



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

# REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

FEBRUARY 2007

## What's Happening?

### Chapter Meeting

The Seattle Chapter will meet March 17th, 9:30 to 11:30, at Calvin Presbyterian Church in Shoreline. The meeting will feature a presentation titled "Evolution 101." This is a great opportunity to meet the local chapter folks and get a primer on science apologetics. For directions, go to <http://www.calvinpc.org/directions.html>.

### Upcoming Interviews

Hugh Ross will appear on "The Pastor's Show with Brian Dahlen," March 10, 9:30 A.M. Pacific on KKMS radio in Minnesota. The topic is "Creation 101." Available via the web at <http://www.kkms.radio>.

### We Do Presentations

The Seattle chapter does presentations on wide range of topics ranging from the scientific evidences for God, to the age of the earth debate. If your church or group is looking for speakers, contact us at [seattle@reasons.org](mailto:seattle@reasons.org).

## Inside This Issue

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## Solving the Mysteries of the Exodus

TIM BOYLE

This article is a summary of Colin J. Humphreys' book, "The Miracles of Exodus: A Scientist's Discovery of the Extraordinary Natural Causes of the Biblical Stories" [Harper, San Francisco, Reprint Edition]. I will add a few observations that entail minor adjustments to a few of Humphreys' arguments. Overall, Humphreys' work results in a powerful argument to revise the traditional understanding of numerous details of the Exodus.

The story as portrayed in many Bible commentaries, as well as Hollywood movies, has many aspects that are internally inconsistent. The evidence Humphreys presents recasts the narrative into a consistent story that not only preserves the miraculous nature of God's orchestration of the events, but does so in a way that makes sense. I highly recommend this book, as it contains fascinating side-stories and numerous details that I will not be touching on in this overview.



First of all, let's list the major issues that are problematic with the traditional view of the Exodus:

- 1) Location of Mt. Sinai – The biblical Mt. Sinai is traditionally associated with the mountain Jebel Musa (which means "Mountain of Moses") in the lower Sinai Peninsula. This, however, is a poor fit with the biblical description of the mountain and the events associated with it. Is there a more likely candidate?
- 2) Route of the Exodus – As their initial destination was Mt. Sinai, the route taken by the Israelites is closely related to the location of Sinai. Where was the crossing of the Red Sea? Again, the traditional understanding of what the "Red Sea" refers to and where the climactic crossing took place do not match the descriptions given in the Bible. Can we determine the actual route with any confidence over 3,000 years after the fact?
- 3) Date of the Exodus – 1 Kings 6:1 states that King Solomon began to build his temple 480 years after the Exodus and various biblical and archaeological data yield a consistent date for that event of 966 B.C. Counting back a literal 480

years yields a date for the Exodus of 1446 B.C. The preponderance of evidence, however, points to a date some 150 to 200 years later, during the reign of the great pharaoh Ramesses II, and this is the time period generally accepted by scholars. How can these disparate dates be reconciled?

- 4) Number of people involved – Numbers 1:46 states that the total number of men 20 years of age and over was 603,550, which implies a total population of well over 2 million people. Such a number of “biblical proportions” is one aspect of the story that causes most people to consider the entire story as exaggerated if not simply a myth. Other details in the biblical account are not consistent with such huge numbers. So, how can these numbers be understood to make the entire account internally consistent?

Numerous other details need to be looked at in order to piece together a coherent picture of this pivotal event, and so we will take those up as we work our way through the story one step at a time.

First, let’s take a look at the nature of miracles. We can divide miracles into two distinct categories: those in which God uses natural processes to bring about a result with miraculous timing and effect, and those in which God works outside of the natural processes he created to bring about a miracle that is wholly supernatural. The prime example of the latter is the resurrection of Christ. Clearly, no supernatural guidance of natural processes alone (within the laws of nature) can accomplish that.

When it comes to the miracles of the Exodus, however, most, if not all, can be understood to be in the first category; namely, God manipulating the timing and intensity of natural processes to accomplish his goals. With the possible exception of the last plague, the ten plagues of Egypt can easily be shown to fit into this category.

Humphreys sets the stage for his narrative by jumping ahead to an event that happens at the very end of the Exodus—the crossing of the Jordan River into the Promised Land (Joshua 3-4). The river was at flood stage, and yet it suddenly stopped flowing entirely, so that the people could walk across. Do we understand this in terms of angels holding up the flow so that the water stopped obeying the law of gravity and just sat there in place? The text doesn’t imply any such thing; in fact, it says that the water “piled up in a heap a great distance away, at a town called Adam in the vicinity of Zarethan” (Joshua 3:16). Various clues indicate that this was about 30 km north of where they were trying to cross, an area where landslides have been known to temporarily block the Jordan. In fact, one such landslide in 1927 blocked the Jordan for over 20 hours.

The text doesn’t directly tell us which type of miracle this would have been, but the fact that the blockage was so far away (as opposed to being a visible “wall of water” as in the crossing of the Red Sea) strongly implies that it was due to a physical phenomenon, such as a landslide. The probability of such a blockage upstream naturally happening at just the right time so that the flow of the river stopped the instant the priests reached the riverbank is so small, that it’s perfectly reasonable to ascribe this to the miraculous work of God. This is especially so since the text tells us the Lord told Joshua that the river would be “cut off and stand up in a heap” (3:13).

The numerous other miracles in the Exodus narrative can likewise, for the most part, be easily attributed to similar acts of God’s control over the timing and magnitude of

*Continued on page 4*

## *In the* **NEWS...**

### [The Hoax of the Dodos](#)

Many of you have probably heard of the anti-ID film “Flock of Dodos” which tries to discredit intelligent design. The Discovery Institute has posted a response website which has a lot of resources to expose some of the falsehoods of the film. Go to: <http://www.hoaxofdodos.com>.

### [Global Warming](#)

For those who want objective information on the global warming issue, RTB apologist Rich Deem has two great articles: “Global Warming: Will Human-Induced Climate Change Destroy the World” and “Global Warming Myths: Bogus Science and Exaggerated Claims for Climate Change.” Go to <http://www.godandscience.org>.

### [Did the Universe Create Itself?](#)

This Breakpoint article by Regis Nicoll examines the proposition that the universe emerged on its own. His conclusion? The universe requires a set of instructions that points to an Intelligence. Go to: <http://www.breakpoint.org/listingarticle.asp?ID=6090>.

### [Habitable Planets Rare](#)

This Reasons To Believe article by Jeff Zweerink discusses how understanding of the universe is growing. As this happens, the evidence for the fine-tuning of the universe is growing and the naturalistic expectation of finding other habitable planets continues to fade. Go to: [http://www.reasons.org/resources/connections/200610\\_connections\\_q4/index.shtm](http://www.reasons.org/resources/connections/200610_connections_q4/index.shtm).

### [Black Holes and Multiverses](#)

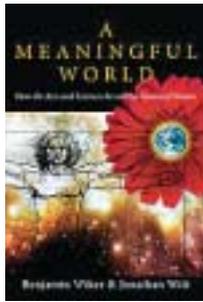
This Breakpoint article by Regis Nicoll debunks the multiverse theory—that our universe arose by chance from an infinite number of universes. One problem is the idea black holes are birthing centers for universes has a major problem. Go to: <http://www.breakpoint.org/listingarticle.asp?ID=5936>.

## Book Reviews

### A Meaningful World

Benjamin Wiker & Jonathan Witt  
Intervarsity Press, 2006

Reviewer: Dave Ouellette



Is the universe meaningless as the current trend towards nihilism proposes, or is it meaning-full given recent scientific discoveries? That is the main question by Wiker and Witt. The authors state that the general consensus seems to be that the world has no meaning. This is not a modern concept but something goes back to the Greek philosopher Epicurus. This worldview has been revived by philosophers and scientists who have tried to reduce the world into a godless, purposeless place governed by chance.

What Wiker and Witt try to demonstrate is the world is meaning-full in its most basic fundamental properties. Not only are the natural elements constructed in a fashion to be discovered and understood, but they allow scientists to unfold the many layers of meaning and information within. To demonstrate this, they look at the writings of Shakespeare and how such genius cannot be explained by materialistic philosophy. As part of their dicussion they address the argument that “if a million monkeys banged away on typewriters for a million years, eventually they would generate the entire works of Shakespeare.” They note that researchers put to the test and the monkeys were less interested in leaving their marks on literature than bashing the computers with stones and defecating on the keyboards.

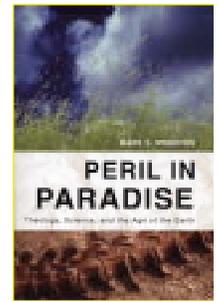
The authors also discuss the claim in Dawkins book, “The Blind Watchmaker” that a computer program can, by purely random generation, produce the phrase from Hamlet “Me thinks it is a like a weasel.” In addition to the fact such a program demonstrates intelligent design, they point out how Dawkins completely misses the many layers of meaning behind the phrase which encapsulates the entire play in that one sentence.

These and many other examples in the book all show that this world was made to be discovered and understood in a rational and logical manner. Although the arguments put forth in the book have been made in the past, the authors give a refreshing new way of demonstrating the genius of nature and of our Creator.

### Peril in Paradise

Mark Whorton, Ph.D.  
Authentic Media, 2005

Reviewer: Mike Brown



Dr. Whorton holds a Ph.D. in aerospace engineering and works for NASA. He is the founding president of three Reasons to Believe chapters in Alabama, Tennessee and Georgia. He also developed and teaches a course in apologetics at the Whitesburg Heritage Bible College in Huntsville, Alabama.

In the book, Whorton compares the young-earth and old-earth view of God’s purpose for the creation. He refers to these two conflicting views as the “perfect paradise paradigm” and the “perfect plan paradigm.”

According to the “perfect paradise paradigm,” when God declared His creation “very good,” He meant it was perfect in every way. Thus, Eden was the embodiment of the Creator’s ideal intent for His creation. But, man’s sin thwarted God’s plan and ruined His perfect creation. So, God introduced the physical death of man and animals as a punishment for sin and He instituted the plan of redemption to reverse the effect of Adam’s sin and restore all things back to their original intent.

According to the “perfect plan paradigm,” God’s creation was part of His perfect plan. It was good, but it was never meant to be perfect and Eden was not heaven. Thus, man’s sin brought about human death but it didn’t thwart God’s plan, a plan that can’t be thwarted. So, the creation and the Fall were part of God’s perfect plan to bring people to Christ and God created the world with the ultimate purpose of demonstrating His glory at the end of history rather than the beginning.

Whorton builds an effective case for old-earth creationism by showing that the “perfect plan paradigm” fits scripturally and scientifically, while the young-earth “perfect paradise paradigm” is scripturally flawed. In a section titled “Double Jeopardy,” he also points out two dangers of the Perfect Paradise Paradigm: our children losing their faith, and unbelievers be hindered from belief. He states, “If they come to think that the Bible is wrong in the first three chapters, they will likely reject the rest as well.”



generations of a nominal 40 years each, then the actual number in terms of real years would be more like 300. It is significant that the genealogy of the high priests beginning with Moses' brother Aaron up to the high priest at the time of the building of Solomon's Temple yields 14 generations. Since Aaron was essentially two generations old at the time of the Exodus, this yields 12 generations between the two events.

Perhaps there is a different, as yet undiscovered ancient concept of numbers that explains it. Either way, since the preponderance of other evidence points towards the later date, it seems clear that the "480 years" of I Kings 6:1 should not be interpreted as a literal time span according to our present-day numbering system. Exodus 1:11 specifically states that the Israelite slaves "built Pithom and Rameses as store cities for Pharaoh." Archaeology has revealed that the city of Rameses was built during the 66-year long reign of the pharaoh Rameses II during the 13th Century B.C. Thus, the most likely timing of the Exodus was sometime between 1300 and 1250 B.C.

#### How Many People Were Involved?

A somewhat different problem is encountered with the figures in the text for the numbers of Israelites coming out of Egypt in the Exodus. Not only do the literal numbers seem impossibly large, if understood as representative of the actual population of the Israelites, they lead to internal inconsistencies with other statements made in the text.

The 603,550 fighting men, as stated in Numbers 1:46, would imply a total population of between 2 and 3 million people. And yet, according to Exodus 23:29-30, God would take his time in driving out the other people in the Promised Land "because the Israelites were too few." He would do it little by little until they were numerous enough. Likewise, Deuteronomy 7:1 says the Lord would be driving out of the Promised Land seven nations that were "larger and stronger" than the Israelites, who, according to Deuteronomy 7:7, were "the fewest of all peoples." If the figures are literally, then the population of the region Israel took over would be something like 20 million or more—far more than there is even today. The population of the entire earth in 1000 BC is estimated to have been only about 50 million! (<http://www.census.gov/ipc/www/worldhis.html>)

Likewise, the events of the Exodus, as described in the text, imply far smaller numbers. For instance, the crossing of the Red Sea at night during extremely windy conditions takes place in only a few hours. The width of the dry land available to them would determine how many people with their animals could get across in that short time, and so unless one presupposes the sea being driven back for many kilometers in width, it would simply be impossible for that many people with animals to cross in that short of time. On top of this, the resources that would be available in the desert could not reasonably be expected to support such a huge population for such a long period of time—unless, of course, one appeals to

constant, transcendent miracles. God's supernatural guidance of natural forces, which the text implies, would not be anywhere close to being enough to do the job if more than 2 million people were to be supported for many years in the wilderness.

Humphreys' solution to this conundrum is to reinterpret the meaning of the numerical figures based on the way these numbers were written in Hebrew. The main point is the Hebrew word ("eleph") that is translated "thousand" also has the meaning of "group" or "clan," depending on the context. For instance, in Numbers 1:21, as it begins the listing of the census of the various tribes, says concerning the numbering of the tribe of Reuben that there were "forty (and) six 'eleph' (and) five hundred." This is referring to the number of men of fighting age (twenty and over). The Arabic numerals we are familiar with did not yet exist, and numbers were written out in this cumbersome fashion.

If this is interpreted to mean 500 men divided up into 46 groups (and similarly for the other 11 tribes), then the total number of the 12 tribes is 5,550 men, which would imply a total population of only about 20,000. Such a number would seem to be a far more "reasonable" figure, but it does raise other issues that need to be dealt with. Clearly, the numbers are rounded off, as all of the numbers are approximated to the nearest hundred, except for Gad, which is 45 "eleph" and 650 men; but, even that would seem to be a number rounded off to the midpoint of 50. It does, however, seem a bit odd that the numbers of total men in each tribe would be rounded off while the number of groupings would be so exact. Likewise, the average size of each group would be 9.3, but would vary from 5.1 for Simeon to 14.4 for Gad.

In his analysis, Humphreys introduces several lines of textual evidence to support his interpretation. Among these is the observation that Numbers 3:46 lists the number of first-born Israelites as being only 273 more than the number of Levites. Since we can presume that the Levite tribe would have been approximately the same size as the other 12, this figure makes sense only if the tribes each had several hundred men (and not several tens of thousands). Likewise, the probability that all 12 tribes would have numbers ending between 200 and 700 (with no 000, 100, 800 or 900) is extremely small (.612=.00218). This is especially so since the census some 40 years later (Numbers 26) fits the exact same pattern.

With respect to the first census, adding up the "eleph" of each tribe gives a figure of 598, with a total of 5550 men in the other column. Numbers 1:46, however, records the total number as being 600 "eleph" and 3550 men. This means that in order for Humphreys' reinterpretation to be valid, two "eleph" (thousand) of the total number of men in the second column must have been shifted over to the first during some sort of editing process. Similarly, for the second census in Numbers 26, there were 596 "eleph" and 5730 men, and in this case, 4 of the "eleph" meaning "thousand" would have had

to be transferred over to the other column to make the total be 600 “eleph” and 1730 men, as it reads in the present text.

It is possible that the original source Moses would have recorded for the first census and passed down read something like “five hundred and ninety and eight ‘eleph and five ‘eleph and five hundred and fifty” (with the first ‘eleph meaning “groups” and the second meaning “thousands”). It is clear that at least some editorial work was done by later scribes (such as the recording of Moses’ death, which he obviously could not have done) and, since the form in which we have the five books of Moses appears to date from considerably later than Moses himself, it is at least possible that such an awkward number was edited to say “six hundred ‘eleph and three ‘eleph and five hundred and fifty” (the literal reading of it in the Hebrew as we have it now). It is quite possible that the original readers would have understood the different usages of the same word in the sentence, but that hundreds of years later, when the numbering system had changed, they didn’t understand that difference anymore and made this kind of error.

Whether this particular suggestion for resolving the numbers problem is correct or not, it does seem apparent that “something has been lost in translation” between the intended meaning of the original report and the way it has been transmitted into the Old Testament accounts. While it has its own weaknesses, Humphreys’ suggestion is at least plausible, and his figure of 20,000 people in the Exodus is consistent with the details of the journey as described in biblical accounts as well as with what archaeology can tell us concerning population figures for that time frame.

### The Plagues of Egypt

Before returning to the two remaining issues of the location of Mount Sinai and the route of the Exodus, I want to introduce a very interesting proposal Colin Humphreys makes for demonstrating the integral relationship between each of the succeeding plagues that God visited upon the Egyptians to force them to “let my people go.” The last plague of the death of the first-born is, of course, the most difficult to figure out with respect to a possible natural mechanism, but even here Humphreys makes a very plausible suggestion.

The various details given in the biblical descriptions, together with what scientists now know about the various natural processes that are possible agents for the various plagues, all come together very nicely to form a consistent picture of natural phenomena being orchestrated by God to bring about his purposes.

The process begins with the Nile “turning to blood” and huge numbers of fish dying as a result. We can infer the location of this event because the text tells us that the Israelites were building Pithom and Rameses, which have been identified as near the modern city of Qantir on the Nile Delta about 30 km inland from the Mediterranean Sea. Thus, the area affected would have been along

one of the seven main divisions of the river as it spread out across the broad delta. The annual flooding of the Nile occurs in the late summer to early fall months and large amounts of reddish soil are brought down from the Ethiopian highlands. Some have suggested that an unusual amount of such red silt could have made the water appear like blood.

While that might account for the red color, it would not account for the fish kill, which would require some sort of algal bloom that either took the oxygen out of the water or introduced toxins (and likely both). “Red tide” refers to such an event, when favorable conditions lead to a huge bloom of algae that turns the water red. While the algae responsible for such tides do not grow in flowing fresh water rivers, it can grow in stagnant fresh water and is particularly common in tidal estuaries where ocean tides can mix with river water. All it needs is a nutrient-rich environment with warm temperatures and lots of sunlight—something not hard to imagine in a place such as the Nile Delta. The most likely time for such an occurrence would have been September and this fits nicely with the cascade of events that would lead to the Exodus occurring in late March or early April, just when the Bible says it began.

About a week after the “red tide” began, the fish would have been dying and rotting, making a very unpleasant situation for the frogs that normally abound in the Delta that time of year. This would have forced them ashore, and as they naturally gravitate towards the light and heat sources that attract insects, they would be crawling into people’s houses, just like Exodus describes for the second plague.

What would naturally follow from piles of rotting fish and a sudden collapse of the frog population? Just what the Exodus says were the third and fourth plagues—gnats and flies. While the text isn’t specific enough to directly identify the species involved, these two plagues can very neatly explain the following two plagues, if specific gnats and flies endemic to the area where the cause.

Specifically, “Culicoides midges” would fit into the “gnat” category, and this species can transmit the viruses that cause both the “African horse sickness” and “bluetongue.” These fatal diseases affect just the type of animals listed in the text as having died—namely hoofed mammals such as horses and cattle. The text indicates that the spread of the disease was limited, as it did not affect the livestock of the Israelites who lived a considerable distance away from the river. Likewise, since Pharaoh obviously had plenty of horses a few months later for his chariots, it is clear that other sections of his kingdom were spared. Specifically, we would expect that upstream, where the algal blooms that apparently set this whole cascade in motion would not have grown, this plague would not have occurred.

The sixth plague was some sort of skin disease that affected both humans and animals. Deuteronomy 28:27-35 describes this disease, “the boils of Egypt,” as affecting the legs first and spreading to

other parts of the body. A likely candidate for the agent involved is a bacterium that causes such a skin disease in both humans and animals, which is transmitted by a fly known as “stable fly,” common to the region. Both the explosion of first gnats and then flies in the third and fourth plagues would, according to this hypothesis, lead directly into the fifth and sixth plagues as described.

The timing suggested by Humphreys for each of these plagues begins in September, when the Nile would be in flood stage, and progress through each stage, with the sixth plague occurring in December or January. Given the incubation times involved for the proposed agents, I would think the cascade would proceed even faster than that, but it is not an unreasonable timescale, and it clearly matches both the descriptions of the plagues in the text and what would be expected from natural processes—especially under the control of God for his purposes. Another possibility is the “red tide” began somewhat later, after the flood stage had subsided somewhat, which would shorten the times between the succeeding plagues.

The final four plagues do not naturally follow from the first six, but are instead instigated by an unrelated weather phenomenon—the seventh plague of the hailstorm. The text states the hail destroyed the earlier developing flax and barley crops, but that the later developing wheat and spelt were able to recover. This would place the storm sometime in the late February, early March period. And since such storms are normally local in scope, it is not hard to imagine the Israelites a few kilometers away escaping the destruction.

The eighth plague of locusts is described as being brought in by a strong east wind that blew all that day and night, coming in a huge horde the next day. The soil would still have been wet from the storm, and this is an important attraction to the adult insects looking for an appropriate place to lay their eggs. The text says that it hailed everywhere but the land of Goshen where the Israelites were, but expressions such as “throughout Egypt” (9:25) and “in all the land of Egypt” (10:15) are not to be taken in modern geographical terms. Instead, these refer to the regions the people involved lived in—in this case, the Egyptians. Thus, while widespread, the storm would still have been fairly local, so that if other areas outside of the population centers of the Egyptians were not wet, the locust would have concentrated in huge numbers where the sandy soil was wet (which are the ideal conditions they seek). Thus, while the connection between the seventh and eighth plagues is not as clear as the cascade of the first six, this somewhat more indirect connection is quite plausible.

The ninth plague is described as “a darkness that can be felt,” which is descriptive of a phenomenon that is not at all uncommon in Egypt—namely a severe dust storm. The first dust storm of the season in Egypt is normally the most severe (as the amount of the dust available to stir up decreases dramatically after the first storm) and it normally occurs in March, which fits nicely into the sequence of

events leading up to the Exodus (which the text describes as taking place in what corresponds to late March or early April in the modern calendar).

What was different about this dust storm, however, was its intensity; it enveloped the area in darkness for three days. In addition to God orchestrating unusually strong winds, the fact the land had been denuded by the locusts and a particularly heavy layer of fine soil had been brought down with the Nile flood the previous September, could easily explain the storm’s usual intensity.

Now, we come to the final plague, which is the most difficult to invoke some sort of natural process to explain. After all, what could possibly be limited to only the first-born males, both human and animal? Indeed, this may very well be a case where God (through “the angel of death”) orchestrated events on an individual level, instead of on a societal level.

However, Humphreys does suggest a plausible explanation that involves the special significance the Egyptians held in their religious worldview for their firstborn sons as well as for their firstborn animals. This later point concerning the animals lacks definitive archaeological evidence, but it is likely the case, and it clearly was the case for the Israelites themselves, as is apparent in Exodus 13:2 and numerous other Old Testament passages. Referring to the death of the firstborn male animals indicates that they were distinguished from other animals in some clear way. Otherwise, there would be no need to mention it in the narrative.

The scenario Humphreys suggests is that the Egyptians would have been desperately low on food and they likely would have tried to salvage what barley grains they could from their flattened fields after the hailstorm. Needless to say, the grains would have been damp and liable to mold. Fungi that produce powerful poisons called “mycotoxins” would, if the conditions were right, grow from spores that surely would have been present in the environment. It is easy to conceive of the desperate Egyptians putting damp grain in their empty storerooms, and then shortly afterwards being forced to stay indoors for three days due to the severe dust storm. In the meantime, mold forming on the damp grain could have produced a powerful mycotoxin that could easily kill a person who consumed it. Examples of large numbers of people quickly dying from eating contaminated grain have been documented in modern times as well.

If this hypothesis is correct, the reason for the tenth plague only affecting the firstborn would then be that only they were fed the grain. Firstborn sons were highly privileged, typically being fed first and given a “double portion.” Thus, in this desperate situation, it’s not hard to imagine that after being stuck indoors without food for three days, the Egyptians would have gathered what little grain they could and would have given priority to their firstborn for the first meal. If God used this particular natural cause to bring about his stated goal,

it would involve both orchestrating the overall flow of events together with utilizing the human culture of that day so that it followed its natural course.

The issue of the death of firstborn animals, however, is a bit more tenuous. First of all, they would have had to bring in animals to replace those that were wiped out in the fifth plague. There would have been time for that, however, and so that is not a significant issue. The scenario Humphreys suggests is that like the Hebrews, the Egyptians viewed the firstborn male animals as specially set aside for sacrifices to their gods. The powerful priests would likely have been demanding the best animals to sacrifice to their gods in order to placate them and cause them to act in their behalf to rid them of these plagues. Emaciated animals simply wouldn't do, and so it is quite plausible that the firstborn of the animals would also have been unwittingly fed the poisoned grain and be doomed together with the firstborn sons. Both events would have cut to the very heart of Egyptian society and their religious practice in a far more dramatic way than the previous plagues. Pharaoh was finally forced to let the Israelites go, and so the Exodus begins.

*Tim Boyle is a missionary living in Japan. He is a trained RTB apologist and holds a B.S. in physics and MDiv. and DMin degrees. The second part of this article will appear in the March newsletter.*

[EDITORS NOTE: The articles published in this newsletter represent the views of local chapter members and apologists associated with the RTB ministry. They do not necessary represent the official view of RTB. The purpose of these articles is to stimulate thought and discussion. While we strive to communicate the views of RTB, we also want to expose readers to a variety of science and the Bible topics, some of which are beyond the primary focus of RTB.]



## 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](mailto:seattle@reasons.org). 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](mailto:seattle@reasons.org). You can also call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.