



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

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

APRIL 2006

What's Happening?

[Town Hall Debate](#)

Stephen Meyer of the Discovery Institute will be debating UW Professor Peter Ward on Wednesday, April 26th at the Town Hall in Seattle. The title is "Talk of the Times: Intelligent Design vs. Evolution." Go to: www.discovery.org.

[Apologetics Conference](#)

Crossroads Bible Church is sponsoring a worldview apologetics conference on April 21-22 featuring Gary Habermas and others. Note that the workshop on the age of the earth, is definitely pro-young-earth. For more information go to: www.abchurch.org.

[The Da Vinci Code](#)

The Discovery Institute will be doing a presentation the Da Vinci Code on April 19th. Go to www.discovery.org. Chapter apologist Mike Brown will be doing a presentation on the same topic, April 30th, at Northwest Church in Federal Way. Go to www.northwest.org.

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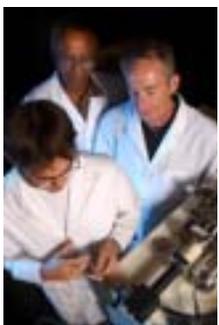
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A Tale of Three Forensic Scientists

MARK RAMBO

A body was found in a normally dry Los Angeles riverbed after water from a recent storm had receded. Three forensic scientists examined the body and were seated around a conference table to discuss the case.

The first forensic scientist began the discussion. "Three deformed lead pellets, the approximate size of .38 caliber bullets, were retrieved from the body. One from the back of the victim's head and two from the victim's upper back. Evidence of internal bleeding indicates the victim was alive when shot. The state of decay indicates the victim died about two months +/- two weeks ago. The body was deposited in a dry location where it remained until the storm water moved it to the location where it was discovered. From the post-mortem damage observed on the body it is estimated the body was tumbled and dragged along the riverbed a distance of about 15 miles +/- four miles."



The second forensic scientist spoke next. "I agree with your conclusions on the time of death, the dry environment of the body's location prior to the storm and the distance the body traveled in the storm waters. These conclusions can be verified from years of studies and fieldwork. However, I object to the mode of death you have proposed. The victim may have been murdered but this would require an intelligent being to pull the trigger and science can only deal with natural causes. Therefore, the only thing we can conclude is the victim died of natural causes two months +/- two weeks ago in a dry location about 15 miles +/- four miles upstream from where the body was found."

Finally, the third forensic scientist spoke. "Wait a minute, were either of you there to observe these events? I don't think so! The damage to the body is clearly the result of the storm water. Storm water can do some amazing things including embedding lead pellets into bodies. The evidence you claim provides proof for the time and location of death are merely based on your assumptions and presuppositions. Clearly this victim died last week after being swept away by the storm water."

Continued on page 4

Wonders of God's Creation

DON C. OLSON

We are all familiar with bonding. Generally, we associate it with people; e.g., bonding of a mother with her child, bonding of a person with his/her close friend. However, bonding is a force which God uses throughout his creation. Different types of bonding exist in God's creation, but they generally have at least two things in common. First, good communication between the partners is always a key element. Second, when bonding happens, a wondrous transformation takes place.

Let's look at some examples, starting with some of God's elementary particles, the electron, proton, and neutron. A special bonding particle aptly named a gluon shuttles between the protons and neutrons providing the communication between them, while an electric field provides the communication between the protons and electrons. When the three bond, they are transformed into atoms. Atoms such as carbon, nitrogen, oxygen—elements among many others which are the building blocks of God's universe.

The atoms in turn can bond through an intricate dance of the electrons. Always, two or more electrons join up in intimate pairs. When atoms bond, they are transformed into molecules, such as the air we breathe, the water we drink, the gasoline that powers our cars. And guess what, the molecules in turn can bond, and this bonding makes many different transformations. Molecules can organize and bond, and with the breath of God transform into life. The living cell is truly a thing of wonder. It is so complex in design and function that science doesn't yet have a clue what gives it life. Of course, we know; it is an Intelligent Designer. Within the cell, a wondrous network of chemical messengers provides exquisite communication.

Taking bonding to the next level, living cells also bond, transforming them into more complex life. A wonderful example of this transformation is the miraculous formation of a baby from a single cell egg. An intricate network of chemical messengers and nerves in complex life provides communication. The cells do not even need to be neighbors to talk to one another, and they help each other out over a distance. For example, if the finger is cut, a message goes out to the blood stream to rush materials to the site for mending and healing. If our stomach is full, a message goes out to the brain to stop eating (not to say that we always pay attention to it).

And, as mentioned earlier, we can bond with each other and a wonderful transformation happens that is expressed in love. As Paul said in Colossians 3:14: "Above all these things, walk in love, which is the bond of perfection." The importance of good communication to this bonding goes without saying.

Finally, at the highest level, because we are made in the image of God, we can bond with God, igniting the most wonderful life-changing transformation of all. Through Jesus Christ an intimate relationship of love and faith like no other is experienced; it is literally one "made in heaven". This is a relationship with communication through prayer which engages our heart, mind, and soul. By grace we become right with God, enter His Kingdom, and walk with Jesus with the light and peace of God in our hearts on a journey which transforms our lives.

Don Olson has a Ph. D. in Analytical Chemistry and is a member of the Seattle Chapter. He attends Harbor Covenant Church in Gig Harbor.

In the NEWS...

[The So-Called Gospel of Judas](#)

This Breakpoint article discusses the hype about the "gospel" of Judas, including the one-hour National Geographic special. The conclusion? The discovery is not new and the heresy it espouses was rejected by the Christian Church as early as 180 A.D. Go to: www.breakpoint.org/listingarticle.asp?ID=2103.

[Explaining Irreducible Complexity](#)

The journal *Science* recently published a paper purporting to show the evolution of an "irreducibly complex system." This manual from the Discovery Institute provides a stepwise approach for judging such claims. Go to: www.discovery.org/scripts/viewDB/index.php?command=view&id=3419&program=DI%20Main%20Page%20-%20Article&callingPage=discoMainPage

[God by the Numbers](#)

This *Christianity Today* article examines the numbers—odds—behind evolution and concludes coincidence and random mutations are not the most likely explanations for things. As an atheistic mathematics professor at MIT put it, "There is no God, but if there were, this formula would be proof of his existence." Go to: www.christianitytoday.com/ct/2206/003/26.44.html.

[John D. Barrow](#)

This article discusses John Barrow's selection as winner of this year's Templeton Prize. Barrow is best known for his work on the Anthropic Principle—that the universe appears designed for the sake of humanity. Ironically, this is the claim made by the ID movement which is considered out-of-bounds. Go to: www.breakpoint.org/listingarticle.asp?ID=1538.

[Old News Not Fit to Print](#)

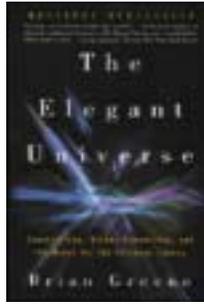
This Breakpoint article discusses the March *New York Times* headline story that scientists had found "the strongest evidence yet that humans are still evolving." In reality, the findings merely indicate that humans beings have adapted to their surrounding over time and continue to do so. Go to: www.breakpoint.org/listingarticle.asp?ID=735

Book Reviews

The Elegant Universe

Brian Greene
Vintage Books, 2003

Reviewer: John Battle



Brian Greene is both professor of physics and mathematics at Columbia University. After obtaining his Ph.D., he became involved in theoretical physics, especially the new area of string theory.

The Elegant Universe was originally published in 1999 and received the Aventis Prize for Science Books. It has been made into a successful NOVA video, featured on PBS and elsewhere (and available through RTB). His clear writing style, coupled with the weighty content, makes the difficult ideas of string theory at least partially understandable to the average intelligent reader.

The book begins with a good description of general relativity and quantum mechanics. Its main emphasis, though, is on showing how string theory reconciles these and, at least theoretically, accounts for the odd values of the various elementary particles and forces of physics. I say “odd,” because these values appear to be arbitrary, and finely-tuned to permit life in the universe—the anthropic principle. Greene admits that one explanation for these fortuitous values could be divine design, but is more comfortable looking for a naturalistic explanation, which he says string theory provides.

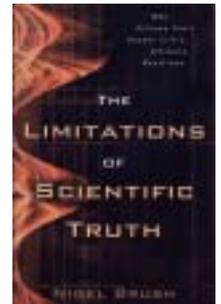
In Green’s view, if the basic building blocks of the universe are tiny vibrating strings of energy, vibrating through nine or ten spatial dimensions, producing these units of energy and mass, then a special divine design is not necessary. Of course, Christian apologists see no problem in God creating a universe with strings of energy that produce these particular masses and forces in this elegant manner. In fact, this feature would make the universe an even greater demonstration of God’s wisdom and power.

Greene emphasizes that it is impossible to directly detect strings experimentally. They would be so small (less than the Planck length) and relatively massive that it would require a particle accelerator the size of the galaxy (or even the whole universe!) to observe them. Physicists skeptical of string theory criticize it as untestable, and therefore outside the proper realm of science. But Greene sees the beauty, simplicity, and elegance of string theory as evidence for the theory.

The Limitations of Scientific Truth

Nigel Brush
Kregel, 2005

Reviewer: Mike Brown



The book cover states: “Nigel Brush (Ph.D., UCLA) is an assistant professor of geology at Ashland University in Ohio. A committed Christian and scientist, he has conducted archaeological, geological, and environmental fieldwork in England, Canada, New York, Ohio, and California.” In Norm Geisler’s review, he states: “This is a long overdue check on contemporary scientism...”

I found something worth highlighting on almost every page of this book. It is well written, understandable for non-scientists, and well balanced. The author effectively builds the case for theology and philosophy being just as valid sources for discovering truth as science. He shows how religion preceded the discipline of philosophy, and philosophy preceded science. He points out that “philosophers, because of their interest in logic and rational thought, are particularly helpful in ferreting out flaws in scientific methodology”.

The book is divided into 7 parts:

1. The Human Quest: Seeking Truth
2. The Temporal Limitations of Scientific Truth
3. The Logical Limitations of Scientific Truth
4. The Cultural Limitations of Scientific Truth
5. The Spatial Limitations of Scientific Truth
6. The Empirical Limitations of Scientific Truth
7. The Human Quest: Finding Truth

In his conclusion he makes this statement: “A knowledge of the dispute between science and Christianity, which arose around the work of Copernicus and Galileo, should make Christians much more careful in their handling of biblical truth. The past is littered not only with failed scientific theories but also with failed theological interpretations. God’s Word is perfect and complete—but we are not. Many of the things we think are obvious in the Scriptures might not be so. We might be blind to the truth; we might be biased in our own feelings, cultural backgrounds, emotions and sins; we might choose not to hear the message that God wants us to hear; we might not understand the Bible as well as we think we do. Therefore, Christians should exercise humility in their handling of the Word of God. Just because scientists are sometimes wrong doesn’t mean that Christians are always right.”

Fortunately, forensic scientists do not operate the way the last two did in this story. They examine evidence to differentiate between natural and intelligent causes, and modern scientific tools allow them to solve cases for which there were no eyewitnesses. However, this story does illustrate the views held by methodological naturalists and young-earth creationists. Methodological naturalists are like the second scientist. They claim science can't consider intelligent/supernatural causes and thus everything must have a natural cause. Young-earth creationists are like the third scientist. They claim the scientific evidences for an old earth can't be trusted because no one was there to observe the events and scientists interpret the data with faulty assumptions and presuppositions.

It is not the purpose of this paper to discuss the biblical or theological issues pertaining to the age of the earth. Nor is it the purpose of this paper to discuss the pitfalls methodological naturalism. Rather, the focus of the paper is how the young-earth stance promotes a postmodern view of truth.

DEFINITIONS

What is postmodernism? This is best explained in the context of "absolute truth" and "relative truth." Absolute truth is truth that exists independent of one's self. It would be true even if you never existed. For example, $1 + 1 = 2$ is an absolute truth. If you never existed, $1 + 1 = 2$ would still be true. Relative truth is like a favorite flavor of ice cream. What is true for you may not be true for someone else and visa versa. Postmodernism is the conviction that absolute truth cannot be known because the lens through which each person examines truth distorts it. Thus, because truth cannot be examined without our assumptions and presuppositions affecting the results, truth is relative.

Young-earth creationists do not claim all truth is relative but this is the rationale they use in disputing the scientific evidence for an old earth. They argue the truth of the record of nature is dependent upon the lens through which it is examined. Scientists begin with certain assumptions and presuppositions and see the earth as being billions of years old, while they start with different assumptions and presuppositions and see it as a few thousand years old.

BRIEF HISTORY

To understand where this line of reasoning came from, it is helpful to take a brief look at the history of the young-earth movement. The modern young-earth movement can be traced back to Ellen G. White and George McCready Price. White (1827-1915) was the prophetess and charismatic founder of the Seventh-day Adventists, a small apocalyptic sect of the 1840s known as the Millerites. The Adventists worshipped on Saturday as a memorial to a literal six-day creation. Because of their Sabbath doctrine, they adamantly opposed any scientific theory that proposed interpreting the creation days symbolically. According to White, supposing the "days" in Genesis 1 were long time periods violated the fourth commandment.¹

White's view of the creation and the Flood came from messages she claimed she received from God while in trance-like states. In one vision, she was carried back to the creation and shown that the first week, in which God worked for six days and rested on the seventh, was just like every other week. In another, she was shown that Noah's flood was worldwide catastrophe that had buried the plants and

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.



Message of the Month

Receive a monthly CD featuring special discussions by the RTB scholars while supporting RTB financially. This year's series is titled, "Answers to Life's Big Question." Go to the RTB website, and click on "Donate."



Outreach Brochures

Get RTB's brochures for initiating science and the 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

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animals in the fossil record and sculpted the surface of the earth. White's authoritative descriptions of these events made most Adventists unwilling to entertain other interpretations of Genesis, such as the day/age view, that allowed other Christians to accommodate the findings of modern geology.²

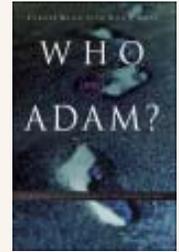
George McCready Price (1870-1963), a Seventh-day Adventist and scientifically self-taught creationist, was a devoted follower of White. As a young man, Price examined the findings of geology and admitted there must be something to the geological ages because the fossils occur in a definite sequence. For several years, he tottered on the brink of accepting the geological evidence for an ancient earth, but he couldn't harmonize this with White's teachings. After much prayer and anguish, Price found the solution in White's visions of the Flood. Her claim the Flood had buried the fossils and sculpted earth seemed to provide the answer to the geological record.³

Shortly after the turn of the century, Price dedicated his life to a scientific defense of White's version of earth history. For a decade and a half, Price published a variety of articles, most of which went largely unnoticed. In fact, most fundamentalists regarded his work as cultish Adventist theology. Then, in 1923, Price published *The New Geology*, a college textbook that claimed the dates geologists assigned to the fossils were erroneous. Instead, Price argued the fossils were all the same age, having been laid down during the Flood. He also attributed the earth's geological features to the Flood and related events, which he termed "flood geology," with the earth being no more than about 6,000 years old. Notice that Price's solution to dealing with the geological record was to interpret it through the Bible and the writings of White, which he placed on par with the Bible.⁴

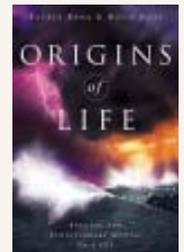
When *The New Geology* was published, it was embraced by many evangelical Christians as a tool in the arsenal against evolution. Few Christians, however, fully understood the implications of what Price proposed. What Price presented as an alternative to mainstream geology, they accepted as a defense of the Bible narrative that rejected evolutionary science. This is evidenced by the fact that virtually all of the leading Christian antievolutionists of the day praised Price's critique of evolution but none saw any reason to abandon their belief in an old earth, the view held by most conservative Christians at that time.⁵

Price's "flood geology" was first popularized in 1925 when it was used by William Jennings Bryan in the famous Scopes Trial. (Incidentally, Bryan was an old-earth creationist). Price's theories were borrowed again in the early 1960s by Henry M. Morris and John Whitcomb in their book *The Genesis Flood*. Some young-earth creationists try to deny the link to Price and his Adventist theology. However, it is abundantly clear *The Genesis Flood* was a repackaging of Price's flood geology. In fact, personal communications between Morris and Whitcomb acknowledge the Flood chapters of the book were based on Price's theories although they purposely downplayed the connection to Price because of his Adventist roots.⁶

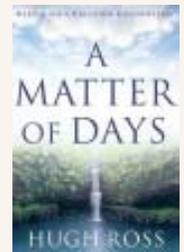
Was Adam an accident of nature? Are humans descending from primates? In this new breakthrough book, "*Who Was Adam*," Hugh Ross and Fuz Rana examine the evidence that challenges these notions and points to a special, supernatural origin of mankind. *Intermediate/Advanced, Hardback, US\$ 12.95.*



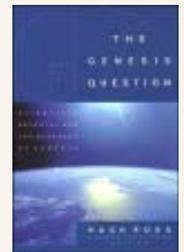
In *Origins of Life: Biblical and Evolutionary Models Face Off*, Hugh Ross and Fuz Rana reveal how life's beginnings can be tested. They examine origin-of-life research and compare it to the biblical model, exploding the myth of a naturalistic origin of life. *Intermediate/Advanced, Hardback, US\$ 12.95.*



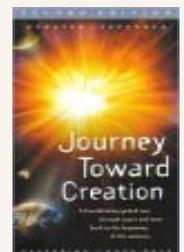
The length of time represented by the word "day" in the Genesis creation account is a source of controversy in the Christian church. In this new book, *A Matter of Days*, Hugh Ross explores how this controversy developed and addresses many of the key issues of the debate. *All Readers, Paperback, US\$*



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 perspective. A great book to share with Christians and skeptics alike. *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.*



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When *The Genesis Flood* was published, it drew criticism from a wide range of Christian scientists. Some, like geochemist Wayne Ault, questioned both the theological and scientific assumptions of the book, which Ault called “the Price-Morris-Whitcomb catastrophic geology.”⁷ In answering such critics, Whitcomb and Morris refused to be drawn into a scientific debate. The real issue, they insisted, was not the correctness of the interpretation of various details of the geological data but what God revealed about these matters in the Bible. The difference between themselves and their detractors, they stated, was a matter of initial assumptions and presuppositions: they started with the Bible and interpreted the data in that context, while their opponents started with the assumption of uniformity and interpreted the data in that context.⁸ In the 1970s, Price’s views, were renamed “creation science,” became young-earth orthodoxy.

Notice how the argument used by Whitcomb and Morris is built on Price’s idea that the record of nature must be interpreted through the Bible. Notice also their insistence that the truth of the geological record is relative to the observer and a function of initial assumptions and presuppositions. Unfortunately, Whitcomb and Morris are not alone in making this claim. Today, many young-earth creationists claim this is the reason the majority of scientists disagree with their position. Of course, they say same thing of old-earth creationists. Thus, it really isn’t a matter of whether one believes in God or accepts the Bible as authoritative. Apparently, the truth of the creation is only available to those who examine the world through the eyeglasses of young-earth creationism.

PITFALLS

Claiming truth is relative to the observer is an effective way to protect one’s belief system from scrutiny. After all, if truth is relative, no one can question another person’s version of truth. However, using the postmodernism trump card also comes at a cost. First, it adds credence to the idea that all worldviews are relative so Christianity becomes just another version of truth in the marketplace of ideas. Second, it supports the idea that science and religion are different views of reality. This hampers our ability to challenge the truth-claims of other religions on empirical grounds. Third, it undermines the very idea of truth. If truth is just a product of our assumptions and presuppositions, then the Bible and Christianity cannot be ultimate truth.

We can test the premise that it is naturalistic assumptions and presuppositions that cause scientists see the creation as being old. If this is true, we would not expect scientists who reject the Bible to see evidence of a Creator in the creation because that is contrary to their naturalistic worldview. However, that is not the case. Many scientists who are committed naturalists and reject the Bible have seen evidence of God in the creation in spite of their initial assumptions and presuppositions. Here are but a few examples:

Robert Jastrow, agnostic astrophysicist: “*For the scientist who lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.*”⁹

George Greenstein, agnostic astronomer: “*As we survey all the evidence, the thought insistently arises that some supernatural agency—or, rather, Agency—must be involved. Is it possible that suddenly, without intending to, have we stumbled upon scientific proof of the existence of a Supreme Being? Was it God who stepped in and so providentially crafted the cosmos for our benefit?*”¹⁰

George Smoot, agnostic astrophysicist: “*What we have found is evidence for the birth of the universe. If you’re religious, it’s like looking at God...There is no doubt that a parallel exists between the big bang as an event and the Christian notion of creation from nothing.*”¹¹

It is apparent the creation provides a general revelation of God consistent with Romans 1:20. And, as Romans 1:20 indicates, this revelation is available to everyone, not just those who believe in the Bible. The evidence of God is revealed as the creation is examined because it is God’s handiwork. If the earth were really 6,000 to 10,000 years old, then it is reasonable to assume some scientists would be persuaded of this fact. After all, if unbelieving scientists are willing to admit the creation exhibits signs of a Creator why would they be reluctant to admit the earth might be young?

Has this happened? No. In fact John Morris, the President of Institute for Creation Research (ICR) admitted he has never met or heard of any scientist who has become convinced that the earth is only a few thousand years old based on the scientific evidence from the creation.¹² Also, John Stewart, host of the radio show *Bible on the Line* on KKLA, asked this question of young-earth guests over a five-year period (1987-1993) and all stated they had never met or heard of a scientist being convinced the earth is thousands of years old.¹³

CONCLUSION

Young-earth creationists claim the correct interpretation of the evidence from the creation is a matter of initial assumptions and presuppositions. They also claim the truth of the creation can only be observed by starting with the Bible. Obviously, this is driven by a desire to defend the Bible. However, no matter how noble their intentions may be, it merely places Christianity into the realm of relativistic truth. Once we go down that road, we play into the hands of a postmodern culture that is anxious to deny the fact that the Bible is absolute truth and Christianity is superior to the other worldviews.

Moreover, this young-earth argument commits the logical error of circular reasoning. This can be seen in the following dialogue:

Bill: "The earth is young."

Jim: "How do you know that?"

Bill: "Because when you start with that presupposition, that is what you see."

Jim: "How do you know that presupposition is correct?"

Bill: "Because people who start with other presuppositions see the earth as being old."

Obviously, merely assuming the young-earth perspective is correct does not constitute evidence for that claim. The fact is many born-again Christians who hold the Bible to be the inerrant Word of God see the earth as being old. Thus, it is difficult to argue the old earth interpretation is the result of misguided naturalistic assumptions and presuppositions. Unless, of course, one claims that only young-earth creationists are genuine Christians.

Mark Rambo is an Electrical Engineer developing embedded systems and lives in Poulsbo. He is a trained RTB apologist and a member of the Seattle Chapter leadership team.

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1. *The Creationist The Evolution of Scientific Creationism*, Ronald L. Numbers (New York: Alfred A. Knoff, Inc., 1992) pp. 73-75.
2. *Ibid.*, pp. 77-79.
3. *Ibid.*, pp. 78-80.
4. *Ibid.*, p. 88.
5. *Ibid.*, p. 99, Introduction page x.
6. *Ibid.*, p. 198.
7. *Ibid.*, pp. 206-207.
8. *Ibid.*
9. Robert Jastrow *God and the Astronomers* (New York: W.W. Norton, 1978) p. 116.
10. George Greenstein *The Symbiotic Universe* (New York: William Morrow, 1988), p. 27.
11. Quoted in *Show Me God*, Fred Heeren (Day Star Productions, 2004) pp. 167-168.
12. Comment was made on the radio show *Bible on the Line* on KKLA, North Hollywood, CA, hosted by John Stewart during interview with John Morris and Hugh Ross on December 6, 1987.
13. Over a five-year period (1987-1993) John Stewart asked the same question he posed to John Morris (see previous note) to several other young-earth creationist leaders in various radio interviews he conducted. He always got the same answer: no. Stewart informed Hugh Ross of his survey while Hugh Ross was on his radio show *John Stewart Live*, KBRT, Costa Mesa, California, on April 14, 1994.



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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