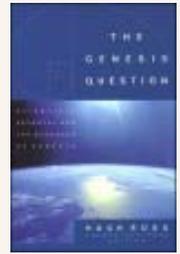
The length of time represented by the word “day” in the Genesis creation account is a source of controversy in the Christian church. In this new book, *A Matter of Days*, Hugh Ross explores how this controversy developed and addresses many of the key issues of the debate. *All Readers, Paperback, US\$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



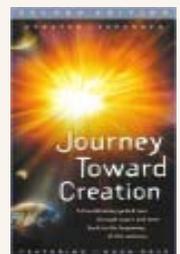
In this new book, *Without a Doubt*, RTB philosopher and theologian Ken Samples gives readers a great apologetics handbook. The question-and-answer format is easy to follow and addresses 20 prominent issues skeptics raise about God, the Bible and Christianity. *All Readers, Paperback, US\$ 9.95.*



Does the Bible teach the earth is 10,000 years old? How does science and the book of Genesis relate? In *The Genesis Question*, Hugh Ross examines these and other issues from an old-earth creationist position. A great book to share with Christians and skeptics. *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 as Hugh Ross examines how the universe has been meticulously fine-tuned for human life using state-of-the-art computer animation. *All Viewers, VHS or DVD, \$US 19.95.*



RTB Webstore - <http://store.reasons.org>

lie close enough together in the sky that they appear as one star. Through astronomy and computers, we can determine the positions of the planets at any given time in the past. From this, we know that there weren't any conjunctions that were close enough to be considered a single star in the year of 6 B.C. There was a series of three conjunctions of Jupiter and Saturn but in the wrong year!² Another problem is that planetary conjunctions are very common and would likely be overlooked.

The last class of stellar objects is supernovae and novae. Both are the result of the stellar death of an ancient star but supernovae are much brighter and spectacular than novae. The difficulty with a supernova is that they are so bright and noticeable that contemporary astronomers would surely have recorded it, yet no such records exist. If the Star of Bethlehem was either a very dim supernova or a nova, this would not be a problem. At the same time, it could be bright enough and would be unusual enough to attract the attention of the wisemen. In addition, a nova solves the problem of the star reappearing. The Star of Bethlehem appeared once to herald the birth of Jesus and to identify the basic location of his birth (vs. 2-7). From their location in the East, the wisemen would be able to determine the approximate longitude and latitude of where the star was located over. Due to the limitations of their instruments, they would only be able to limit the search area to about the size of Israel. Therefore, it would be logical to go to the capital of Israel to find out more precise information, as they did (Matthew 2:1-6). It appeared again to lead the wisemen to the exact location (vs. 8-10). Supernovae and novae can disappear and flare up a few months to a few years later.³

If the nova was not exceedingly bright, how did the magi know that this was the sign for the King of the Jews? The first clue is that the magi knew the time of the Messiah's birth through Belteshazzar's (Daniel's) prophecy (Daniel 9:20-27). By counting 69 "sevens" from the decree to rebuild the temple, they would arrive at 6 B.C. Extra-Biblical sources tell us that the star was to appear in the constellation Coma (located near the modern constellation Virgo). The constellation Coma is depicted as a mother and a young child sitting in her lap [Bullinger, p. 36-39].

How did the star lead them? The text in the literal Greek reads: "The star, which they saw in the east, went (*proago*, 4254) before them until coming it stood (*histemi*, 2476) over where was the child." There are two key words that describe the action of the star. *Proago* ("went before") means to go before and is in the imperfect tense. The imperfect tense denotes a continuous linear action in past time, such as in "driving a car." The second verb, *histemi* ("stood over") and is an aorist participle. The aorist participle expresses a simple (non-continuous) action, such as in "he stopped the car." This distinction provides some interesting clues. "Went before"

should be understood as occurring during their journey to Bethlehem and corresponds to the normal motion of stars (due to the rotation of the earth). "Stood over" then can be understood as referring to a specific brief period of time. Since the stars move slowly, any star over a brief period of time would appear stationary.

How then did the star actually indicate that they were at the correct location? A few ideas have been suggested. The first suggestion is that when they arrived in Bethlehem, they went to the well at Bethlehem to refresh themselves. Looking down the well, they noticed the reflection of the star, which would indicate that the star was exactly overhead [Bullinger, p. 38]. Other suggestions are that the star disappeared [Ross] or flared up when they reached the correct location. Either of these two possibilities is consistent with the behavior of novae.

John Millam has a PhD in computational chemistry from Rice University and is currently working for Semichem, where he develops chemistry software. He is a trained RTB apologist and has written a number of apologetics-related articles. For a list of papers, John can be contacted at john@semichem.com.

For further information:

- Ross, Hugh, "The Star of Bethlehem," a 30-minute presentation on TBN.
- Griffith, J. A. "1997 years ago. The Magi, the star, and the chronology of Jesus," Phoenix Gazette, Tuesday, Dec. 24, 1991, p. A9.
- Bullinger, E. W., *The Witness of the Stars*, Kregel Publications, Grand Rapids, Mich., p. 36-39.

FOOTNOTES:

1. This line is called the ecliptic, which corresponds to the plane of the solar system in which the planets lie. This movement of the planets earns them the name "wandering stars."
2. These conjunctions occurred in May, October, and December of 7 B.C. The conjunctions are believed to be a general sign of good news for Israel but not a specific sign heralding Christ's birth [Bullinger, footnote p.39]. The reason it is possible to have three conjunctions is due to retrograde (temporary backward) motion of one of the planets.
3. Reoccurring novae are relatively rare. They occur when the star that went nova (exploded) is able to drain off material from a companion star. The material is then sucked into the nova, resulting in an additional explosion. To the earth based observer, the nova would reappear in the sky as before. This reoccurrence can repeat many times within a period of a few months to several years between appearances.

about difficulties they have had with students and parents with young-earth beliefs—some are outwardly hostile toward the science curriculum. These teachers seemed particularly pleased to learn about the RTB position that honors both science and faith.

One of the NSTA attendees was from Canada and is co-chairman of the planning committee for the *Chem Ed 2005 Conference* being held at the University of British Columbia, Vancouver, from July 31 to August 4, 2005. He indicated that around 1,500 science teachers (mostly chemistry teachers) would be attending and suggested that RTB consider exhibiting there. We are discussing this with the Vancouver, B.C. RTB Chapter. I also hope we will have the opportunity to attend other NSTA-type conferences in the future.

MARK RAMBO: Unexpectedly most, if not all, the booth visitors I talked to who were proponents of natural explanations for life, described themselves as people of faith. I do not remember any who described themselves as atheists. However, when they discussed faith, they typically described an inner search/discovery, without any external physical correlation required. I found it interesting that people who placed high expectations on the explanatory powers of the natural realm would commit to a spiritual worldview in which they don't expect to see the "finger prints" of that worldview in the physical world. Typically I was told faith couldn't be tested empirically and therefore faith and science cannot and should not be mixed.

A few visitors criticized some of the books we displayed which question the validity of Darwinism. Claiming science is always changing and fluid, they said the authors were incorrect to discount Darwinism on the basis of flaws of a theory in transition. On reflection, it could be asked when a theory can ever be abandoned if it is not judged against the current evidence? These same visitors would then argue that issues of faith should not change or be tested against evidence from science for fear that they may be proven false. I agree there are core issues such as who Jesus is, redemption and such that are not testable, however, the details of how God reveals Himself in nature is certainly open to testing, evaluation and revisions as more of the natural world is revealed to us.

This issue of non-testable faith, and exclusion of super natural explanations for causes/events in the natural world stood out as the most common issues that were raised. I'm not sure if this is due to political correctness or a desire to avoid putting naturalism to the test. On this issue I like how C.S. Lewis put it: "Christianity is not a patent medicine. Christianity claims to give an account of facts—to tell you what the real universe is like. Its account of the universe may be true, or it may not, and once the question is really before you, then your natural inquisitiveness must make you want to know the answer. If Christianity is untrue, then no honest man will want to believe it, however helpful it might be; if it is true, every honest man will want to believe it, even if it gives him no help at all."

I did not receive any challenges to the transcendental beginning of the universe, cosmic fine-tuning, or the extremely low probability that the Earth with all its finely tuned parameters was the product of pure chance. However, I did engage in several discussions with people who challenged the concept of Intelligent Design.

Several biology teachers told me of their experiences with Christian students and parents. Each experience came from a young-earth perspective of creation. One teacher told me a parent told her the devil had planned fossils to test the faith of Christians. This reinforces the importance for Christians to understand that God is the author of the Bible and the author of the natural realm, that God is not deceitful, and the revelation of the Bible and the revelation of the natural world will not disagree.

GARY JENSEN: Since my area of training is in theology and history, rather than the natural sciences, I admit to being a bit "shell-shocked" at the conference. While I am eager, as a "lay-person" to become involved in conversations with scientists, being an "official" representative of RTB raised the stakes for me just a bit too high. What struck me as I listened to, and participated in conversations with educators, is that the biggest challenge we encounter with the scientific community is not the matter of evidence, but rather crisp and compelling philosophical arguments against scientific naturalism. Indeed, the weekend inspired me to give special attention to this set of questions in my own studies. The NSTA event was a positive learning experience for me and I really enjoyed working with the other Chapter members at the booth.

Closing Comments

The chapter is grateful for this opportunity to share the perspective that faith and science are not mutually exclusive with the NSTA conference attendees and to learn how better to communicate with skeptics. People from various world-views took material from the RTB booth. Please pray for these people that God will continue to work in their lives. Also pray for more opportunities for the Seattle Chapter to be a witness for the Creator who so skillfully crafted this universe for us, who humbled himself to become flesh, so he might purchase us by his own blood.

A special thanks to those who supported this effort financially and to those who assisted with the planning and preparation of the chapter booth.

rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.” (Isaiah 9:6)

Jon Greene is retired and worked in the pharmaceutical field. He is a trained RTB apologist and is active in the Seattle chapter.

REFERENCES

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2. Phillip E. Johnson, *The Wedge of Truth*, (Downers Grove, IL: InterVarsity Press, 2000), pp. 151-152.
3. Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, (Grand Rapids, MI: Baker Books, 1999)
4. David Marshall, “What is the Tao?,” <www.homestead.com/christthetaoHistory>.



Seattle Chapter Reasons to Believe

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 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 Darwinism and young-Earth creationism.

What Do We Do?

Our mission is 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 scientifically and biblically sound resources.
- Bringing nationally-known speakers into the area to promote the scientific reliability of the Bible.
- Assembling a team of local apologists to address questions about science, the Bible and related topics.
- 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.

We welcome your involvement and support. For more information, contact us at seattle@reasons.org. Your tax-deductible donations can be sent to: Seattle RTB, PO Box 99683, Seattle, WA 98139-0683.

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.