



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

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

DECEMBER 2005

What's Happening?

RTB Appearances

Hugh Ross and Fuz Rana will appear on Live from Seattle with Thor Tolo, Monday, Dec. 12, at 5:05 PM. They will be discussing the latest RTB book, "Who Was Adam," as well as other issues related to science and the Bible. The program airs on KGNW Radio, 820 AM.

Upcoming Events

The chapter will be sponsoring a booth at the Northwest Christian Education Conference at Overlake Christian Church, March 23-25. This is a great opportunity to equip teachers and homeschoolers. We welcome your support.

Get Connected

Join us in spreading the word that science and the Bible agree! We're looking for people who want to advance the RTB ministry locally. To find out how you can get involved in the chapter, or for information on the RTB apologetics training course, contact us at seattle@reasons.org.

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The Age of Earth: Why it Matters

GREG MOORE

The age of the earth is not an essential doctrine of Christianity—something declared by Scripture to be necessary to the Christian faith.¹ The Bible exhorts believers to seek unity in the church (1 Cor. 1:10) yet the age of the earth is a major cause of division. So, what does it matter if the earth is thousands or billions of years old?

In the big scheme of things, it doesn't. The Bible tells us if we confess with our mouth Jesus is Lord and believe in our heart that God raised Him from the dead, we will be saved (Rom. 10:9). So, salvation is dependent upon a belief and trust in Jesus Christ, not a young or old earth. However, issues like the age of the earth can impact our Christian walk.

First, they can affect our internal witness. People tend to be "thinkers" or "feelers." Thinkers make decisions in a rational, logical, impartial manner. Feelers make decisions in a subjective manner based on what they believe to be right.² Thus, for believers who operate in the feeling mode, these issues can seem insignificant. But, for believers who operate in the thinking mode, they make it difficult to love God with all their heart *and* mind.



Some Christians criticize those who need rational solutions to these things and claim true faith is "blind." However, the Bible does not speak of faith as an irrational leap. Rather, the picture the Bible gives is one of reasons being given, that can be examined, with people being convinced. Faith, then, is not an emotional state but an action requiring knowledge and reason. The fact that believers are "thinkers" and "feelers" is merely a function of our God-given personalities.

We may not be troubled by issues like the age of the earth, but we should not pass judgment on those who are. Instead, we need to remember Paul's statement that "anyone who serves Christ is pleasing to God" (Rom. 14:18). Since the early church, Christians have examined these issues, motivated by a desire to know and glorify God. Rather than questioning their motives, we should be pleased that God is stimulating their minds and engaging them in their faith.

Second, they can affect our external witness. Many unbelievers are committed to the

naturalistic paradigm, the view that nature is the cause of everything. This is based on the conviction that science is at odds with the Bible. If we are going to reach these people, we must be able to demonstrate that the Bible is reliable on matters of science. Thus, it is critical the facts we use in our apologetic are credible.

Augustine of Hippo, sometimes referred to as St. Augustine, was a writer and theologian in the early Christian church. Some regard him as the greatest theologian between the Apostle Paul and Thomas Aquinas. Augustine elaborates on this issue in *The Literal Meaning of Genesis*:

*Usually, even a non-Christian knows something about the earth, the heavens, and the other elements of this world ... and this knowledge he holds to as being certain from reason and experience. Now, it is a disgraceful and dangerous thing for an infidel to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should take all means to prevent such an embarrassing situation ... If they find a Christian mistaken in a field which they themselves know well and hear him maintaining his foolish opinions about our books, how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven, when they think their pages are full of falsehoods and on facts which they themselves have learnt from experience and the light of reason?*³

Some Christians deny that unbelievers are capable of determining certain facts about the creation, like the age of the earth. They claim the truth of the creation can only be seen through the eyeglasses of Scripture. However, such a view is not supported by Scripture. Romans 1:19-20 states that what may be known about God is revealed through what has been made so that no one has an excuse. This indicates God has provided truth through the creation that is knowable and understandable by all mankind.

If unbelievers can derive truth about God in this empirical way, then the physical attributes of the creation must be intelligible to our rational minds. This is where science comes in. Scientists study the facts of the creation and try to interpret them. Of course, this does not mean that all of the interpretations of science are correct. Mainstream science does have a naturalistic bias. However, where certain facts have been established beyond a reasonable doubt through the laws of evidence and reason, we can consider them to be reliably factual.

The practical result of denying legitimate scientific evidence is it eliminates, or severely limits, our ability to test the facts of the Bible. And, by doing so, it merely plays into the hands of skeptics and unbelievers by placing the truth claims of the Bible into the non-testable realm of subjective truth. It is not my purpose here to make a case for an old or young earth but to stress the impact on our apologetic. What's at stake is our ability to fulfill the Great Commission.

To those on sidelines, the age of the earth debate may seem unnecessary or counterproductive. However, what we believe and communicate about these types of issues does matter. This is why the Bible exhorts us to "test everything" (1 Thess 5:21). Such an approach does not denigrate the need for faith, for we can never come into a relationship with God apart from faith. But, God gave us a mind for a purpose and those who strive to know God's truth experience true Biblical faith. In

See WHAT DOES IT MATTER, page 8

In the NEWS...

[Hanegraff Speaks Out](#)

Recently, NBC aired "Dateline NBC: The Birth of Jesus" that called into question the Biblical account of Jesus' birth. Hank Hanegraff responds to this unscholarly attack on the Bible and Jesus on his website: www.equip.org/hanksays/nbcbirthofjesus.asp.

[Meyer Debates Ward](#)

Stephen Meyer of the Discovery Institute debated Peter Ward, UW Professor and co-author of *Rare Earth*. Listen to the debate at: <http://www.discovery.org/scripts/viewDB/index.php?command=view&id=2635&program=CSC%20-%20Views%20and%20News>

[Celebrating Christmas](#)

There are many efforts to ban Christmas decorations and celebrations in the public square. The American Center for Law and Justice has prepared legal guidelines to assist believers with this issue. Go to: www.aclj.org/Issues/Resources/Document.aspx?ID=2027.

[Why Intelligent Design Will Win](#)

This article by Nancy Pearcey discusses reasons why people should keep an open mind about ID movement, why it is superior to the naturalistic worldview and why it will eventually win. Go to: www.humaneventsonline.com/article.php?id=10570.

[Prospects of Martian Life](#)

This NASA news release discusses what NASA rovers have discovered about Mars. Though not dismissing the possibility of life, it does paint a pretty grim picture for evolutionists. Go to: www.jpl.nasa.gov/news/news.cfm?release=2005-167.

[Lions, Witches and Wardrobes](#)

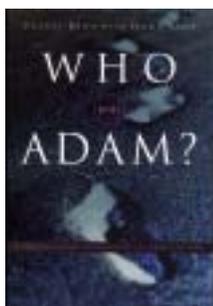
This Breakpoint article by Charles Colson discusses the release of the movie "Narnia." His hope is audiences will discover Lewis' real meaning. Go to: <http://www.pfm.org/AM/Template.cfm?Section=BreakPoint1&Template=/CM/ContentDisplay.cfm&ContentID=17509>

Book Reviews

Who Was Adam?

Fazale Rana & Hugh Ross
Nav Press, 2005

Reviewer: Mike Brown



The trilogy is complete. We now have books providing powerful evidence for a creation model of the three big origins questions: the universe, life, and humans. This is a scholarly yet readable book that challenges the reigning paradigm of how we (*homo sapiens sapiens*) came to be.

In chapter three, Dr. Rana clearly spells out what we should expect to find if the creation model is true by offering no less than thirteen specific predictions. He then builds his case by turning over every stone (or should I say bone) to examine the latest scientific evidence from paleo-anthropology to DNA research and the human genome project, never shying away from the tough questions.

For many people, reconciling the Genesis account for the origin of humans with the fossil and DNA evidence has been much more difficult than explaining the origins of the universe and life. To me, the other two are no-brainers. But the obvious visual similarities of the hominids to humans, for example, as well as the uncomfortable close match of our DNA to chimpanzees, has always made me a bit nervous.

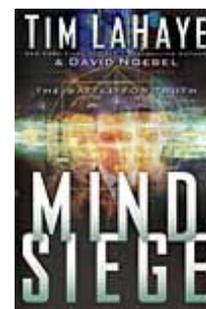
While the evidence is not a slam dunk, it is extremely compelling and in most areas strongly supports the creation model. However, since a lot of the research (especially in the area of DNA) is still in its infancy, there will be more to come. This should be encouraging since the evidence for the creation model is continually strengthened by new evidence.

John Bloom, Ph.D., professor of physics and director of the master's degree program in science and religion at Biola University, sums it up. "Every thinking Christian must read this book. The parallels that it proves between Genesis and the latest scientific data are profound, and it addresses the remaining tensions in a way that will spur further research. Evangelicals have dismissed or avoided the scientific findings relating to human origins for too long; this book opens that door and shows that there is nothing to fear: God's Word is still true, and His world still reveals His handiwork."

Mind Siege

Tim LaHaye and David Noebel,
Word Publishing, 2000

Reviewer: Jon Greene



In *Mind Siege*, the authors provide a compelling overview of the clash between the Christian worldview and Secular Humanism, highlighting the battle for truth in the new millennium.

We are impacted daily by what we see on TV, read in newspapers and magazines, view on the "silver screen" and are taught in schools. This book describes the breadth and depth of secular humanistic thought in our society, media and governmental institutions.

Quoting from the *Humanist Manifesto*, LaHaye and Noebel explain there are five basic tenets of Secular Humanism: atheism (there is no God), evolution (humanity emerged from natural forces), amorality (moral values derive from human experience, not God), human autonomy (human life has meaning because we create and develop our futures) and globalism (socialistic one-world government). The authors describe the historical foundation of many of these beliefs. They also identify many of the leading thought-leaders and organizations that sponsor and sustain secular humanistic thought in our culture such as the ACLU, NOW, NEA and the National Center for Science Education.

According to LeHaye and Noebel, evolution is the foundation upon which Secular Humanist education rests. In the chapter "Secularizing America," the authors describe the secular takeover of American education. For example, they explain how John Dewey, the most influential educator of the 20th century, played a major role in driving God out of public education, claiming truth is relative, absolutes are not admissible, evolutionary theory is valid, and "There is no God and there is no soul."

Mind Siege is a good resource for those who want to understand Secular Humanism and learn how to combat it. A concluding chapter, "What You Can Do," provides a list of things Christians can do to save America from secular humanism. One of the things the authors implore Christians to do is "reach the campus" to overcome the dogma of atheism and half-truths of Darwinism. This, of course, is one of the primary goals of Reasons to Believe.

Godly Environmentalism

JOHN A. BATTLE

The familiar words of the third commandment have much to say about our relation to God's creation: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). At first sight, it might seem rather far-fetched to say that this commandment relates to environmentalism. But on further examination, we can see a strong connection.

First, we can discover that the "name of the Lord" includes not only his actual names in the Bible, but all the ways by which he makes himself known, including his creation. Second, to "take his name in vain" means not only using it carelessly or profanely in speech, but also misusing any of the means by which he reveals himself, including his Word and his works. This second truth directs us as we live in this world, which God has created to reveal his wisdom, power, and goodness.

NAME OF THE LORD

In order to determine what the third commandment requires, we first must determine what it means when it says, "the name of the Lord thy God." Just what is meant by his "name"?

Identity with God Himself

The name of God includes the many names given him in the Bible, such as "God," "the Lord," "the Almighty," "the Holy One," "Yahweh (or Jehovah)," and many other names. However, the name of God means much more than these individual words. In Scripture the name of God is the equivalent of his attributes and person. To "fear his name" is just another way of saying to "fear God" himself:

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD." (Dt. 28:58)

Likewise, the prophet Malachi says that to insult the name of God is to insult the person of God.²

In a similar way, the "name of God" can be said to act as God himself acts: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee" (Ps. 20:1). When David said that the "name of God" would defend us, he meant that God himself would defend us. These illustrations show that the name of God stands for God, because it reveals to us the person of God.

The Varieties of God's Name

What then is the name of God? It is more than the words naming him in the Bible. It is any means by which God makes himself known to us. The Westminster Shorter Catechism puts it this way:

What is required in the third commandment? A. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word, and works. (WSC 54)

This point is particularly specified in the following question:

Apologetic TOOLS

Creation Update Webcast

Join Hugh Ross and Fuz Rana each Tuesday, 11:00 AM to 1:00 PM (PT), for webcast about how science agrees with the Bible. Listen live and/or download past broadcasts. Go to the RTB website and click on "Get Tuned In."



Daily Discoveries

RTB posts a new scientific discovery on their website each day that supports the RTB creation model. You can also view past discoveries since 2003. For an archive of discoveries, go to the website and click on "Today's New Reason."



Ministry Newsletters

RTB's free newsletters feature great articles on science and the Bible. They also keep you informed about what's happening at the ministry. Go to the RTB website and click on "Free Magazine." You can also view and print past issues.



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Receive a monthly CD featuring special discussions by the RTB scholars while supporting RTB financially. This year's series is titled, "Adam: Miracle, Myth or Monkey?" Go to the RTB website, and click on "Donate."



Outreach Brochures

Get RTB's brochures for initiating science and Bible discussions. Topics include the big bang, the origin of life, the anthropic principle and the "days" of Genesis. Go to the RTB webstore and click on "ministry items."



Apologetics Training Course

Take RTB's training course and become an official RTB apologist. Available through the chapter for \$200. Course materials include audiotapes or CDs, two videos (VHS or DVD) and seven books. Financial scholarships are available.



What is forbidden in the third commandment? A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known. (WSC 55)

By combining these two answers, we can see exactly what the Westminster divines had in mind when they spoke of the name of God. They saw it as “any thing whereby God makes himself known,” and they specified these things as his “names, titles, attributes, ordinances, word, and works.”

It is clear from Scripture that all six of these items reveal God to us. God’s names and titles in the Bible clearly show us the kind of God he is. God’s attributes, seen in his works, also are spoken of as revealing God to us:

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (Rev. 15:3-4)

God’s ordinances or laws for us show us more of God. His commands reveal his moral nature, and his ceremonial laws reveal his holiness and his grace. For example, this passage in Malachi declares that the offerings God commanded the Jews in the Old Testament reveal his character to them and to the Gentiles.

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.... But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen. (Mal. 1:11, 14)

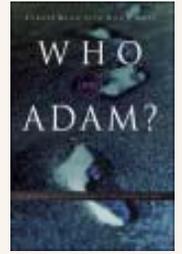
Of course, the Word of God reveals him to us. The Word of God has come to humans through special revelations. These were given in direct appearances, visions, dreams, prophecies, and other manners. Later, Jesus himself spoke God’s words to us.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. (Heb. 1:1-2)

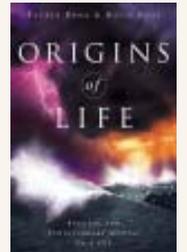
This special revelation has been preserved for us in the Bible, which itself is the written Word of God. Since the Bible is the primary means by which God now makes himself known, the third commandment requires us to treat it with the same respect as we do the name of God itself, “for you have exalted above all things your name and your word” (Ps. 138:2).

The final way the Shorter Catechism defines the name of God is “his works.” As a proof text the Westminster divines listed Job 36:24, “Remember to extol his work, which men have praised in song.” This is

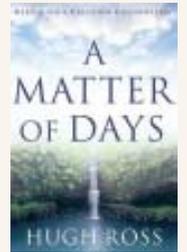
Was Adam an accident of nature? Are humans descending from primates? In this new breakthrough book, “*Who Was Adam?*” Hugh Ross and Fuz Rana examine the evidence that challenges these notions and points to a special, supernatural origin of mankind. *Intermediate/Advanced, Hardback, US\$ 12.95.*



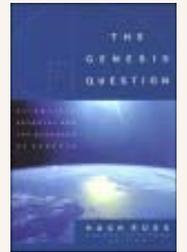
In *Origins of Life: Biblical and Evolutionary Models Face Off*, Hugh Ross and Fuz Rana reveal how life’s beginnings can be tested. They examine origin-of-life research and compare it to the biblical model, exploding the myth of a naturalistic origin of life. *Intermediate/Advanced, Hardback, US\$ 12.95.*



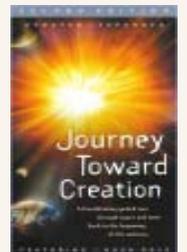
The length of time represented by the word “day” in the Genesis creation account is a source of controversy in the Christian church. In this new book, *A Matter of Days*, Hugh Ross explores how this controversy developed and addresses many of the key issues of the debate. *All Readers, Paperback, US\$*



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the category that is directly related to our relation to God's world. We are not to misuse his works, but are to treat them as revealing God.

God's Works as an Extension of His Name

The way that God reveals himself through his creation and his works of providence is known as general revelation. God reveals himself through his works of creation and providence. First, the creation itself declares the wisdom, power, and goodness of God. When God created the universe, he designed it so as to demonstrate his awesome power and greatness. The sun, moon, and stars not only provide for life on the earth and measure our times and seasons, but their very magnitude and grandeur reflect the glory of God (Ps. 19:1-6). Modern scientists have become more astounded to see the precise "fine-tuning" of the physical constants of the universe. Only the slightest alteration in any of these constants would render the entire universe unfit to sustain human life anywhere.³

The existence of human beings on the earth is another manifestation of the power and glory of God. God created Adam and Eve in his own image, with rational souls. These qualities in humans reflect the rationality of God (Gen. 1:26-27). The design of many of the plants and animals, even in their most simple parts, reveals the spectacular intelligence of their Creator.⁴ The more these are studied by scientists, the more absurd it becomes to explain them by the workings of blind chance and evolution. Enough of the existence and nature of God is shown by his creation, that he regards people's ignorance or denial of him to be blameworthy.

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men ... since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. (Rom. 1:18-20)

Second, God's works of providence are also means by which he makes himself known, and therefore are included in the third commandment. This is seen in the history of Israel, as God often reminded his people of his leading of that nation.⁵ Later, the apostle Paul reminded his readers how the history of Israel revealed God's care for them, his punishing of their sins, and of his mercy in providing salvation.⁶ Not only is his providence seen in the affairs of his people, but in the history of the world in general. Paul told the pagans at Lystra God's giving them life, rain, and plenty, revealed that he was higher than the gods they believed in. And in his speech in Athens to the Areopagus Paul declared that the history of the peoples of the world—their wars, famines, migrations, as well as their prosperity—were all ordained by God, to bring people to hope, not in themselves, but in him.⁷

A special work of providence is what we call miracle. A miracle can be defined as a special act of God by which he suspends the normal operations of the physical laws he has created and acts immediately

in the created order. Many such acts are recorded in the Bible. They too reveal something of God, and thereby are included as a means by which he makes himself known. Jesus told the Jewish leaders that they should believe him because of the miraculous signs which he performed among them.⁸ The book of Revelation predicts many such miraculous events to take place in the last days; that makes it all the more amazing when the people of that day continue to refuse to believe God (cf. Rev. 9:20-21).

NOT TO TAKE IN VAIN

The third commandment says not to take the Lord's name "in vain." What does this mean? We can find help to answer this question from the word's usage in the Old Testament and from the thorough definition found in the Westminster Standards.

Light from the Old Testament

The term "in vain" is from the Hebrew word *shave'*.⁹ This term is used over fifty times in the Old Testament, and commonly is translated "vanity," or "deceit." It is not the same word that Solomon uses in Ecclesiastes for "vanity" or "meaninglessness." Rather, it carries the more negative connotation of dishonesty, the tendency to mislead. It can mean to do something to no purpose, with no result.¹⁰ It can refer to a "vain" or non-existent god.¹¹ The name of God can be taken in vain, when people assume that his name has no power or authority.¹²

Light from the Larger Catechism

When the third commandment requires us not to take God's name in vain, it is forbidding us to regard his name lightly or to misuse his name. As seen in the previous section, God's name includes his names, titles, attributes, ordinances, word, and works—anything by which he makes himself known. This means that all of these manifestations of God's name are to be held in reverence. The Westminster Larger Catechism states it as follows:

What is required in the third commandment? A. The third commandment requires, That the name of God, his titles, attributes, ordinances, the word, sacraments, prayer, oaths, vows, lots, his works, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, and writing; by an holy profession, and answerable conversation, to the glory of God, and the good of ourselves, and others. (WLC 112)

Note in this answer that the works of God, in particular, are to be "holily and reverently used" in all thoughts, words, and deeds. These deeds include a "holy profession" and an "answerable conversation," or, in other words, a "responsible way of living." This way of life is to be directed to "the glory of God, and the good of ourselves, and others." Thus, as we treat God's creation with respect, we are preserving it as a means by which he makes himself known, and are benefiting not only ourselves, but others. Even our

everyday activities are to bless ourselves and others, and are to bring glory to God.¹³

In the following question the Westminster Larger Catechism lists the sins forbidden in the third commandment. Among other things, it forbids “an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning, or otherwise using his ... works.” It particularly prohibits “abusing ... the creatures, or any thing contained under the name of God, to charms, or sinful lusts and practices.”¹⁴

We are never to be like the rebellious Israelites, of whom Isaiah said, “They have no regard for the deeds of the Lord, no respect for the work of his hands” (Isa. 5:12). We are to treat all of God’s works with appropriate reverence and respect, for the good of ourselves and others, and for the glory of God.

THE THIRD COMMANDMENT AND THE ENVIRONMENT

The person who believes and follows the Bible will view the environment in an entirely different way than other people will. Non-biblical views range all the way from total abuse and disregard of the environment to the opposite extreme of worship of the environment. Both extremes ignore the relation the environment sustains to God and to the human race.

The Biblical Balance

The third commandment tells us that the created world is a revelation of God, and is to be treated with the respect that that revelation deserves. Yet, while the environment reveals God’s attributes, it itself is not God. God himself is the one who regulates our relation to the environment. This relation is defined in the Bible. God has placed the human race as his imagebearers over the world, to work and guard it: “The Lord God took the man and put him in the Garden of Eden to work it and take care of it” (Gen. 2:15). By naming the animals and caring for the garden, Adam took his place as a manager over the created world. When he fell into sin, God did not remove him from that position, but made his work more arduous and unrewarding.¹⁵

By making coats of skins for Adam and Eve, and then by giving specific regulations to Noah, God ordered that humans were to kill and use animals not only for sacrifice, but for their needs.¹⁶ This killing and eating of animals continues throughout the Old and New Testaments; Jesus himself is recorded in the Gospels to have eaten the Passover lamb, and fish on several occasions, even after his resurrection.

While humans are to respect the animals, the animals are definitely not of the same importance as humans. Killing of animals is approved for self-preservation. Samson by the strength of the Spirit of the Lord killed a lion; the Lord enabled David to kill the lion and the bear when they attacked his sheep.

Yet animals are created to reveal God’s attributes; they should be respected. Living animals are to be treated kindly. Domestic livestock are to rest on the Sabbath; they are to be allowed sufficient food as

they work.¹⁷ “A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel” (Pro. 12:10). Cruelty to animals is disapproved by God.¹⁸

Likewise, the plants and the ground are to be preserved and used to benefit humans. At the center of Israel’s relation to the promised land, was the concept that they were stewards of the land. The land actually was the Lord’s. They were to be reminded of this fact by observing the Sabbath for the land every seven years, and every fiftieth year, when the land would lie fallow.¹⁹ When attacking other cities, they were allowed to cut down trees for siege works, but were not to cut down fruit trees.²⁰ Yet even fruit trees do not have an inalienable right to live, as was shown when Jesus cursed the fig tree.²¹

CONCLUSION

Many more examples could be added, but these should be sufficient to show that the created world is to be respected, guarded, and appreciated. It is God’s work, the realm in which God reveals many of his attributes to us. We are to love our neighbors as ourselves, and thus are to treat the place where we all live so as to preserve its blessings for all. On the other hand, God has placed us in the world as his image-bearers. We are to govern and manage the earth as best we can under God. The earth’s resources, both animate and inanimate, are here for the benefit and use of the human race. We are to use them wisely, giving thanks to God for these blessings.²²

The third commandment provides the basis for a balanced and biblical appreciation of nature. Our environment is one of God’s great gifts to us. If we abuse or misuse it, we dishonor God’s name. As we use it properly for our benefit, we honor its Creator.

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ENDNOTES

1. It is interesting to note that Jewish superstition about misusing the name of God, Yahweh, came even to forbid its being used at all. After a time it was only spoken one time a year, by the high priest in the Most Holy Place, then later it was not spoken at all (see Josephus, *Antiquities* 2:12:4; cf. note on p. 60 of the Whiston ed.).
2. Mal. 1:6-7, 11-12; 2:2.
3. See, for example, Hugh Ross’s books, published by Intervarsity Press: *The Fingerprint of God: Recent Scientific Discoveries Reveal the Unmistakeable Identity of the Creator* (1991), and *The Creator and the Cosmos: How the Greatest Scientific Discoveries of the Century Reveal God* (1993). Arguments are being constantly updated at his website, <http://www.reasons.org>.
4. As demonstrated in Michael Behe’s, *Darwin’s Black Box*.
5. As in Dt. 4:32-40.

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the words of C. S. Lewis, “[Christ] wants a child’s heart but a grown-up’s head.”⁴

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1. “Essential Doctrines of Christianity,” Christian Apologetics and Research Ministry (CARM), <www.carm.org/doctrine/essentials.htm> (Aug. 18, 2005).
2. “The Four Preferences,” <www.personalitypage.com/four-prefs.html> (Sept. 13, 2005).
3. Excerpt is taken from St. Augustine, *The Literal Meaning of Genesis*, Vol. 1, Chapter 19:39, Translated and annotated by John Hammond Taylor in *Ancient Christian Writers*, Vol. 41, (New York, Paulist Press, 1982); <<http://www.holycross.edu/departments/religiousstudies/alaffey/Augustine-Genesis.htm>> (September 2005).
4. C. S. Lewis, *Mere Christianity*, Book III: Christian Virtues, (New York, MacMillan, 1960) pg. 75.

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6. 1 Cor. 10:1-11.
7. Speech to Lystrans in Acts 14:15-17; speech to Areopagus in Acts 17:24-28.
8. Jn. 5:36; cf. 20:30-31.
9. ~~N.T.E.~~
10. As in Jer. 2:30; 4:30; 6:29; 46:11.
11. As in Ps. 24:4; Jer. 18:15.
12. As in Ps. 139:20.
13. Jer. 32:39; 1 Pet. 2:12; 1 Cor. 10:31.
14. WLC 113. Scripture proofs for these applications used by the Assembly include Dt. 18:10-14; 2 Tim. 4:3, 4; Rom. 13:13-14; 1 Kings 21:9-10; Jude 4.
15. Gen. 3:17-19.
16. Gen. 3:21; 9:3.
17. Dt. 5:14; 25:4.
18. Pro. 26:17. Joshua’s and David’s hamstringing of their enemies’ war-horses may seem cruel, but it was a military measure, intended to render the horses incapable of battle while still preserving their lives (Josh. 11:9; 2 Sam. 8:4). In Joshua’s case, it was specifically commanded by God (Josh. 11:6).
19. Lev. 25.
20. Dt. 20:19-20.
21. Mt. 21:19-21.
22. 1 Tim. 4:3-4.



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 that 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 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. Tax-deductible donations can be sent to: Seattle RTB, PO Box 99683, Seattle, WA 98139-0683.

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