



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

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

JUNE 2005

What's Happening?

[RTB Conferences](#)

In February, Hugh Ross and the RTB team put on the “Cosmic Fingerprints” Conference at Willow Creek Church. Because of the tremendous success of that conference, it is being repeated in California in July and Hawaii in October. For more information, visit the RTB website at www.reasons.org.

[Hugh Ross Visit](#)

Hugh Ross will return to the Seattle area in November. If your church or group is interested in sponsoring a speaking engagement, please contact the Seattle chapter ASAP at seattle@reasons.org. We will be scheduling both day and evening events.

[Uncommon Dissent Forum](#)

This conference will feature Discovery Institute Scientists who find Darwinism unconvincing. It will be held this August in South Carolina. For more information contact the Discovery Institute in Seattle.

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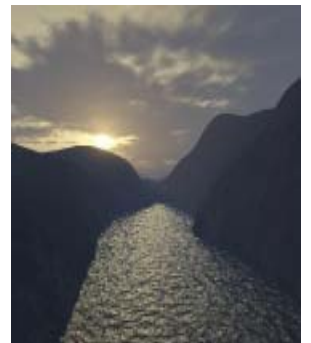
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The Awe Factor

DAVID SEARGENT & DAMIEN SPILLANE

“O Lord my God , when I in awesome wonder
 consider all the works Thy hand hath made
 I see the stars, I hear the mighty thunder,
 Thy power throughout the universe displayed
 When through the woods and forest glades I wander,
 and hear the birds sing sweetly in the trees
 When I look down, from lofty mountain grandeur
 and hear the brook, and feel the gentle breeze
 Then sings my soul my Saviour God to Thee,
 how great Thou art, how great Thou art.”

The writer of that beautiful hymn experienced it—the power of the natural world to arouse the soul into an outpouring of worship of God. Even an unbeliever feels “something” when standing beneath a range of towering snow-capped mountains, or alone under a pristine star-studded sky. Who cannot be moved by the spectacle of a total solar eclipse or be gripped by a not-altogether rational fear at the experience of even a fairly mild earthquake, as the most solid and dependable of all physical realities—the earth beneath our feet—begins to quiver and heave?



Sometimes our descriptions of natural events betray a sense of something not quite mundane. When Comet Hyakutake swept its tail across half the sky in 1996, one observer even used the expression “the finger of God” to describe it and commented that it would have struck terror into the hearts of earlier generations.

Of course, both Paul and the Psalmist long ago saw the world as expressing the existence of God and even providing somewhat of a peak at the very nature of God. But with the advance of science, this whole notion of the revelation of God in nature has taken a new and unexpected turn, one aspect of which has been brilliantly argued by Guillermo Gonzalez and Jay W. Richards in their new book “The Privileged Planet.” These authors showed that the intelligibility of the universe is not something that can be taken for granted, but that it largely depends upon where in the universe one is located. The mystery of why the universe should be intelligible,

something which has long puzzled philosophers, is reduced to the question of why the human race should occupy such a place that would be so extraordinarily conducive to scientific discovery, in a sense the real estate we occupy on planet Earth is the key to unlocking the secrets of the heavens. And this raises the further question as to why the very narrow set of conditions that render this planet of ours so uncommonly (possibly even uniquely) suitable for complex life should also be those that place these very life forms precisely within the universe's window of intelligibility.

There is no a priori reason why this should be so, and we agree with Gonzalez and Richards that the answer is to be found in the purposeful design of our planet by an Intelligent Designer. We are not, however, going to retrace the Gonzalez/Richards argument in this article. We recommend that you read the book instead! Our task is, rather, to follow a parallel line of thought and for this we go back to our earlier statements about certain features of the natural world arousing deep emotions within the human soul. But let's look again at the sort of natural phenomena which have this effect upon us; which arouse senses of awe, appreciation of beauty or even awaken a sort of deep primeval fear within us.

As we mentioned already, great mountain ranges are one such example. This is as true of the modern traveller as it was of the ancient or primitive peoples who feared mountains as the dwelling places of the gods (even if the expressions of it may differ). The writer of "How Great Thou Art" certainly felt it, and his spirit soared toward God in praise.

Earthquakes arouse a different, though equally (if we may so express it) "primal" emotion within us. There is something about the solid and dependable earth suddenly becoming—to a degree—fluid, that seems to attack and undermine our most basic sense of security. Very rational people have confessed to being overcome by a fear out of all proportion to any perceived physical danger when caught by an earthquake.²

Then there are astronomical phenomena such as total solar eclipses, great comets, meteor storms and meteorite falls, the astronomical/meteorological display of the aurora and purely meteorological events such as lightning, cyclones and even rainbows. In addition to these, we could name certain, shall we say, less sporadic meteorological and astronomical phenomena which arouse within us similar emotions of awe or beauty. We mentioned earlier the pristine night sky, and we could also add the deep blue of a clear daylight sky, the grandeur (almost rivalling that of a mountain range) of towering thunderheads and, let us not forget, the deep blue sea.

Now, with the advance of knowledge, it has become increasingly apparent that many of these phenomena result from the very features that make our world habitable.³ Just as the features which make science possible by giving us a window of intelligibility toward the universe are eerily intertwined with the features rendering our world habitable so, it seems, there is a similar association between the

latter and the features which arouse those human emotions that find their expression in art and even in spiritual experience. Moreover, once again, there is no a priori reason why this should be the case. On the face of it, this appears to be a question-begging statement. What evidence do we have for making it? Well, let us consider a number of examples of the type of features we are talking about.

Mountain Ranges

Mountain ranges have loomed large in our discussion, so we will look at these first. Unbeknown to anyone on this planet before the advent of space travel, Earth is the only planet in the Solar System that has genuine fold mountain ranges. Certainly, mountains of sorts exist on other planets, but these are of either volcanic or impact origin. The great and majestic ranges that we find so awe-inspiring are confined to Earth; the results of active plate tectonics. Yet, plate tectonics is essential for the survival of complex life on our world. It regulates the carbon cycle, which has been described as the "thermostat" of the Planet, and the constant uplift of new landmasses also prevents the counter process of erosion from turning this planet into a water world where advanced forms of life could no longer exist. As Ward and Brownlee state in their book "Rare Earth", the fact that Earth is the only known planet to possess both true mountain ranges and life is not a co-incidence.⁴ What does not, however, follow is that mountain ranges should arouse such "artistic" and "spiritual" emotions within us. Who could not be touched by the splendid snow laced mountains of New Zealand's south island? Or be humbled and hypnotized by the enormity of Mount Everest on the Tibet/Nepal border? Seeing these objects first hand is truly a majestic experience.

But the point here is that plate tectonic activity is also the cause of most earthquakes, so once again we have an eerie relationship between a process essential for our planet's habitability and a phenomenon that arouses one of our most primal fears!

Total Solar Eclipses

Who can not be touched by the majestic site of a total solar eclipse? It surely is an experience for the senses; the temperature drops as you watch a great wall of darkness move across your position on the Earth and you hear the gasps of the bystanders as they watch, hypnotised by the amazing spectacle before them. Even animals in the vicinity will react in their own way. Astronomer and native alike will stand side by side, both equally in awe of the great cosmic dance before them.

Astronomer Guillermo Gonzalez describes his experience:

*"To experience a total solar eclipse is much more than simply to see it. The event summons all the senses. The dramatic drop in temperature was just as much a part of it as the blocked Sun and the "oohs" and "aahs" from the crowd. Just after the total phase ended, many burst into spontaneous applause, as if rewarding a choreographer for a well-executed ballet."*⁵

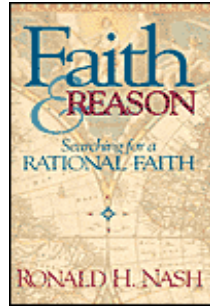
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Book Reviews

Faith & Reason

Ronald H. Nash
Zondervan, 1994

Reviewer: Pat Lewis



How shall we answer the great questions of life? Does a God exist who created us? Does he care about us? When we die, does everything end? Is it rational to believe what we find in the Bible? Some skeptics have denied that it is possible to know anything at all! Such is the material with which philosophers work. Dr. Nash here gives us not only answers, but clear reasoning to show why they can be relied on.

The first of the above questions stands out. Is there a God? Basic to everyone's world-view must be his response. A touchstone proposition of the Christian faith could be, "Human beings and the universe in which they reside are the creation of the God who has revealed himself in Scripture." Proponents of other world-views try to refute it. Much of this book consists of various challenges by atheists and defenses by theists. The cosmological (cause) and teleological (design) arguments, religious experience and other ideas establish a basis for faith.

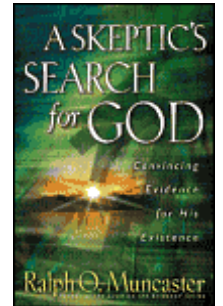
Evil presents a hard problem, one that blocks the way to faith for many. Yet there are paths through the difficulty. God may be using apparent evil to bring about a good that will be greater. If he creates a man having free will, who can freely choose to do good, there must be also the possibility of disobedience. If we lived in a protected world, one where no evil could occur, where would be any opportunity for humans to develop character by moral choices?

What about miracles? Two—the Incarnation and the Resurrection of Jesus Christ—are vital to the Christian faith. Dr. Nash shows that they are logically more likely to be true than any alternative theories. His final conclusion: The faith that brings us to acknowledge Jesus as our Lord is a *rational* faith.

A Sceptic's Search for God

Ralph O. Muncaster
Harvest House, 2002

Reviewer: Mike Brown



The following excerpts from the book sum up what it is all about.

"1,456 hours of Sunday school and church turned Ralph Muncaster into a hard-core atheist. Then he was challenged to honestly investigate the Bible and the facts of modern science. *He was stunned.* Fact after fact—from biology, history, archaeology, physics—lined up with the Bible's account!" (back cover)

"Looking back, I'm amazed at how ill-equipped many churches, pastors, and others were to defend the Bible. Even today, few churches teach people to defend the God of the Bible. Is it surprising that all my years of church and Sunday school allowed the seeds of agnosticism to sprout into atheism?" (pg. 45)

Mr. Muncaster attempts to avoid the age issue by offering scenarios for both sides. However, I get the strong impression he leans toward an old earth. He has a ministry called *Strong Basis to Believe*, which he started at Saddleback Church in California. He has produced a video titled *Creation vs. Evolution* and has developed the *Examine the Evidence Series*, that includes several easy to read booklets averaging about 40 pages each. Following are just a few of the titles:

- Creation vs. Evolution
- Why Are Scientists Turning to God?
- Science: Was the Bible Ahead of Its Time?
- Dinosaurs and the Bible
- Can You Trust the Bible?
- Can Archaeology Prove the Old Testament?
- Can Archaeology Prove the New Testament?
- How to Talk About Jesus With the Skeptics in Your Life

But eclipses like those we experience on Earth are not ubiquitous, they are unique to our planet. It is amazing that our Sun's diameter is about 390 times the diameter of the moon whilst the distance from the Earth to the Sun is about 390 times the distance from the Earth to the Moon. This strange coincidence allows the phenomena we call total solar eclipses. No solar eclipse can occur on Mercury or Venus, as neither of these planets possesses a moon. The remaining rocky planet, Mars, has two tiny satellites, but neither has an apparent diameter—as viewed from the Martian surface—sufficient to totally eclipse the Sun. Total eclipses can occur on the moons of the outer planets, but there a tiny and distant Sun disappears completely behind the orb of their giant primary planet in an eclipse that bears little resemblance to what we experience on Earth.

The unique quality of Earth's eclipses is determined by the fact that our Moon barely covers the disc of the Sun, allowing that greatest jewel of the eclipse – the solar corona – to be clearly visible. Without this seemingly strange co-incidence of the same apparent diameter of the Sun and Moon as seen from Earth's surface, neither the exquisite beauty of the “perfect total solar eclipse” (as Gonzalez characterizes those seen from Earth)⁶ could be appreciated, nor could the corona and solar prominences have become known, except for the invention of the coronagraph (which, of course, may never have been invented in those circumstances. Why design an instrument specifically to study the solar corona, if one had no knowledge that such a thing existed?).

It is important here to point out that an annular eclipse where the apparent diameter of the Moon fails to cover the whole surface of the Sun is not only detrimental for science (because the light from the photosphere would swamp the light from the surrounding chromosphere and corona), but it wouldn't provide nearly as spectacular visual effects and temperature drop. A super-eclipse where the moon's angular diameter totally swamps the Sun's outer atmosphere is equally useless for science and, since the colourful chromosphere would be lost to the observer, its visual appeal likewise diminished.

On the face of it, eclipses do not appear to have any connection with habitability. But think about it for a moment! Why does the Sun and Moon appear the size that they do in our sky? The angular size of any object in the sky is a function of its diameter and distance from the Earth. If the Sun were larger it would be less stable and would hang around in the stable main sequence era for a smaller period of time. If it were closer to the Earth the temperature would be unbearable for most kinds of life. On the other hand, if the apparent size of the Sun was smaller, this could only mean that our parent star was either intrinsically smaller (and therefore fainter and redder) or more distant. In either case, our world would be cooler and more Mars-like than it is. Also, smaller stars are notorious for their instability, defined by their dangerous solar flare activity.

The point is that our world is so delicately balanced between runaway greenhouse and runaway glaciation that only a slight alteration in the amount of heat received from the Sun is required to tip the scales one way or the other. This effectively requires the apparent size of the Sun to be very close to its actual value.⁷

The size of the Moon reflects its ability to stabilize the rotational axis of our planet. According to the currently accepted theory of the Moon's formation (as the result of a giant impact suffered by the very early Earth), our satellite has been receding ever

Apologetic TOOLS

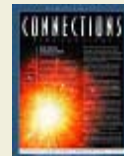
[Creation Update Webcast](#)

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.



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since formation, but did not become an effective stabilizer of our planet's axis until it receded to very nearly its present distance. It has been speculated that this happened "co-incidentally" about the time of the Cambrian Explosion in Earth's biology.⁸ In the distant future, however, it will recede to a distance where it will no longer be able to control Earth's axial tilt and will therefore no longer be able to prevent the wild climatic fluctuations that will then occur. At that point, our planet will probably become uninhabitable.

As seen from the ground however, the Moon's apparent diameter changes only slightly from Cambrian times until the distant future when it loses control of Earth's axial tilt. So for us to be living on a relatively stable planet, the Moon's distance (and therefore its apparent diameter) must be fixed within a relatively narrow range. A smaller moon would be unable to provide the stability of Earth's axis required for long periods of relatively benign climatic conditions. A larger one would imply greater tides and hence an accelerated rate of erosion. Unless the Earth was to become a water world in that situation, plate tectonics would need to be even more active, with more frequent earthquakes and increased levels of volcanism.

So once again, a phenomenon which arouses great awe (and which, as Gonzalez and Richards have pointed out, has also contributed greatly to our understanding of the universe)⁹ is intimately associated with the habitability of our world.

Comets, Meteors and Meteorites

Comets ("hairy stars") are diffuse, luminous patches that glide across the sky with long streaming tails pushed out by the sun. The dazzling image that they produce is caused by the dust and gases from the head being expelled by the force of the Sun's radiation pressure and solar wind.

Earth formed in a region of the Solar Nebula that was too hot for life-essential organic compounds and water to exist. Both of these form at about the same distance (between approximately 2.5 – 3 times that of Earth) from the Sun (another strange co-incidence!!!). There they are stored in asteroids of the outer belt and in comets. Objects of both classes were deflected inward by the giant planets and some of these collided with the early Earth, bringing with them the organic compounds and water that were later to contribute to its habitability. Present thinking is that asteroids and meteorites (mainly fragments of asteroids) delivered most of the water, while comets and their disintegration products of meteors and cosmic dust, provided the lion's share of organics (with possibly about 10% of the water as well).

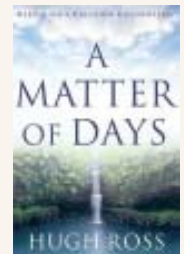
Supernovas

A phenomena to be admired, supernova are truly incredible occurrences that pop off in galaxies about every 50 years or so. Whilst most stars die a quiet death, supernova end their life with a catastrophic explosion of immense proportions, ejecting gas at speeds of up to 10,000 km/s and

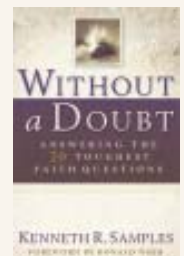
In this new book, *Origins of Life: Biblical and Evolutionary Models Face Off*, Hugh Ross and Fuz Rana reveal how life's beginnings can be tested. They examine the latest origin-of-life research and explode the myth of a naturalistic origin of life. *Intermediate/Advanced, Hardback, US\$ 12.95.*



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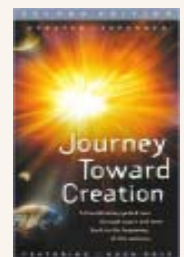
In this new book, *Without a Doubt*, RTB philosopher and theologian Ken Samples gives readers a great apologetics handbook. The question-and-answer format is easy to follow and addresses 20 prominent issues skeptics raise about God, the Bible and Christianity. *All Readers, Paperback, US\$ 9.95.*



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can pack a luminous punch of the equivalent of 10 billion stars. What is outstanding for our discussion is that the very process that makes these events so awe inspiring is exactly what makes them conducive to Earth's habitability. In these enormous explosions iron, and elements heavier than iron, are fused. Want to know where the iron in your blood cells and the gold in your jewellery originated? Thank supernova. The ejected gases that arise from the bloated star will eventually expand out and produce a beautiful nebula that signatures the grave of a once mighty star. The Crab nebula is a remnant from the supernova that went off and was noted by the Chinese in 1054 AD. After tens of thousands of years the chemically enriched gas will merge with other gas clouds and eventually contraction will incur to produce stars with a greater percentage of heavy elements. Thanks to supernova we can have rocky planets and gas giants like Jupiter that are necessary for advanced life. So supernovas are definite awe inspirers and the left over nebula are certainly beautiful, but there would be no astronomers around to make observations if they didn't occur.

Auroras

The magnificent "Polar Lights" occur when charged particles from the Sun are funnelled down into the Earth's upper atmosphere by our magnetic field. As the particles collide with atoms and molecules in the Earth's atmosphere they excite bound electrons to higher energy levels (orbits). When the electron jumps back down it emits a photon, and it is the combined effect of billions of these emitted photons that give us the northern and southern lights. More than just a beautiful picture to put on a postcard, the aurora is evidence of the effectiveness of the geomagnetic field to act as a shield from the cosmic particles that would otherwise sterilize the entire surface of our world.

Lightning, Storms, Rainbows and Clouds

Lightning is a necessary component of the nitrogen cycle, essentially it is responsible for fixing atmospheric nitrogen in a form that makes it available to plants. Each thunderstorm effectively delivers a dilute dose of liquid nitrogenous fertilizer to plants.¹⁰

All storms are part of the process that distributes heat throughout the atmosphere. Clouds and rain are parts of the water cycle, essential to life on this planet. Rainbows are far more than just a pretty face in the sky. They depend on our finely tuned atmosphere, but (Gonzalez and Richards draw attention to this fact)¹¹ they have also indirectly aided in our understanding of the universe by providing an example, in nature, of the spectrum and thereby revealing the true nature of white light. Knowledge of the spectrum has, furthermore, provided one of the most fruitful windows into the understanding of the universe, including the composition of stars (once thought to be a forever insoluble problem) and through the Doppler Effect, knowledge of the motions of stars and galaxies and even the universal expansion which has led to the formulation of the Big Bang creation theory. The spectroscopy has been called the greatest invention ever made, yet a

basic model was already present in the form of the rainbow!

We could also think of the awe-inspiring pristine night sky. A sky like ours is only possible because we are in a neighbourhood of relatively low stellar population. But that too is necessary for the habitability of our planet, as a region with significantly more stars would hold more dangers such as nearby supernova and comet showers triggered by the close passage of other stars or clouds of interstellar matter. Then there is the awe-inspiring ocean; something of which poets sing, but which is also necessary for life in a number of ways, not the least being its capacity to hold the necessary amount of water to lubricate the process of plate tectonics.¹²

These are not the only examples by any means. But they are probably sufficient to make our point, viz. that the habitable nature of our planet includes features which seem specially designed to arouse within its human population those emotions which transcend the merely animal nature; emotions such as awe, wonder and an appreciation of the beautiful and the sublime. It is as if these deeper and more characteristically human emotions were implanted within us to be triggered and made explicit by precisely the types of phenomena that we have been discussing. And—wonder of wonders!—these "just happen" to be phenomena which are intimately related to the habitability of the planet itself. It is hard to account for such a relationship by natural means alone. Considering that Darwinian evolution is a purely natural and mechanistic process it seems strange indeed that it would adapt us for a sense of awe and wonder that appears to transcend the purely natural order. Natural means do not produce transcendent ends!

This correlation would however be predicted from a Biblical creation model perspective. The God who saw that creation "was good" and who delights to reveal himself through the wonders of nature (as the Psalmist sings) is surely a God who delights in beauty and awe and, by creating human beings in his own image, has created a race of beings who reflect this aspect of God's nature just as surely as they reflect his nature as a thinking Mind. We are made in God's image, and therefore reflect that Divine Image in a finite manner. So it makes sense from a Biblical perspective that our planet would be designed for us to see the artistic expression of God's nature in a way that resembles our own, though in a far superior way. Our resemblance to God is evident in ways not present in the animals, and one of these ways is the ability to experience the deep sense of awe and wonder with which God has imbued his creation. Drawing these ideas together it seems the argument we have presented in this article takes yet another step toward identifying the designer of the universe as the God of the Bible, above and beyond some unknown nebulous designing force.

The Sensus Divinitatis

One of the most outstanding contributions to reformation apologetics may be credited to perhaps its most outstanding systematic

theologian and Biblical exegete John Calvin. The *sensus divinitatis* is defined according to Calvin: “*There is within the human mind, and indeed by natural instinct, an awareness of divinity. This we take to be beyond controversy. To prevent anyone from taking refuge in the pretense of ignorance, God himself has implanted in all men a certain understanding of his divine majesty.*” (I.iii.1)¹³ Calvin believed that there was an intuitive aspect to man’s nature that caused him to be capable of grasping the truth of God’s existence from the created realm around him. From the simplest of tribal groups to the most intelligent classes of people, the witness of God leaves no one without excuse. There would be no toiling over complicated and cumbersome logical syllogisms in order to draw theistic conclusions, as God’s witness should be immediately perspicuous to the human senses. The creation would, in a sense, trigger an immediate awareness of the divine in the human soul. The ubiquity of people groups whom worship some form of deity would be a testimony to the *sensus divinitatis*. The immediacy of the effect the great reformer has further elaborated “*We see that no long or toilsome proof is needed to elicit evidences that serve to illuminate and affirm the divine majesty; since the few we have sampled at random, withersoever you turn, it is clear that they are very manifest and obvious that they can easily be observed with the eyes and pointed out with finger*” (I.v.9.)

The connection between Calvin’s theory and our own scientific argument should by now be dawning on the reader. For the sheer awe gleamed from a towering mountain top or a tear jerking total solar eclipse immediately demand a sense of some sought of higher power. That scarcely any people groups throughout history have neglected to attribute certain theistic properties to awe inspiring natural phenomenon such as lightening, mountain ranges or the Sun must be seen as striking proof of a connection between the *sensus divinitatis* and our proposed awe factor. Of course man’s fallen nature causes him to neglect the worship of the greatest deity that produced the natural elements in favour of the elements themselves. But that science today would provide evidence for the connection between those features responsible for habitability and those that inspire a sense of the divine should turn our eyes away from the creation and towards the Creator! For where there is evidence of design there must be an underlying designer, a greater being than what can be seen and recognised by the senses. It is as if the lightening rod or the eclipse producing Sun and Moon were saying “don’t worship me, worship the one that has specially crafted and fine-tuned us so that you could be alive and come to know and worship your Creator.”

Is this notion not drawn out in Hebrews 11? The emphasis there for Biblical faith is repeated again and again; that we are too focus on what is not seen instead of what *is* seen. Romans 1 further clarifies this by telling us in verse 20 that the *invisible* attributes of God are evident through what *is visible*, and the visible in this case is creation. Idolatry thus, must be shunned in favour of the God who cannot be seen and lies behind the world of the five senses. The awe factor focuses our attention away from this world and the purely material

and so should be a cure not only for ancient pluralistic idolatry, but modern western materialist idolatry and its obsession with acquiring more and more possessions.

A striking advantage that we have appreciated in our own argument is the sheer clarity in its implications. Not even the most hardened atheist could walk away from the dazzling diversity of sense ravishing beauty and awe around him without some form of appreciation and reflection on its cause. The effect was not lost on the noted atheist Carl Sagan “*Think of the Sun’s heat on your upturned face on a cloudless summer’s day; think how dangerous it is to gaze at the Sun directly. From 150 million kilometers away, we recognize its power. What would we feel on its seething self-luminous surface, or immersed in its heart of nuclear fire? The Sun warms us and feeds us and permits us to see. It fecundated the Earth. It is powerful beyond human experience. Birds greet the sunrise with an audible ecstasy. Even some one-celled organisms know to swim to the light. Our ancestors worshipped the Sun and they were far from foolish*”

We would contend it is far easier to piggy-back off the universal recognition of beauty and awe that people have, into discussions of the Creator, than to try and explain all the details of something like the big bang theory or the anthropic principle. Both authors of this article would be strongly in favour of using both these later scientific theories in evangelism, but to the simply inclined, the awe factor may have a lot more immediate impact and could possibly lead into more sophisticated discussions that involve complicated scientific and philosophical ideas. In short I would guess that to one who is not intellectual, a glamorous sunset would have more immediate impact than the space-time theorems of general relativity or the fine-tuning of the strong nuclear force.

Let’s face it, for all the tremendous advances that science has wrought in the last 100 years, this advancement has not been adequately reflected in the knowledgebase of the average Joe on the street. It has been our experience that many people we run into in our day to day lives could barely tell you the difference between a star or a planet, or even what causes a change in seasons. Indeed, this was my (Damien) story before I came to the Christian faith and discovered that science has profound theological and metaphysical implications. Beginning an argument for the God of the Bible from the artistic design in the universe could hence prove worthy of our consideration and provide a good ‘lead in’ for further discussions on deeper and more spiritual issues.

In summary, we don’t believe there are co-incidences in God’s plan. Before the creation of the universe, he undoubtedly preordained that the features which would make Planet Earth uniquely suitable for Man would also be those features through which Man would be awakened to those emotions which God himself would implant within him and which would lift his human soul, first to “a wide-eyed sense of wonder” (and some healthy fear) of the universe in which he had been placed and then, beyond this, into the even more sublime realms of worship of the One who made it all and to proclaim “How great Thou art!”

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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.