



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

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

APRIL 2008

What's Happening?

Global Warming

At our next chapter, May 10, 9 to 10:30 AM, a local scientist will speak on global warming. Come meet us and listen to this eye-opening discussion! The meeting will be at Crossroads Bible Church in Bellevue. Driving directions are available at www.cbccross.net.

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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.

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Reasons to Believe through Music

E. STAN LENNARD, M.D., Sc. D.

What is music to man? Music is manifold beauty. It expresses emotions of love, anger, joy, celebration, sadness and compassion. Music richly communicates information that has structure, meaning, plan and purpose as elaborate as in any advanced science, technology or philosophy.¹ Its purpose is given action through creative expression² and can be awesome in its majesty and power. It is composed with rules of order that assign specificity and pattern to complexity also found in such disciplines as mathematics, physics and molecular biology.³ Its expression demands justice to the rules of the score. Willful departure from the rules results in disharmony and chaos and becomes mere noise. In man music stimulates special interactive networks of synaptic transmission through neural codes. These codes ascribe unique patterns of melody and theme to assemblies of perceived and conceived frequencies, tempos, rhythms and harmonies, drawing upon an immense reservoir of informational entropy not by a process of blind chance but by the creative choice of human intelligence.⁴ Music is a language that is expressed only by man, distinguishing the uniqueness of human beings from all other creations.⁵ It links man's physical being with the soul and spirit.⁶ It is more ancient than man, preexisting and transcending man's physical temporal existence in the Mind of God.⁷



The character of God is outlined by Lee Strobel in his book *The Case for a Creator*.⁸ The portrait of God that emerges from scientific data is consistent with the description of God in the Bible. He is Creator, unique, uncaused, timeless, immaterial, caring and personal. He expresses will, is the Source of all intelligence, information and wisdom, and He is rational. The creations of God manifest His design, plan, meaning and purpose, and He is enormously powerful in His actions. Through Him we have identity and purpose, and He has provided for us to receive the hope of everlasting life.⁹

Music also expresses the character of God with the precision of science. The Christian musician Steve Camp has described the character of God in music. He states in "The Character of Christian Music"¹⁰ that it is He who has given us music (1 Chron. 16:7-36) and its ultimate aim is to glorify Him (Ps. 18:1-6; 105:3). It encourages council, warns, corrects, comforts and teaches truth (1 Chron. 25:1-5). It describes God's glorious deeds, His inscrutable ways, His attributes and character. It describes His

preeminence as the only true God and His eternal reign as Sovereign Lord and King (1 Chron. 16:8-36). Music flows from a life where His Word richly dwells and out of the life that is filled and controlled by the Holy Spirit (Col. 3:16-17; Eph. 5:17-20). Life in the Spirit and life in the Word are identical, bearing the fruit of music that honors the Lord (1 Tim. 1:18-19). It gives expression to the Gospel and is identified with Jesus Christ who is our strength and our song (Exod. 15:2). Music of the redeemed through Jesus Christ is new, distinctive, glorious, pure, true and beautiful (Ps. 33:3; 96:1; 149:1; Rev. 5:9-10). Music is creative and redemptive (Ps. 96:1-13). It expresses worship and praise to the One Triune God (1 Chron. 25:1-8). The angels sing, the elect sing, and the day will come when we will hear Jesus Christ “sing praise in the midst of the assembly” (Heb. 2:12; Rev. 15:3-4). It is the only art that has a place in heaven and will endure for eternity.¹¹

David Bailey has beautifully said, “Like God, music is invisible and intangible, but undeniably powerful. Like God, music moves [one] emotionally, though often [we] do not understand why. Like God, music does not yield to [our] efforts at logical analysis, although it is infused with logic, order and beauty. And when [we] want to praise God, and words utterly fail [us], [we] can play a joyful bluegrass riff on [our] mandolin and trust that He knows exactly what [we] are trying to say.”¹²

In his book *No Free Lunch*, William A. Dembski relates that certain Church Fathers as Gregory of Nazianzus have compared God’s created universe to a musical instrument. Dembski states the following:

But what if...the universe is like a musical instrument?...Then it is entirely appropriate for God to interact with the universe by introducing design (or in this analogy, by skillfully playing a musical instrument)....So long as there are consummate pianists and composers, player-pianos will always remain inferior to real pianos. The incompleteness of the real piano taken by itself is therefore irrelevant here. Musical instruments require a musician to complete them. Thus, if the universe is more like a musical instrument..., it is appropriate for a designer to interact with it in ways that affect its physical state. On this view, for the designer to refuse to interact with the world is to withhold gifts.¹³

When we sing or play music on instruments, we should “feel His pleasure,” acknowledging God’s immanence and providence and design. We are giving witness to our Creator and Savior and King who indwells us and has given us **reasons to believe through music**.

Stan Lennard is a RTB-trained apologist, one of the founders of the Seattle RTB Chapter, and serves as an instructor for the RTB Reasons Institute. This article is adapted from a letter he wrote to his son who is preparing for a career in music.

REFERENCES

¹ Fred I. Dretske, Part I. “Information,” *Knowledge and the Flow of Information* (Stanford, CA: CSLI Publications, 1999), 1-82.; Werner Gitt, “Information, Science and Biology,” *Technical Journal* 10, no. 2 (1996), 181-87; John R. Pierce, *An Introduction to Information Theory*, 2nd revised ed. (New York: Dover Publications, Inc., 1980), 107-124.

² Gitt, *Ibid*, 181-187.

³ William A. Dembski, Chapter 17. “Information Theory,” *The Design Revolution: Answering the Toughest Questions about Intelligent Design* (Downers Grove, IL: InterVarsity Press, 2004), 134-138.

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In the NEWS...

[A Grand Illusion?](#)

This *Breakpoint* article examines science’s attempt to explain spirituality. According to the author, as brain imaging techniques improve, the materialist philosophy is starting to crumble. Go to <http://www.breakpoint.org/listingarticle.asp?ID=7729>.

[No Intelligence Allowed](#)

This *tothesource* article discusses the film *Expelled* which opens in theaters April 18. It includes a interview with the producers regarding what they hope to accomplish with the project. Go to http://www.tothesource.org/3_26_2008/3_26_2008.htm.

[Atheism Masquerading as Science](#)

In this article, Dinesh D’Souza contends that rather than fighting to get creationism in schools, a better strategy is to get the unscientific atheist propaganda out. Go to http://www.townhall.com/columnists/DineshDSouza/2008/04/14/atheism_masquerading_as_science.

[Girly men](#)

This *Salvo Magazine* article discusses the public schools campaign to suppress boys natural way of seeing and doing things and the possible impact it is having on today’s boys and men. Go to <http://www.salvomag.com/news/articles/salvo4/4karnick.php>.

[Liberation Theology 101](#)

Most are familiar with the comments Obama’s pastor, but few are familiar with the “liberation theology” he holds to. This *Breakpoint* article provides a basic explanation of the views. Go to <http://www.breakpoint.org/listingarticle.asp?ID=7726>.

[Marks of a Deeper Church](#)

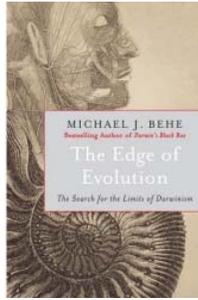
Many churches are involved in their communities but not bringing people to Christ. This *Christianity Today* gives four tips for churches wanting to deepen their Christian outreach. Go to <http://store.churchlawtoday.com/4maofdech.html>.

Book Reviews

The Edge of Evolution

Michael J. Behe
Free Press, 2007

Reviewer: John Battle



Since the publication of his blockbuster *Darwin's Black Box* in 1996, Behe has been under continuous attack from Darwinists who claim naturalistic changes through mutations can indeed lead from one “irreducibly complex” system to another. Behe’s response is a thorough discussion of the most well-studied example of actual evolution through mutation and natural selection: the malaria parasite.

Malaria has been around, fighting its war against its human hosts, for at least tens of thousands of years, if not longer. With all these new cells being formed every day for thousands of years, there have been trillions of opportunities for malarial cells to mutate—and indeed they have. What kinds of mutations have occurred? Behe shows that they are limited to those requiring a change in a single gene, or, very rarely, perhaps two genes. And these changes are not improvements for the malaria cells (or, conversely, for the humans), but are rather limitations, diminutions of the cell’s abilities. Behe demonstrates that naturalistic Darwinian changes do take place, but they are extremely limited in their scope and cannot account for significant advances in the structure of organisms or of systems within an organism. This dividing point is what he calls “the edge of evolution.”

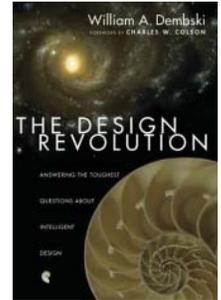
In addition to malaria, Behe discusses the HIV virus, sickle-cell anemia, and the evolution of various forms of the E. coli bacteria. These areas of investigation, while not providing such a large sample as malaria, still confirm the findings—evolution does occur, but it’s by “breaking things,” not by system improvement or the development of new systems.

At the end of the book Behe ties these findings into his worldview. Behe might be called a theistic evolutionist. However, unlike many theistic evolutionists, he does not believe God directly “interfered” to guide evolution to its present result. Since his field is molecular biology and not philosophy or theology, I think this part of his book is less important. It certainly does not detract from the book’s value in clearly presenting a devastating critique of the reigning paradigm of naturalistic evolution.

The Design Revolution

William Dembski
IVP Books, 2004

Reviewer: Dave Ouellette



Have you ever asked yourself what is Intelligent Design? How is Intelligent Design different than the theological doctrine of Creation, or can it be viewed as a valid scientific theory that is testable? You can find the answers to these basic questions and many others by one of the conceptual leaders of Intelligent Design in William Dembski’s book *The Design Revolution*.

The book is written in a question/answer format and is divided into 6 parts: Basic Distinctions, Detecting Design, Information, Issues arising from Naturalism, Theological challenges to Intelligent Design, and A new kind of Science. Overall 44 questions are addressed with each chapter devoted to one specific question. Dembski answers each question without the requiring any previous sections to be read allowing the reader to skip around the various parts of the book.

Not only does the book explain the fundamental principles of the Design Theory but Dembski also takes on the questions often put forth by critics. Each chapter which is about 4 pages long is developed as either a response to a common question about design theory, a correction of a misconception, or a rebuttal to an opposing argument.

Unlike other books Dembski has written which tend to be heavy on the mathematics and logic, this book can easily be read by anyone without requiring a science background. It is very informative in all the areas Intelligent Design impacts and Dembski does a good job in thoroughly explaining each topic.

The Design Revolution will not answer all of the questions about Intelligent Design, but it does offer a comprehensive resource on the subject.

Creation Subject to Frustration Romans 8:19-22

DR. JOHN MILLAM

We read in Romans 8:20 that “the creation was subjected to frustration” (NIV). This idea is continued in verse 21 where it talks about creation’s “bondage to decay” (NIV). How are we to interpret “frustration” and “decay” in these two verses? Is “decay” equivalent to entropy? If so, then was the second law of thermodynamics, which governs entropy, introduced after the Fall of Adam and Eve as some allege? As an issue of Biblical and scientific correctness, how should we understand these verses?

ENTROPY AND THE SECOND LAW OF THERMODYNAMICS

The first step in resolving this issue is to understand what entropy is and what it represents. This is essential because most people in the church, including pastors, do not have an adequate scientific background. A rigorous mathematical understanding of entropy is not required but we must understand the critical role that entropy plays. (A concise discussion is given in the sidebar “What is Entropy?”) When we understand entropy and then examine Genesis 1 and 2, we observe:

- 1) The sun burning and radiating energy in the form of light and heat is a highly entropic process and is a strong proof that the second law of thermodynamics was in operation before the Fall. Wind blowing, continents forming, and clouds in the heavens are more examples of the operation of the second law of thermodynamics.
- 2) Growth, as well as decay, requires the laws of thermodynamics. Genesis 1 clearly indicates the growth and activity of both plants and animals.
- 3) God provided food for humans and animals (Genesis 1:29-30; 2:16). Digestion of food requires the functioning of the second law of thermodynamics. The fact that people and animals needed to eat food is yet another evidence that the second law of thermodynamics was in operation. Food (source of chemical energy) is needed to undo the effects of decay and loss of usable energy due to the effects of entropy.

Simply put, Genesis 1 and 2 clearly describe events that require the operation of the laws of thermodynamics.

RESOLUTION OF WORD MEANING

The word “frustration” (NIV) or “vanity” (KJV) comes from the Greek word *mataiotes* (3153). *Mataiotes* means “emptiness of result” or “failing of results designed, owing to sin” (*Vine’s*, “Vanity”). This frustration was brought upon creation by “the will of one who subjected it” (vs. 20). I take this to refer to God sovereignly subjecting creation to frustration, although some might disagree. The second key word is “decay” (NIV) or “corruption” (KJV). The Greek for this word is *phthora* (5356), which means, “a bringing into an inferior or worse condition, a destruction or corruption” (*Vine’s*, “Corrupt”).

What is Entropy?

The second law of thermodynamics states that the entropy of the universe must always increase. This law governs every process that we see around us and there are no exceptions. Entropy is a mathematically well-defined aspect of all systems but is perhaps the most mysterious and difficult property to fully grasp in practical terms. Entropy is commonly referred to as the measure of disorder of a system. This is a reasonable definition but it does not give the layman a very clear picture of just what entropy is and what it means in our daily life.

Given below are five key properties and consequences of the entropy and the laws of thermodynamics.

- 1) Entropy is a measure of disorder in a system. Ice melting or glass breaking are examples of the entropy of a system increasing. Entropy is a defined property of all systems. Entropy and the laws of thermodynamics are universal in scope. There are no known systems that violate the established laws of thermodynamics (e.g. there are no perpetual motion machines).
- 2) Biological life is not possible, without entropy increasing. Living beings are complex biological engines, converting chemical energy in food into useful work. The same laws that apply to mechanical engines (such as in cars) also apply to biological “engines.”
- 3) All natural processes are governed by increasing entropy. Processes such as rain, snow, fire, erosion, and wind would not happen if the entropy of the universe was held constant. There are no known processes for which the entropy of the universe does not increase, although there are a few processes for which the increase in entropy is negligible. These are referred to as “reversible processes.”
- 4) Entropy relates how quickly a system radiates “waste” heat. For example, a candle is very entropic and so gives off heat in the form of light. Similarly, the sun is extremely entropic and gives off massive amounts of light and heat. Living beings also generate heat that must be radiated to the environment in order to survive (which is why God gave us sweat glands). If our bodies were not able to radiate excess heat, we would quickly die.
- 5) If the laws governing the entropy were changed as a result of the fall, from constant to increasing, all life would have perished as a result. All living beings are dependant upon the laws of physics remaining the same. God carefully crafted all the laws of physics for life to exist. If any of these physical laws were altered even slightly, it would disrupt both natural and biological processes, destroying life. Such a change would also affect all natural processes, such as the sun. Even a small change in the laws of thermodynamics would destabilize the sun, which in turn would kill off all life in the solar system.

“Decay” is set in contrast to “glorious liberty.” Liberty (*eleutheria*, 1657) means to be released from obligation, laws, rules, or regulations (Vine’s, “Freedom”).

ESTABLISHING CONTEXT - ROMANS 8:18-27

Let us next consider the surrounding context, Romans 8:18-27. The theme of this passage is comfort in light of suffering. In this passage, we see a consistent contrast between the present situation and the future. The present situation for believers is suffering (vs. 18) and groaning (vs. 23) with the promise of future glory (vs. 18). Paul also includes two illustrations for encouragement and clarification: creation¹ (vs. 19-22) and the Holy Spirit (vs. 26-27). Paul parallels the experience of believers and the experience of creation. Like the believers, creation is presently suffering frustration (vs. 20) and decay (vs. 21) and is groaning (vs. 22) with a future expectation of glorious liberty (vs. 21). The application from this illustration is for the believers to wait patiently and expectantly (vs. 21) just as creation is waiting patiently (“eager expectation,” vs. 19 NIV). Similarly, the Holy Spirit groans (vs. 26) just as the believers groan (vs. 23). The application here is to be encouraged because the Holy Spirit is interceding on behalf of believers.

WHEN WAS CREATION SUBJECTED TO FRUSTRATION?

If we take these verses as referring to entropy and its effects, then the logical next question to ask is when was creation “subjected to frustration” and in “bondage to decay”? These verses are specific about when creation will be released but not about when it was subjected. Let us consider the following:

- 1) We saw earlier that the events of Genesis 1 clearly show that the second law of thermodynamics was in operation during the days of creation and in the Garden of Eden before the Fall. God installed the laws of physics from the beginning and declares that He keeps the seasons and laws of nature constant (Genesis 8:22; Ecclesiastes 1:3-9; Jeremiah 33:25). This is an important promise because all life is critically dependent upon the constancy of the laws of nature. If even a relatively small change in rain patterns can cause drought, famine, and death, then how much more devastating would be a change in actual the laws of physics. God created the laws of physics and has not changed them throughout the lifetime of the universe for the benefit of His entire creation.
- 2) Satan’s Fall preceded the Fall of Adam and Eve, since it was Satan who tempted them (Genesis 3:1-7). If “decay” was imposed because of the entrance of sin, then it would have had to occur before the Fall of Adam and Eve.
- 3) Genesis 3:22-23 teaches that man changed at the Fall, not the laws of physics. Before the Fall, Adam and Even had free

access to the fruit of the Tree of Life. This fruit would have prevented and reversed the effects of decay and given them an effective immortality as long as they remained in the Garden with God. Once they sinned, God cast them out of the Garden and prevented them from having access to the Tree of Life. Without the fruit of the Tree of Life, Adam, Eve, and their descendents experienced the full effects of “decay” and eventually died.

EXPECTATION OF GLORIOUS LIBERTY

The present situation for both believers and creation is suffering, groaning, and decay but this is immediately followed by the promise of release and “glorious liberty” (vs. 19, 21). At that future time, believers will be raised from the dead and given new imperishable bodies (1 Corinthians 15:35-54). Likewise, God will get rid of this world with its laws of physics and create a new heavens and earth (Isaiah 65:17; 66:22; 2 Peter 3:10-13; Revelation 21:1) with new laws of physics. Rather than restoring this creation to some original form, a new and perfect creation will replace this creation. In this new heavens and earth, decay as we understand it now will no longer exist and other laws of physics (gravity and electromagnetism) will also be radically different (Revelation 21-22).

John Millam has a Ph. D. in theoretical chemistry from Rice University. He is a RTB-trained apologist and has written many articles on science and the Bible.

REFERENCES

NIV = New International Version of the Holy Bible.

KJV = King James Version of the Holy Bible.

Vine’s = W. E. Vine, M. F. Unger, W. White, Jr., Vine’s Expository Dictionary of Biblical Words, Thomas Nelson Publishers, Nashville.

Word references in parenthesis are keyed to The New Strong’s Exhaustive Concordance of the Bible, Thomas Nelson Publishers.

¹ The Greek for creation is *ktisis* (2937), which effectively means “that which is created.” This word has been interpreted as many things over the centuries but seems to be best understood as referring to the entire physical creation, both animate and inanimate, excluding mankind.

MUSIC, *Continued from page 2*

⁴ W. Maxwell Cowan and Eric R. Kandel, Chapter 1. “A Brief History of Synapses and Synaptic Transmission,” *Synapses*, eds. W. Maxwell Cowan, Thomas C. Südhof, and Charles F. Stevens (Baltimore, MD: The Johns Hopkins University Press, 2001), 1-87; Rodney Douglas and Kwan Martin, Chapter 12. “Neocortex,” *The Synaptic Organization of the Brain*, ed. Gordon M. Shepherd (New York: Oxford University Press, 1998), 459-509; Idan Segev and Michael London, Chapter 9. “A Theoretical View of Passive and Active Dendrites,” *Dendrites*, eds. Greg Stuart, Nelson Spruston, and Michael Häusser (Oxford: Oxford University Press, 1999), 205-230; Chapter 3. “Quantifying Information Transmission,” *Spikes: Exploring the Neural Code*, eds. Fred Rieke, David Warland, Rob de Ruyter van Steveninck, and William Bialek (Cambridge, MA: The MIT Press, 1999), 103-187; Nelson Spruston, Greg Stuart, and Michael Häusser, Chapter 10. “Dendritic Integration,” *Dendrites*, eds. Greg Stuart, Nelson Spruston, and Michael Häusser, (Oxford: Oxford University Press, 1999), 231-270.

⁵ J. W. Poulshock, “Language Wonder: Theory, Pedagogy, and Research,” *Christ and the World* (Tokyo: Journal of Tokyo Christian University, 1998), 8:1-91.

⁶ Watchman Nee, Part One. “Introduction on Spirit, Soul and Body,” *The Spiritual Man* (New York: Christian Fellowship Publishers, Inc., 1977), 21-68.

⁷ Paul Davies, Chapter 7. “Why Is the World the Way It Is?” *The Mind of God: The Scientific Basis for a Rational World* (New York: Simon and Schuster, 1992), 161-193; Ronald H. Nash, Chapter 6. “The Christian Logos,” *The Word of God and the Mind of Man* (Phillipsburg, NJ: P & R Publishing, 1982), 59-69; Hugh Ross, Chapter 8. “Extra-Dimensionality and God’s Proximity,” *Beyond the Cosmos*, 2nd ed., (Colorado Springs, CO: NavPress, 1999), 69-79.

⁸ Lee Strobel, Chapter 11. “The Cumulative Case for a Creator,” *The Case for a Creator* (Grand Rapids, MI: Zondervan, 2004), 273-292.

⁹ Lee Strobel, *Ibid*, 273-292.

¹⁰ Steve Camp, “The Character of Christian Music,” Part Three <http://www.worship.com/theseesthree.htm>.

¹¹ Steve Camp, *ibid*.

¹² David Bailey, “God and Music: Intangible and Powerful,” *Washingtonpost.com*, July 2, 2006, <http://www.washingtonpost.com/wp-dyn/content/article/2006/06/30/AR2006063001144.html> (accessed March 15, 2007).

¹³ William A. Dembski, *No Free Lunch: Why Specified Complexity Cannot Be Purchased without Intelligence* (Lanham, MD: Rowman and Littlefield Publishers, Inc., 2002), 328.

¹⁴ *Chariots of Fire*, Hugh Hudson, director; (Burbank, CA: Warner Brothers), 1981.



Seattle Chapter Reasons To Believe

Who Are We?

The Seattle Chapter of Reasons To Believe is a local extension of the worldwide, interdenominational Reasons To Believe ministry. We exist to support our parent organization and foster local involvement in the ministry. We serve the Puget Sound area and are composed of Christians of different ages and backgrounds.

It is our conviction the same God who created the universe inspired the Bible. Therefore, what God says through His word must agree with the facts of nature. We reject the notion that science and the Bible are at odds and 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.

Questions? Get Answers.

Whether you are looking for scientific support for your faith or answers to questions about God, the Bible, and science, contact us at seattle@reasons.org. You can also call the RTB hotline seven days a week, 5:00 to 7:00 PM at 626-335-5282.