

## **Who Made The Moon? A Father Explores How Faith and Science Agree**

Sigmund Brouwer  
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Reviewer: Bridget Erickson  
Assistant Director for Doctor of Ministry Program,  
Gordon-Conwell Theological Seminary, South Hamilton, MA.

When looking at the existing literature on the subject of science, and specifically on creation, one will find a wide range of experts writing from their perspectives. Scientists write from the perspective of what they can prove or deduce through experiments. Theologians write from the perspective of faith and what they understand the Bible and other theologians to say about creation. Sigmund Brouwer, a novelist, writes from in between these two perspectives in *Who Made The Moon?*

*Who Made The Moon?* makes the average Christian think differently about what modern science and the Bible assert about the origins of Earth. The author divides the book into four sections: Faith, Science, Conflict, and Harmony. Within each section, the author provides content to explain a problem or argument, then goes on to explore various viewpoints. Aspects of technical theories are interspersed with everyday analogies so that the reader doesn't need a Ph.D. in physics or astronomy to understand the main arguments.

The first section, "Faith", poses the title question, "Who made the moon?" The author asks this question based on a conversation with one of his young daughters.

Instead of giving his daughters an answer that would satisfy even the most basic Sunday school teacher, the author aims to give his daughters, and us, answers that would satisfy public school teachers and peers. In the first three chapters, the author does not ask us to suspend our faith, but to open our mind to the possibility that faith and science are looking for the same answers and can come to the same conclusions. He also asks the same thing of those who shun faith in God for faith in science.

The four chapters in the second section, "Science", discuss some of the theories behind how the universe was created. While the author does not get into the 'nitty-gritty' of each theory posed (quarks, string theory, anthropic principle, etc.), he does provide enough illustrations and detail for us to gain an appreciation not only for the research that has gone into the theories, but also for the immensity of Creation. This section of the book takes on a feel that is just scholarly enough to lose you, with a balance of colloquialisms and practicality to help you get through to the next section, "Conflict".

Starting with one of the most notorious examples of splitting church and science, the author walks us through why the conflict between faith and science has been so polarizing. He explains that Galileo was a man of faith and science and his faith never wavered even through his days of Inquisition. The author even hypothesizes that the split between faith and science did not need to exist. He then moves the readers through three more chapters, pointing out areas where science has been close-minded and areas where those who are dogmatic regarding the traditional faith-based mindset have set up roadblocks to any other possible way of thinking (especially where science seems to

truly support other ways of thinking in regards to creation). The author makes this argument by saying: “We in the church need to learn from Galileo’s persecution, acknowledge the damage done by well-intentioned but misguided theologians who have opposed the big bang theory, and gain the sound scientific knowledge needed to respond intelligently to skeptics who use science to question the biblical claims of a supernatural Creator” (94).

Finally, the author brings the readers to a point of compromise, or harmony, in the fourth section of this book. First, the author points out how a creation theory like Big Bang is a good thing, not the monster that it is made out to be. Then, using an abbreviated version of the scientific method, he pokes holes in other theories that try to point away from a creation point. Next, the author provides discussion points in relation to evolution, which he frames as going hand-in-hand with the Big Bang Theory. The author concludes with a chapter that encapsulates the entire discussion: “What matters more than *how* we were created is *Who* created us and *why*” (190).

The author concludes with several helpful appendices. The first appendix is a list of recommended books he has already mentioned throughout his narrative. The second appendix briefly discusses a potential timeline of the creation of the earth. The third appendix provides some talking points for parents or concerned adults who want to discuss this topic with younger children. The entire book wraps up with a discussion guide designed for teenagers and adults. This discussion guide includes questions related to the chapter as well as scripture and related questions. The questions all seem simple and yet open-ended enough to generate good discussion.

Another novelist interested in physics, Stephen Lawhead, wrote:

Theories, like eggs and promises, are made to be broken. Even the most perfunctory dabble in the history of science should be enough to remind us all that the closer science gets to describing something, the more it discovers how much there is to describe. Far from explaining everything, each new discovery or theory opens up whole new regions of exploration; each new advance uncovers more data that must in some way be accounted for, requiring the overhaul of old theories of the creation of new ones, and so on. (Lawhead, *The Bone House*, 385)

This is exactly where Mr. Brouwer takes us in *Who Made the Moon?* The author wants us to explore with him the possibility of throwing out the old way of thinking about separation of church and science. This argument is made in every single chapter. The reader cannot miss that point. A more subtle argument is also made and only truly defined in the last chapter: we should be more focused on the *Who* of Who made the moon and *why*? While the author certainly addresses the *How*, which tends to more naturally be the next question after *Who*, Mr. Brouwer doesn't want us to linger there.

When I started reading this book, I have to admit to thinking that the Big Bang Theory somehow went against God's creation story, and I was concerned about what my children were learning in school. This book changed my perspective: I gained a better understanding of the Big Bang Theory and how it really can harmonize with the Biblical creation story. Mr. Brouwer addresses respectfully reservations with the interpretations of the creation story found in Genesis in two ways. The first way is to

define the different perspectives (calendar day, day-age, framework, analogical days) and the ramifications of these perspectives. The second is to say that, if all these perspectives can agree on one thing – that there was a creation point, then the Biblical account can also agree on the principles of the Big Bang Theory.

Sigmund Brouwer is a novelist by trade. This book is written more like a novel and less like a theological text book. Because of this approach, the book can be well-received by lay people. The author does not have a science degree nor a theological background. His wealth of experience and independent research, along with a deep-seated desire to minimize the polarization surrounding the creation debate, fuels the content he provides within these 232 pages. As a work of literature, it provides a model of integrating science and theology in a way in which an average person can access the information. It can be argued that this work provides an example for Doctor of Ministry students writing their own thesis-projects. The DMin degree is an integrative degree and often, through the thesis-project, DMin students try to reach lay people at a level they understand. This book, through clear examples, thoughtful questions, and respectful arguments shows how a serious work can be used to clarify an issue where theology and the world integrate.