



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

REASONS TO BELIEVE - SEATTLE AREA CHAPTER

NEWS AND VIEWS

OCTOBER 2008

What's Happening?

[Hugh Ross Visit](#)

If you missed Dr. Ross' recent visit to the area (Oct. 20-21), we plan to bring him back in January. One of the events will be at the UW with Campus Crusade as a response to Darwin Day. If you would like to support this effort financially, it would be greatly appreciated. Please send donations to: Seattle RTB, PO Box 99683, Seattle, WA 98139-0683 and put "UW Event" in the "for" line.

[New Books](#)

Dr. Ross' latest book, *Why the Universe is the Way it is*, is now available from the RTB webstore at www.reasons.org. Also check out Fuz Rana's latest book, *The Cell's Design: How Chemistry Reveals the Creator's Artistry*.

[We Do Presentations](#)

The Seattle chapter does presentations on wide range of topics. If your church or group is looking for speakers, contact us at seattle@reasons.org. We are also happy to help you with resources to support your personal studies and/or ministry efforts.

Inside This Issue

In The News page 2

Who We Are page 7

An Appearance of Age

JOHN MORGAN

When you read the words of atheist evolutionist Richard Dawkins, "Biology is the study of complicated things which give the appearance of having been designed for a purpose," how do you react? Do you say, "Of course they appear designed—they are designed." When you hear the argument that Christ did not really die on the cross, He only appeared to have died, how do you react? If someone came into your church teaching the Gnostic doctrine that Christ did not really have a physical body but only appeared to have one, how would you react? If someone argued that the earth only appears to move around the sun but that we know it does not because the Bible tells us differently, what would you say? When presented with the popular Christian doctrine that the earth and universe are not really billions of years old but only appear that old, how should an unbeliever react? How do you react?



Perhaps both old earth creationists and young earth creationists can agree on this: there is some irony associated with the appearance of age doctrine. There is irony in the fact that the appearance of age arguments parallel those doctrines almost all Christians oppose. It is ironic that those who embrace the appearance of age still believe that the heavens declare the glory of the God of truth. But, if the universe is not as it appears, then God's glory is declared by appearance and not reality, by fiction and not fact. Curious at least!

Still, many Christians embrace "Appearance of Age" related to the age of the earth and universe. This position states that God created the earth and universe with an appearance of age. Some hold Adam and Eve up as an analogy because God created them as adults. There was some necessity that God create Adam and Eve as mature adults so they would survive. Analogously, God could have created a "mature" earth with features of age. Others use the analogy of a craftsman. A craftsman could make a table and give it a distressed finish so that it looked weathered. The craftsman is not lying. He is simply doing with his art as he wishes. Likewise, God crafted the universe to look aged.

The fundamental problem with the argument is that it is an analogy imposed on the Bible and not taken from the Bible. But, analogy is never proof. Argument from

analogy is only as valid as the analogy, only as authoritative as the author of the analogy. And, every analogy breaks down at some point. Thus, unless your personal knowledge can confirm the analogy, it becomes an argument from authority: you must trust the source of the analogy. When Jesus uses analogy we can trust it because He is authoritative. When others use analogy we must evaluate its validity.

The Bible never compares creation to Adam's body but some believers will condemn others for not accepting the analogy as biblical proof. Certainly Christians should not demand that others accept an extra-biblical analogy. Yet, this is what many do!

The issue turns on two meanings of the phrase "appearance of age." One meaning is that applied to Adam—he looked mature. But when applied to the earth, moon, planets and universe what does "maturity" mean? It means nothing; so it transforms into an appearance of history. When originally formulated, the appearance of age proposition held that dinosaurs never lived but that God put fossils in the ground to make the earth "mature." But, in what way are fossils required for a "mature" earth? So, most Christians have abandoned this tact and now admit that fossils are real. Does a "mature" moon require craters? The objects in the universe have not an appearance of maturity but an appearance of history.

Thus we can ask the question about Adam: Did God create him with an appearance of history? Did God, for example, give him teeth that had been worn down or maybe a broken fingernail? Did Adam have a belly button or perhaps a scar as if he had climbed a rock? Did God put dirt under his fingernails and a hole in the ground as if Adam had dug it?

Remember at this point that biblical faith is a faith rooted in history. We believe that God acted in history and that archeology gives evidence of that history. If the history is false, then our faith is fantasy. The suggestion of appearance of age (history) raises many questions. And, at each point Christians should ask, "What does the Bible teach?"

- What is the Bible's expectation about the trustworthiness of experience—i.e., sight, touch, etc.?
- What does the Bible say about how we can know?
- What weight does the Bible give to evidence in general and historical events in particular?
- Does the Bible give any suggestion that the world, including the heavenly bodies, is not real?
- If reality contradicts verbal testimony or prophesy, which should we believe?
- Can I distinguish between an inspired message and my understanding of it?
- In the Bible, how did men of faith know things?
- What do the words of God or Jesus say about what should persuade us of the truth of a claim?

I must begin with an argument for something that should need no justification, the reliability of our senses. It should be unnecessary to argue this case, but ultimately, "appearance of age" denies either the reality/reliability of creation or the reliability of our senses—both unbiblical positions.

Observe that the Bible everywhere assumes that our senses are generally reliable and that we can believe that what we see, touch and hear is real. This does not

In the NEWS...

[Stem Cells](#)

This article in *Technology Review* published by MIT, discusses how researchers have created healthy stem cells from adult cells. This has the potential of eliminating the need for embryonic cells. Go to <http://www.technologyreview.com/Biotech/21430/>.

[Putting the Bible on Trial](#)

This *tothesource* article discusses the lawsuit filed by a gay man who claims Christian publishing houses infringed on his rights by printing Bibles that refer to homosexuality as a sin. Go to http://www.tothesource.org/9_24_2008/9_24_2000.htm.

[Putting on Glasses of Truth](#)

This article by Ken Samples published in the *Enrichment Journal* of the Assemblies of God USA, discusses how we can test worldviews to determine if they valid. Go to http://www.enrichmentjournal.ag.org/200804/200804_000_glasses_of_truth.cfm.

[The Only Hope for Monsters](#)

This *ChristianityToday* article discusses how Christians need to lead the way in the fight against evil in the world. But, before we can do this, we must first face the evil and sin in ourselves. Go to <http://www.christianitytoday.com/ct/2008/October/24.98.html>.

[Secular Superstition](#)

This article linked on Discovery Institute website examines a recent Baylor University study that found that atheists are much more likely to believe wild-eyed superstitions than those who believe in God. Go to <http://www.discovery.org/a/7481>.

[Tricky Topic of Halloween](#)

In this RTB article, Ken Samples examines issues related to Halloween and provides suggestions for Christians struggling with the issue of whether they should participate or not. Go to <http://www.reasons.org/resources/fff/2002issue11/index.shtml>

mean that the person speaking to us is telling the truth. What I hear from someone may be false, but the fact that I am hearing it is real, not imaginary. Stating this as a generalization does not preclude exceptions for delusion, illusion, or intentional deception. But, the world is not an illusion and we can trust our senses.

How does the Bible demonstrate this? It appeals to what people have experienced directly. The Bible assumes the reality of the world and the trustworthiness of our senses. Consider these verses:

- 1 John 1:1 – What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life...
- 1 Cor 15:5-7 – ... He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren ... Then He appeared to James, then to all the apostles.
- Deut 4:3 – Your eyes have seen what the Lord has done ...
- Deut 4:9 – Only give heed to yourself and keep your soul diligently, lest you forget the things your eyes have seen ...
- Deut 4:12 – Then the Lord spoke to you from the midst of the fire: you heard the sound of words ...
- Luke 24:48 – You are witnesses of these things.
- 2 Peter 1:6 – ... not clever tales ... were eyewitnesses

Beyond these few examples, the Bible contains many dozens of other specific appeals which assume the reliability of our senses and the reality of our experience. And, beyond these specific appeals, every statement in the Bible assumes the reliability of our senses. When we are told that Moses saw a burning bush, we believe it because it is in the Bible. But why did Moses believe it? Moses believed his eyes. Our faith depends not only on the word through Moses but also on Moses' eyes. If Moses' eyes were seeing illusions, then we cannot trust his report.

Read any part of the Bible that describes historical events. How did the people of the time know the events happened? How did the Israelites know Hezekiah sent letters to all of Israel and Judah? (2 Chr 30:1). They experienced it. Trusting the Bible assumes the trustworthiness of our senses and the reality of the world.

THE IMPORTANCE OF EVIDENCE

Consider Deut. 18:22 – “When the prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.” Which carries more weight, the words or the events? Clearly, the events are more important. Do the hearers know the events happened because the prophet said they would or is the prophet judged by the events? The events judge the prophet. Note here that as soon as the events

happen they are history.

Consider the words of Jesus: “And now I have told you before it comes to pass, that when it comes to pass, you may believe” (John 14:29). Jesus is acknowledging the validity of the Old Testament standard. If His words fail to match up with the events of reality (history), then He does not expect His apostles to believe. But, the consistency of His words with actual events gives confidence in His words. Either way, Jesus expects us to believe that objective reality is real, true and normative. He never says, believe that this or that happened (past tense), no matter what the evidence is.

Consider Jesus' words to Nicodemus: “If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things?” Jesus has spoken about things that Nicodemus can experience and things he cannot. If Nicodemus cannot trust Jesus in the areas he can verify, how can he trust Jesus about heavenly things he cannot experience? But, the unspoken assumption is that we should believe what we see.

Consider Joshua 4:1-7. God has an idea. Create a pile of huge rocks in the middle of the Jordan as evidence to future generations that the Israelites actually crossed the Jordan. God seems to think this evidence will carry more weight than just hearing someone assert the truth.

Read Joshua chapter 3. How does God say the Israelites will know that God is with Joshua?

Go through Ezekiel noting every place that God says something like “then (you/they/the nations) will know.” What does God want them to know? How are they supposed to be convinced? In each case, God wants them to know that He is the Lord. And the various acts of God in the real world are the evidence. God never says, I will assert my Lordship with words and they will believe. He says that He will engineer events and the events (evidence) will persuade.

John structured his gospel around “signs.” Signs in this context are something you can see which point to something you cannot see. Signs are a type of evidence which must be witnessed to have any persuasive power. Once done, they are also history.

Over and over, the Bible assumes and states explicitly that events will and should judge words purported to be from God. Never do you find a Biblical example of someone denying the reality of past events. Never do we find a Biblical author arguing God's Word in opposition to history.

We do see men and women of faith believing God's promises. Abraham believed God and it was counted to him as righteousness. The ancients sought to understand the prophecies. The Jews of Jesus day expected a military messiah. But the actual events

revealed that the Pharisees misunderstood Scripture. The Pharisees held to their interpretation and crucified the Christ. The events could have caused them to review their understanding of the words, but they equated their understanding with scripture and could not conceive that scripture might disagree with them.

How does this relate to the age of the earth? The heavens are filled with historical events which we can see today with our eyes. Those who have seen them speak of what they have seen. Should we not believe our eyes or their testimony? God's Word says we should believe our eyes. The earth is filled with evidence which we can see and touch. Should we believe it? Psalm 19 says, "The heavens declare the glory of God; and their expanse is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge." Do the heavens reveal knowledge we can trust? God seems to think so.

Remember, biblically, we should use the evidence of history to determine if a prophet is a true prophet. So, rather than being in conflict with reality, the Bible is firmly based on the reality of history. The Bible goes out on a limb essentially saying that we should reject it if it is inconsistent with historical reality.

Why do Christians reject the notion that the Bible is not real history? Because we believe it is from God and because if Christ is not really crucified and risen in history, our faith is worthless and we should be pitied. It is amazing that some of these same Christians can argue passionately that natural history, written directly by God as a testimony of Himself, should be readily dismissed as intentionally false history. Then these very ones are astonished that the unbelieving world is not drawn to the deceptive god they advocate. The appearance of age doctrine is not a harmless doctrine: it actively pushes unbelievers away. The god who writes false history is not the God who cannot lie. The god who writes false history is not the God of the Bible.

So, back to Adam. Didn't God create him as an adult—with an appearance of age? If God did this, couldn't he create the universe in similar fashion? The issue is not what can God do, but what God did do. Certainly, God can create something in a short time that would normally take a long time to form, grow or whatever. But, that begs the question, which is what DID God do?

For emphasis: Maturity does not equal history. Creating Adam full grown does not mean Adam appeared "aged" nor that there was no evidence of his recent creation. Had we been in Eden the day after Adam's creation, would we have any clues that Adam had not lived there long? Would his feet have any calluses? Would there be well-worn paths where no one had ever walked? Would the absence of other humans (parents) be a clue that he had not been born? Did Adam have a belly button? I think not. We would have plenty

of evidence that he had not gone through a normal birth and aging processes.

But, some will say "What about the wine at the wedding in Cana? Isn't the best wine aged?" True, but again, the Bible never makes the analogy to all creation. Even so, there are clues related to the wine. The first clue of something unusual is that the wine served later was better than the first wine. Hmmm? Then there is the fact that the wine was in water jars, not wine skins. These are just the clues recorded in scripture. If you could have researched the details, would you find anyone to testify that they put wine in the water jars? What if God had created a dated delivery receipt for a wine delivery that never took place? Since the miracle itself does not demand such a receipt creating such misleading evidence would be a lie. Many of the evidences from creation are akin to a delivery receipt. Since God holds up creation as his evidence, the lies would qualify as perjury.

The Bible never holds up Adam or the wine as evidence that will condemn unbelievers. The Bible does hold up creation (Rom 1:18-20). Here the Bible is saying that apart from the Bible, creation gives sufficient evidence for men to discover certain truths. Are they to discover truth from false appearances? To many Christians, it seems inconceivable that God, who cannot lie, would condemn unbelievers because they failed to discern truth from false evidence. Essentially, Romans says: study creation to any level of detail and it will consistently say "creator." It says this so consistently and clearly that God is angry with those who don't get the message. (Remember the audience of the book of Romans is pagan Gentiles who did not read the Jewish scriptures. Yet they were still held accountable for not knowing these truths about God based solely upon the physical evidence around them, which God had made readily understandable independent from Bible knowledge.)

WHAT IS THE EVIDENCE FROM CREATION?

If we see a star explode in a distant galaxy, is the event real? If real, how did we come to see it if the star is millions of light years away? Or did God create the appearance of an explosion? If God created the light enroute then the star never existed in a pre-explosion state then the event is fictitious. The heavens, which declare the glory of the God of Truth, become a fiction.

If light from a distant galaxy shows attenuation by dust, did the light actually pass through the dust? Or did God create it to look like it went through a dust cloud? Why would God do such a thing?

When creation shows us an ion jet stream a million light years long, did it form over time or would you say God created it in place? How long did it take for the light to get to us? How about galaxies that appear to have been colliding for eons? Did God create them in mid-collision?

How long did it take for mile thick lava on earth to cool? The thermodynamics says over a 100,000 years. Lava this thick exists on both the earth and the moon. Some have attempted to explain all such earth geology in terms of Noah's flood. But, the thermodynamics don't work on earth and no one claims the flood affected the moon. Did God create a "mature" earth and "mature" moon? Does a mature earth/moon somehow require lava flows more than a mile thick? Placing such features in a young earth would be such a gratuitous distortion of fact it qualifies as perjury.

How and when did the craters on the moon get there? Use binoculars or a good poster to count the craters on the moon and ask, "When in the Genesis 1 account did the craters form on the moon?" Over what period of time did they form? If the moon had so many impacts, how many did the earth have? Did God create the moon instantaneously in its present state so that it appears to have had thousands of meteor impacts? If so, he falsified not only the craters themselves but also radioactive elements which show more impacts occurred long ago and only a few have occurred recently.

How about craters on the earth? It is not speculation that a massive impact occurred—an impact so massive that it would have filled the atmosphere with dust and changed the climate, killing most life. I expect some to question the date of 65 million years ago. But, can we all accept that the crater exists? When did the impact occur? Before Adam was created or after? What are the implications of each answer? Would you claim that God needed such a crater for his miracle to be mature?

What about coral reefs with annual growth markers going back continuously for over one million years? What is the point of such historical evidence if it is false?

Other evidences abound. How much evidence would make a difference? Does evidence count at all?

TWO MORE IRONIES

How do young-earth advocates treat evidence? They try to show that the evidence is consistent with their position. For example, they talk about the Grand Canyon trying to show that it supports their position. This effort admits the importance of evidence. But, then they also claim the earth/universe appear old. Isn't it ironic that those who argue for an appearance of age would offer any evidence at all. Of course, the evidence offered is selective, ad hoc and demands belief in specific non-Biblical miracles. These extra-Biblical miracles somehow become as fundamental to orthodoxy as Biblical miracles.

The problem is that there is no evidence consistent with a young earth. The author has personally investigated dozens of claims of such evidence and found every one lacking. They all contain at least

one and often several errors: errors in statement of fact, failure to consider both sides of a process, invalid extrapolation, invalid analogy. Some use decades old papers in which scientists raise questions that were answered a few years later. Some quote out of context and one actually changed the heading on a chart to make it say something the original paper never said. Evolutionists use invalid extrapolation and analogy, but they almost always quote in context and start with facts.

Another irony is that some young earth leaders have published papers refuting some of the worst arguments. But, you can still buy new editions of books, tapes and videos teaching the bad arguments. No effort appears to be made to pull bad material off the market. So, while the young earth leaders publish retractions in esoteric journals, the movement continues to promote admitted error in the name of the God of truth.

THE STARTING PLACE OF ALL PEOPLE.

Everyone who is born begins by trusting his/her senses. A baby does not question the presence of his/her mother's breast. A toddler learns the reality of walls and floors. This is not because it was written so. Everyone starts by trusting creation. Ask an atheist, "Do you have any reason to distrust nature?" Why would an atheist distrust creation? Why should a Christian believe that creation would be in any way deceptive? We believe in a God who cannot lie and He is on record as expecting people to get the truth from creation.

Science began because Christians believed that nature (creation) would tell us about God. The first scientists called themselves natural theologians. Today, all non-Christian scientists and most Christian scientists still trust creation. This is their starting point. If a book is proven inconsistent with the evidence, either archeological or scientific, what should an unbeliever make of that book? Is it significant that the Book of Mormon makes claims about historical events but there are zero artifacts to support the claims? Is it significant that there are thousands of pieces of corroborating evidence to support the Bible? Unless someone tampers with the archeological evidence, it bears truthful testimony.

At some point, many Christians (including the author) embrace the Bible as the inspired word of God. This conviction may or may not come after full examination of the evidence. But, having come to such a conviction, some believers read Genesis 1 and, to them, it reads like the days of creation are six 24-hour days.

Let us look closely at Genesis 1. Readers who want to pursue this study are referred to the excellent work by Rodney Whitefield: *Reading Genesis One*. Many of the points made are from that book which is an indepth study of the Hebrew written for the layman.

1. Genesis 1 starts "In the beginning." In Gen. 10:10 we are told

something about Nimrod: “And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.” Clearly in Gen 10:10 “the beginning” is a period of time, a long period of time. When we use the phrase in English we may think of a point in time as the beginning, but it is clear that in ancient Hebrew a “beginning” can encompass a long period of time. (RG1, p 19)

2. In Gen 1:1 the verb translated “created” is in the perfect tense, which can and would be better translated “had created.” It may not flow poetically, but it is more accurate to the sense of the original. Thus the verse would read, “In the beginning God had created the heavens and the earth.” Before we ever get to God commanding light to come to a dark earth, all the heavens and the earth had already been created. This is important because it helps interpret day four when God comments on the sun and the moon. It is an error to understand that the text says God made them at that time. Verse 16 is properly understood as saying God “had made” the two great lights and the stars some time in the past. All heavenly objects are referenced as created (perfect tense) in verse one. (RG1, p 16)
3. The Bible says that it was dark on the surface of the deep. It does not say there was no light anywhere in the universe. Since the heavens already existed (1:1) there would have been stars and even the sun. But the focus of the account is not outer space but the earth. Hence the comment about darkness on the earth and silence about what is happening elsewhere.
4. Points 1 and 2 combine to show that the Bible permits and implies a long period of time before we ever come to the earth being “formless and void.” Then “Day 1” begins not with “the beginning” but with God’s command that light should be seen on the earth.
5. Consider Gen 28:10-11 “Then Jacob departed from Beersheba and went toward Haran. And he came to a certain place and spend the night there ...” Question: How much time elapsed between verse 10 and verse 11? Surely enough time for him to journey. This is the same structure as with each of the Genesis days. Between Gen 1:5 for example (“... and there was evening and there was morning, one day.”) and Gen 1:6 (“Then God said ...”) there could have been an undetermined amount of time. The structure of the Hebrew places no demand that the events be immediately consecutive. (RG1, p71 & 31)
6. The first daytime is called “daytime one” but the other days are called “an Nth daytime.” The second daytime is not necessarily daytime two. It is a second daytime but the change in language seems to imply discontinuity and not continuity.
7. The phrase commonly translated “and it was so” is better

translated “and it came to pass so” or “and it did come to pass so.” This is awkward in English but it better conveys the meaning. There is nothing in the Hebrew that implies instantaneous action. In fact, just the opposite, the phrase is often translated in other places to imply significant time. This is important, for example in the third YOM (day) because what had come to pass was that the earth sprouted vegetation and plants yielded seed. This had all come to pass before day four. (RG1, p95)

The list could go on and readers are commended to Rodney Whitefield’s book. The point is that, properly understood, Genesis 1 does not paint a picture of a six 24-hour creation period. Biblically, there is no reason to want the universe to be any particular age.

WHAT IS FAITH?

Biblical faith focuses on the trustworthiness of God as shown by His past acts and faithfulness. God’s acts in the past are the evidence upon which we base our trust in Him for the future and for all that cannot be verified. Looking for evidence is God’s idea and He expects people to believe what they see and experience. Trusting in an assertion about what is or was when there is clear evidence to the contrary is not Biblical faith in God but faith in fantasy.

The earth and universe give evidence of the past and testify to their ages of about 4.5 and 13.7 billion years respectively. Biblically, if a teaching is contrary to actual events, we should reject the teaching and stone the prophet. We should at least distrust the source. Fortunately, the Bible and creation agree. In fact, properly understood, Genesis 1’s consistency with the testimony of creation is a reason to believe that the Bible is inspired from its first words, its beginning.

Faith is not rejecting the evidence of history; it is trusting God for the future in the face of the evidence. Consider Abraham. We are told that with respect to the promises of God, he did not waver (Rom. 4:20). Abraham had evidence of God’s faithfulness for years (history) and now was willing to trust God for what seemed impossible in the face of the evidence of his age and the deadness of Sarah’s womb. God did not come to Abraham and say, “You are really 40 years old.” If a voice had said that to Abraham, he would have properly rejected the message and the messenger.

Likewise, the appearance of age belief is not Biblical faith at all. Believing in the appearance of age is tantamount to saying that God falsified the evidence. It is a misunderstanding of the Bible based on false analogy and rejecting it is not rejecting the Word of God. Teaching such a doctrine rightly causes skeptics to doubt that the Bible could be from God. Teaching such a doctrine sets young Christians up for one of two results: 1) disillusionment if they ever connect with reality and understand the overwhelming evidence or 2) holding a belief that has no more basis in fact than the Book of

Mormon or the Hindu Vedas. Christians should flee such a doctrine.

Belief without evidence is not faith but gullibility. Belief limited to only evidence also is not faith. Biblical faith rests on evidence of God's proven reliability. It then goes beyond the evidence to trust the person.

To the young-earth believer: Can you even entertain the possibility that Scripture might disagree with you? Even if you are not persuaded by this paper, can you see that others can sincerely believe the Bible as strongly as you and still disagree? Even if you still embrace an appearance of age, can you see that the Bible does not explicitly teach it?

To the skeptic: Creation testifies to God's power and supernatural nature. It also testifies that he cares about people. Do not let talk of a deceptive universe keep you from seeking the Creator. Call to the God of creation and you will find yourself led to the Bible and to Jesus, the Christ.

To the indifferent believer: I hope this has helped you see the issues at stake: God's glory and the truth of His message both in creation and His written Word.

To all: May the Ancient of Days be glorified as we embrace the truth declared by heaven, earth and Scripture.

John Morgan has a B.S. in Engineering Science from the U.S. Air Force Academy. He is a RTB apologist and lives in Richmond, Virginia.



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.