

But they ask this question: **is the Lord with us or is he not?** Do you ever ask that question? So, you go through some of the hard times in this life. Is the Lord with me or is he not? That makes all the difference, doesn't it? If the Lord is with you, you can go through the hardest time possible – imaginable – and the Lord is going to take you through.

And he's going to bring you through to the other side. Even teach you things through the hard times you go through.

If you don't believe in the Lord and the Lord is not with you, then those bad times can really crush you and destroy you. So, is the Lord with them? If the Lord's with them there's going to be an answer. If the Lord is with them, He's not going to let them die of thirst, and die of hunger in the wilderness. You can imagine that God has gone to all that trouble to get them out of the Egypt, cross the Red Sea, all those miracles have taken place, then He's going to just let them die of hunger and thirst in the wilderness.

Surely, He's not going to do that, is He? And remember that Israel had seen these things taking place. Actually, when they'd seen them take place, they'd actually believed the Lord. End of **Exodus chapter 14**, it says: **The Lord saved Israel that day out of the hands of the Egyptians. Israel saw the Egyptians dead on the seashore. Thus, Israel saw the great work which the Lord had done in Egypt, so the people feared the Lord and believed the Lord and his servant Moses.** They saw the miracle and they believed.

But then they had a lack of faith. And it's another sign actually, that just seeing miracles is not enough to bring us to faith in Jesus. We have to have a heart change in our lives. Now, sometimes they preach, you know, 'if you do enough miracles then everyone's going to believe'. Well, firstly you've got to actually do the miracles, you've got to really show that there is something physical that's happened. **But even if you do the miracles, they're not going to believe unless they repent and believe.**

It has to be that change of heart, and just seeing a miracle is not enough, actually, to bring us to faith in God.

#### **Seeing is Believing: The Design of the Human Eye** - by Taylor Richardson

If one of your friends asked you, "How do you know God exists?," what would you say? There are many different ways to prove God's existence, because God has given us so much evidence. Sometimes we find that evidence in things we see in the Universe, for example, the Sun. The Sun is like a giant nuclear engine. It gives off more energy in a single second than mankind has produced since the Creation. It converts 8 million tons of matter into energy every single second, and has an interior temperature of more than 20 million degrees Celsius (see Lawton, 1981). Sometimes we find evidence in the animal kingdom. Take the golden orb spider for instance. Pound for pound, the dragline silk of this spider is five times stronger than steel, and is twice as strong as the material that currently makes up SWAT teams' bulletproof vests. In fact, due to its amazing strength and elasticity, it has been said that you could trap a jumbo jet with spider silk that is the thickness of a pencil.

And sometimes the evidence for God's existence can even be found within our own bodies. The writer of the book of **Hebrews** spoke about this evidence when he said: "**For every house is built by someone, but he who built all things is God**" (3:4).

One of the best examples of design within the human body is the eye. Even Charles Darwin struggled with the problem of how to explain how such a complex organ as the eye could have "evolved" through naturalistic processes. In *The Origin of Species* he wrote:

The human eye is a truly amazing phenomenon. Although accounting for just one fourth-thousandth of an adult's weight, it is the medium which processes some 80% of the information received by its owner from the outside world. The tiny retina contains about 130 million rod-shaped cells, which detect light intensity and transmit impulses to the visual cortex of the brain by means of some one million nerve fibres, while nearly six million cone-shaped cells do the same job, but respond specifically to colour variation. The eyes can handle 500,00 messages simultaneously, and are kept clear by ducts producing just the right amount of fluid with which the lids clean both eyes simultaneously in one five-thousandth of a second (2000, p. 313).

Statements like this proves that the eye was so well designed, and so complicated, that it could not have happened by accident, as evolution teaches.

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To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest sense (1859, p. 170, emp. added).

But even though Darwin acknowledged that the eye could not have evolved, he went on to argue that it had, in fact, been produced by natural selection through an evolutionary process. It seems almost as though Darwin could not seem to make up his mind on the matter. But he is not the only one who has struggled to explain, from a naturalistic viewpoint, the intricacy of the eye. Evolutionist Robert Jastrow once wrote:

The eye is a marvelous instrument, resembling a telescope of the highest quality, with a lens, an adjustable focus, a variable diaphragm for controlling the amount of light, and optical corrections for spherical and chromatic aberration. The eye appears to have been designed; no designer of telescopes could have done better. How could this marvelous instrument have evolved by chance, through a succession of random events? (1981, pp. 96-97, emp. added).

How indeed? Though Dr. Jastrow argued that "the fact of evolution is not in doubt," he confessed that "...there seems to be no direct proof that evolution can work these miracles.... It is hard to accept the evolution of the eye as a product of chance" (1981, pp. 101,97,98, emp. added). Considering the extreme complexity of the eye, it is easy to understand why Jastrow would make such a comment. In his book, *Does God Believe in Atheists?*, John Blanchard described just how complex the eye really is.

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For many years, scientists have compared the eye to the modern manmade camera (see Miller, 1960, p. 315; Nourse, 1964, p. 154; Gardener, 1994, p. 105). True, the eye and camera do have many things in common, if the function of the camera demands that it was "made," does it not stand to reason that the more complex human camera, the eye, also must have had a Maker? Alan Gillen explained it best when he wrote: "No human camera, artificial device, nor computer-enhanced light-sensitive device can match the contrivance of the human eye. Only a master engineer with superior intelligence could manufacture a series of interdependent light sensitive parts and reactions" (p. 99, emp. added). That master engineer was God. The writer of **Proverbs** knew this when he wrote, "**The hearing ear and the seeing eye, the Lord has made them both**" (20:12).