

DIVINE
REFLECTIONS
IN
NATURAL
PHENOMENA

EVA PECK

**A Reader's Dossier to *Divine Reflections in Natural
Phenomena***

by Eva Peck

**Prepared for The Literary Exchange Goodreads
Community**

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I. Welcome & How to Use This Dossier

Some books are read for information. This one is read for attention. *Divine Reflections in Natural Phenomena* asks you to look again at things you probably pass every day: rain, a river, a sunrise, a glass of water. Then it asks what they might be saying. Because that kind of reading works best slowly, this dossier is built to travel beside the book, not to stand in for it.

You can use it in three ways:

- **Before you read.** Skim Sections II to IV to get your bearings and see how the book is built.
- **While you read.** Open the chapter guide that matches where you are. Each guide gives a summary, the key ideas, a few observations worth noticing, and reflection questions drawn from that chapter's actual content.
- **After you read.** Return to the themes, the quick-reference table, and the activities when you want to revisit an idea or try something hands-on.

The reflection questions are open-ended on purpose. The author has said elsewhere that she wants readers to engage with her ideas, not simply accept them, so there are no right answers here.

II. The Book at a Glance

- **Title:** *Divine Reflections in Natural Phenomena*
- **Author:** Eva Peck, with photography by Alexander Peck
- **Published:** 2013, by Pathway Publishing
- **Subjects:** Nature and religion; spiritual formation; spiritual life
- **Scripture:** Bible verses are from the New International Version.
- **Structure:** A Preface, an Introduction, and ten chapters. The chapters are unnumbered in the book, so this dossier numbers them 1 to 10 in the order they appear.

#	Chapter	Pages
1	Order, Beauty and Harmony	16–28
2	Of Creations and Creators	29–34
3	Life’s Paradoxes and Mysteries	35–40
4	Life and Death	41–57
5	Weather	58–65
6	The Heavens and the Earth	66–75
7	The Marvel of Water	76–87
8	Riverside Reflections	88–98
9	Springs in the Desert	99–104
10	From Deserts to Oceans	105–112

How each chapter is built. Most chapters open with a short scene from the author’s own experience: an orchard in bloom, a morning walk to feed the ducks, a day trip through four climates. She then observes the natural phenomenon closely, draws out spiritual parallels, and usually closes on a note of hope. Once you notice this rhythm of scene, observation, parallel and hope, the book becomes easier to follow.

III. Book Overview: Central Ideas, Approach & Purpose

The central idea. The book’s Introduction proposes that the Divine can be experienced all around us, so that ordinary things become teachers and bring us closer to God. It draws on the long tradition of nature as a “second book” of revelation alongside Scripture. When we look closely, Eva writes, the literal becomes a metaphor that invites us to explore larger meanings.

The approach. Each chapter combines three kinds of material:

1. **Observation.** Close attention to the natural world: cells, migrations, weather, oceans, water chemistry.
2. **Personal scene.** Short narratives from the author's life across several countries.
3. **Spiritual reading.** Parallels between what is observed and biblical teaching about God, human life, the Holy Spirit, and the future hope. Scripture references are given in footnotes for readers who want to trace them.

The purpose. In her Preface, Eva says she wants readers to take a fresh look at the physical world and to see how seemingly ordinary things can reveal divine qualities such as love, wisdom, peace, joy and power. The Introduction ends with a direct invitation to slow down, sit outdoors, and look with both the eyes and ears of the head and the heart.

The arc. The book moves roughly in this order:

- **Nature's order and its disruption** (Chapters 1 to 3): what the natural world shows about its Creator, and why harmony and suffering coexist.
- **Life and death** (Chapter 4): what life is, where it comes from, and what spiritual life means.
- **Weather, sky, sea and land** (Chapters 5 and 6): ordinary phenomena as pictures of the spiritual life.
- **Water as the book's thread** (Chapters 7 to 10): water as a symbol of the Holy Spirit, followed through a river, a desert and an ocean, ending in hope for the future.

IV. Reading the Book on Its Own Terms

Readers come to this book from many backgrounds. A few of the author's own statements about how she writes will help you read it on its own terms.

- **Creation and evolution held together.** In the Preface, Eva explains that she once rejected evolution but came to see substantial evidence for it. She concludes that truth must hold both in tension: a Mind behind all things, and natural and evolutionary processes accomplishing divine purposes.

- **Scripture read as more than science or history.** She says she does not insist on a literal interpretation of every biblical account, because Scripture is not intended as a strictly scientific or historical work. Throughout the book she describes accounts such as the Genesis creation as not literal, yet true.
- **God and pronouns.** She notes that the Divine is neither male nor female and uses “he” only because “it” seems inappropriate. The Introduction also refers to God as Father and Mother.
- **A personal perspective.** She says these are her perceptions and notes that other writers have expressed similar ideas in their own ways. The About the Author page adds that many faith-related questions can be understood in more than one way.
- **Where other views are acknowledged.** In a few places she raises ideas from outside her own position, such as a remark that some would add past lives to the factors affecting suffering, or the comparison of cause and effect to what Buddhists call karma. She also presents her view of the “second death” (Chapter 4) as one that a minority of Christians hold. Notice how she flags these. They are offered as perspectives, and none is developed at length.

You don’t need to agree with every conclusion to benefit from the book’s central invitation, which is simply to look again.

V. Chapter-by-Chapter Guide

Chapter 1: Order, Beauty and Harmony (pp. 16–28)

Opening scene. A spring orchard in full bloom, with bees, ducks, swallows and a stork on her chimney nest.

Summary. The chapter begins in awe at nature’s complexity, from a single cell to the interdependence of living things and the vast universe. Eva argues that this intricacy, while not absolute proof, supports the biblical picture of a supremely wise Mind behind all that exists. She then explores order and predictability: species reproduce after their kind, and energy and matter move through cycles such as water, carbon and nitrogen. She describes the “clocks and internal programs” built into nature, including Earth’s rotation, tides, swallow and salmon migrations, the timing of flowers and fruit, and the cooperation of ants, bees, wolves and geese.

Next comes harmony and beauty. Colour, variety, play and tranquillity are presented as part of nature's design. Under "Display of Divine Character" she reads nature as art that tells us about the Artist. She finds love in nature's abundance, joy and humour in lambs and kittens, peace in forests, gentleness in the rarity of violent weather, patience in emperor penguins, humility in the quiet display of sunrises, and imagination in nature's variety of sizes and forms. The chapter ends by turning to what has gone wrong. Humans, uniquely given free moral agency and stewardship, have disrupted nature's balance. Eva touches on the biblical picture of the Fall, on suffering that seems unrelated to behaviour (Job and Ecclesiastes), and on the Bible's hope of reconciliation and renewal.

Key ideas.

- Complexity is offered as supporting evidence for a Designer, not as absolute proof.
- Nature is orderly, cyclical and predictable, with timing and cooperation built in.
- Beauty, joy and gentleness are treated as part of nature's character, not as decoration.
- Humans carry a special responsibility: stewardship, not ownership.
- Nature's disruption is traced largely to human greed, and mystery remains even where order is clear.

Observations worth noticing.

- The qualities she finds in nature (love, joy, peace, kindness, gentleness, patience) overlap with the fruit of the Spirit named in Galatians, which she cites in a footnote. She is reading nature as expressing the same qualities that Scripture associates with the Spirit's work in people.
- The chapter pivots in its last section from harmony to disruption. Pay attention to how the order and beauty described earlier set up that turn.

Reflection questions.

1. The chapter treats complexity as evidence supporting a Designer, while saying it is not absolute proof. What makes an argument from nature persuasive to you, or unpersuasive?

2. Choose one of the “clocks” Eva describes, such as migration, seasonal flowering, or the timing of birth. Have you noticed a comparable internal rhythm in your own life or body?
3. She finds humour, patience and humility in nature. Which of these qualities do you find easiest to see in the natural world, and which is harder? How do you respond to the places where nature seems harsh?
4. Eva says humans are given stewardship, not ownership. What is one small, practical way that idea could shape how you live?
5. She notes that suffering sometimes falls on people who have done everything right. How does the chapter’s pairing of order with mystery sit with you?

Chapter 2: Of Creations and Creators (pp. 29–34)

Opening scene. A walk at sunrise through a desert landscape and then through cultivated parks. Rocks lit by the morning sun and date palms give way to fountains, hedges and lawns.

Summary. Eva begins by observing that people are co-creators with the Divine. Our ability to design, plant gardens, build and invent is itself a gift, and we draw our materials and ideas from nature. On her walk she is struck both by the natural variety around her (leaf shapes, textures, flowers) and by how a well-made park can feel like paradise.

She then looks at the contrast between that kind of human creation and others. Ill-designed buildings, graffiti, litter, noise and pollution offer little for the soul, and many people live in environments with little to uplift them. She compares these two kinds of human environment to the two trees in the Garden of Eden, treated here as symbolic: the tree of life, which was freely available, and the tree of the knowledge of good and evil, which was forbidden. This, she suggests, may help explain why humans are capable of both remarkable accomplishments and terrible deeds.

The last section describes two further contrasting “creations”: two states of the heart. The natural human heart, called a heart of stone, is self-focused and produces what the Bible calls the works of the flesh. The new heart, a heart of flesh, is being gradually created in some lives through the Holy Spirit and produces the fruit of the Spirit. The chapter ends with the hope of a new heaven and earth, which faith can glimpse in part today.

Key ideas.

- Human creativity is God-given; people are co-creators.
- Built environments can nourish or harm the human spirit.
- Eden's two trees are read as symbols of two ways of living.
- The old heart and the new heart exist side by side, and the new heart develops gradually.

Observations worth noticing.

- The word “creation” works on three levels in this short chapter: physical environments, the two trees, and the heart. Track how the chapter moves inward.
- This is one of the book's shortest chapters, but it introduces ideas (the heart of stone, the new heart, the Spirit's transforming work) that return later in the book's treatment of the Holy Spirit.

Reflection questions.

1. Where do you most feel like a “co-creator” in your own life, whether in work, craft, gardening, cooking, or something else?
2. Think of a place that lifts your spirit and a place that drains it. What features make the difference?
3. Eva reads the two trees of Eden as symbols. How do you interpret that symbolism, and does it help you understand human capacity for both good and harm?
4. She describes the change from a heart of stone to a heart of flesh as gradual. What does slow, gradual change look like in your own experience of growth?

Chapter 3: Life's Paradoxes and Mysteries (pp. 35–40)

Opening scene. Not a nature scene but a set of contrasts: Mother Teresa's decades of service to the poorest in India, Handel's *Messiah*, and Michelangelo's Sistine Chapel, set beside murder, cruel wars, and landmines left behind to harm future generations.

Summary. The chapter opens by naming the paradoxes of human life: noble sacrifice alongside destruction, beauty alongside ugliness, and love alongside hate. It asks the hard questions directly. If God is love, why do tragic things

happen to good people? Why do the innocent suffer, and why are some in abundance while others are in extreme poverty? It also points out that Scripture itself contains teachings that strain human logic: free will within divine sovereignty, Christ being both fully human and fully divine, a salvation that is guaranteed yet requires working out, and one God in three persons.

Under “Possible Answers,” Eva offers several clues without claiming a final solution. She describes a spiritual adversary, Satan, whose origin she treats as uncertain (“according to some interpretations”), and a human race whose first members rebelled. She says God has allowed limited evil influence for a time while giving humans real freedom. She adds other factors that affect lives: heredity, environment, lifestyle, family background, poor choices, and sometimes divine discipline. Some suffering has no discernible cause. She affirms that God is present in all things, including crises, and can work through them to develop perseverance, maturity and compassion.

The “Future Hope” section holds that there is no uncertain battle between God and Satan. Rather, evil has been decisively defeated through the cross even though it is not yet removed. A new heaven and earth is promised, with all paradoxes finally resolved.

Key ideas.

- Human life is full of opposites, and Scripture itself contains paradoxes.
- No single explanation is offered for suffering, but several clues are.
- Some suffering remains without any discernible cause.
- God is understood as present and working through hardship.
- The final answer is deferred to a promised future.

Observations worth noticing.

- This chapter relies less on nature imagery and more on human history and Scripture, serving as a hinge between the book’s early chapters on nature’s order and its later chapters on spiritual life.
- Notice that Eva uses tentative language (“possible answers,” “clues,” “according to some interpretations”) and openly admits the limits of human understanding.

Reflection questions.

1. Which paradox named in the chapter do you find hardest to hold together: human nobility and cruelty, free will and divine sovereignty, or a loving God and suffering?
2. Eva offers several contributing factors instead of a single answer. How do you respond to an approach that gives “clues” rather than a complete explanation?
3. She describes evil as decisively defeated yet still active for now. How do you understand a victory that has been won while its effects continue?
4. The chapter says hardship can develop perseverance, maturity and compassion. Have you seen this in your own life or someone else’s, and how can that be said without minimizing real pain?

Chapter 4: Life and Death (pp. 41–57)

Opening scene. The chapter opens with a hard story: in Papua New Guinea, many babies and young children die of preventable illnesses, and a social worker in Port Moresby arranges a dignified burial for those left unclaimed at the city morgue, giving each child a name and keeping records of where they are buried. Eva then describes finding a dead magpie in a park and a conversation with a nine-year-old student, Ali, about what separates living things from non-living ones. These scenes lead her to ask, “What is life, anyway?”

Summary. This is the longest chapter in the book. It begins with the wonder of life. A complex creature develops from the fusion of two cells, a single cell’s programming outdoes any computer, and a mind seems to be at work throughout the living world. From there the chapter looks at humanity’s place in the “web of life.” Eva lists pressures on the environment, including climate change, resource depletion, species loss, and the side effects of medical advances such as drug-resistant bacteria. She argues that an economy built on unlimited growth is unsustainable.

The chapter then turns to what it calls “ultimate life and death.” Eva notes that scientists see energy in all things and asks whether this energy could be an aspect of the sustaining divine Spirit. She distinguishes physical life from the eternal life the Bible promises, a resurrection at Christ’s return into an incorruptible body. She presents her view of the “second death,” that a minority

of Christians understand it as the final destruction of those who reject God's offer, not eternal torment, and she suggests this may be closer to the truth because it better fits God's love and mercy.

Next, she names four processes that characterize life: eating and drinking, activity, growth and reproduction. She traces spiritual parallels for nourishment (the Lord's Supper, the Word as bread, milk and solid food, the Spirit as the water of life), for growth in grace and likeness to Christ, and for reproduction, as people are drawn to the faith and the church grows. "The Source of Life" argues that only life begets life, and that cloning copies life but does not create it. "Raised to Life" describes being "born again" as receiving the seed of eternal life through the Holy Spirit. The chapter closes with the "life and death struggle" between the self-centred human nature and the divine nature imparted by the Spirit, ending in the hope of taking on Christ's likeness.

Key ideas.

- Life is a wonder that science has not fully explained, and only life begets life.
- Humans carry responsibility within an interdependent web of life.
- The Bible distinguishes temporary physical life from eternal life.
- The four processes of physical life have spiritual counterparts.
- Each person has a self-centred nature and a spiritual nature, and transformation is a gradual victory of the second.

Observations worth noticing.

- The chapter moves in stages from biology to theology. Notice how the four life processes act as a bridge between the two.
- It contains some of the book's most distinctive positions: the destruction view of the "second death" (flagged as a minority view), and a passing remark in "The Source of Life" that resurrection can also be seen as a form of reincarnation. Observe how she signals that these are interpretations.
- The environmental and medical concerns in the "web of life" section reflect the book's 2013 publication. Readers may want to consider how they view these issues today.

Reflection questions.

1. The chapter opens with a heavy story and a dead bird before asking what life is. How did that opening shape the way you read the rest?
2. Eva wonders whether the energy scientists observe in all things could be an aspect of the sustaining divine Spirit. Does the connection feel illuminating, speculative, or both?
3. She maps eating, growth and reproduction onto spiritual life. Which parallel resonates most with you, and which feels least convincing?
4. She argues for destruction over eternal torment by reasoning from God's character. How do you weigh arguments from God's character when Scripture's images are metaphorical?
5. The chapter describes an inner struggle between two natures that is won gradually. Where have you experienced something like that tension?

Chapter 5: Weather (pp. 58–65)

Opening scene. A summer morning walk to a pond. Kookaburras wake the author, the ducks and other birds gather for feeding, and the sunrise is inspiring. A few mornings later she is caught in two showers and walks home soaked.

Summary. Eva starts with the range of weather's effects. Weather can inspire us, merely inconvenience us, or turn destructive through flash floods, hail, tornadoes and storms. It also shapes our moods and energy. She then compares weather patterns to seasons of life.

Fine weather is like times of contentment and productivity, gathering clouds are times of potential trouble, and storms are crises. Black clouds sometimes pass without a storm, so while prudence is good, excessive worry is unproductive. Every life has good and bad seasons, and expecting otherwise is as naive as expecting perfect weather. Some regions get harsher weather than others, just as some lives hold more hardship than others. Reasons may include unwise decisions, genetics and environment (she adds that some would include past lives). She calls the ultimate reasons a divine mystery, but says every difficulty can be an opportunity to learn.

“Biblical Weather Metaphors” surveys how Scripture uses weather as imagery. The sun stands for Christ and for God's impartial care. Rain in season is a blessing. Rainstorms picture testing (the house built on rock or sand). Floods

and hail appear as symbols of judgment, from Noah and the plagues of Egypt to the prophecies of Revelation, and the “day of the Lord” is pictured with darkness and clouds. The last section, “Weather and Humanity,” observes that we cannot escape weather and have little control over it, yet human choices now influence climate. Eva calls for responsible stewardship. She states that Scripture teaches humankind will not destroy itself, because Christ is destined to intervene, renew the planet and bring a new bright age.

Key ideas.

- Weather is a daily teacher with real effects on mood and life.
- Weather patterns are a metaphor for the seasons of a life: calm, threatening, and stormy.
- Storms come to every life but not equally, and their full reasons remain mysterious.
- Scripture uses weather as imagery for blessing, testing, and judgment.
- Humans influence climate, and stewardship is called for alongside a hope that goes beyond human effort.

Observations worth noticing.

- The chapter uses weather in two different ways. First it is a picture of ordinary life experience (calm, threat, storm), and then it is a biblical symbol of divine blessing, testing and judgment. Notice when she moves from one to the other.
- She pairs practical advice (take prudent care, don’t over-worry) with prophetic hope, and does so within a few pages.

Reflection questions.

1. Which kind of weather matches the season of life you are in right now, and why?
2. Eva says responsible concern is good but excessive worry about possible storms is unproductive. Where do you draw that line in your own life?
3. She notes that some people endure more storms than others and calls the full reasons a mystery. How do you hold that observation without explaining suffering away?
4. How do you read the Bible’s judgment imagery (floods, hail) when it is drawn from weather?

5. The chapter ends with both a call for stewardship and a hope that humanity will not destroy itself. How do you hold personal responsibility and hope together?

Chapter 6: The Heavens and the Earth (pp. 66–75)

Opening scene. In 1968 the Apollo 8 astronauts, orbiting the moon, read from Genesis 1 in a Christmas Eve broadcast. The chapter reproduces the creation passage that they read, which sets up the three realms it explores: the heavens, the seas and the dry land.

Summary. Eva says Genesis 1 is not intended as a literal description of prehistoric origins, but notes that it is supported by basic facts of science and that some scientists have seen exact parallels. She then asks what lessons can be learned from each realm. From the **heavens**, air and breath picture the Holy Spirit, since without breath there is no physical life, and without the Spirit no spiritual life. The atmosphere as a shield from radiation parallels God as a shield for those who trust him. The sun's light and heat parallel Christ as the Sun of righteousness and Light of the world, and light and darkness symbolize truth and error. Wind, whose workings are seen in effect but not fully understood, becomes another picture of the Spirit.

From the **seas**, rocks smoothed by waves picture selfishness eroded by life's experiences and the Spirit's influence. Sea water is undrinkable, which for Eva pictures falsehood, while the Spirit and truth are pictured as fresh, living water. From the **dry land**, soil quality parallels the receptiveness of people's hearts, and mountains in Scripture are places of divine encounter, from Sinai and Carmel to the Transfiguration. The final section, "Built-In Adversity," notes that struggle is part of many life cycles in nature, such as migrations and salmon runs, and that disasters can bring benefits, as fires clear dead matter and volcanic eruptions create fertile soil. She suggests God can likewise work through human adversity, and that divine presence is often seen more clearly in hard times. She closes with the prophetic hope of a new heaven and earth, saying we don't know how literal or metaphorical it is.

Key ideas.

- Genesis 1 is read as meaningful and compatible with science, though not as literal history.

- Breath, shield, light, wind, waves, soil and mountains are each treated as spiritual analogies.
- Adversity is built into nature and can produce good.
- Prophetic hope is held with humility about what is literal.

Observations worth noticing.

- This chapter is a good place to see the book's analogy method in action: "As this natural thing works, so the Spirit works." Notice that it introduces breath, wind, light and water, images that grow in importance in the chapters ahead.
- Watch the language of uncertainty at the end, where Eva says we do not know to what degree the prophetic images are literal.

Reflection questions.

1. What does the image of astronauts reading Genesis while seeing Earth from lunar orbit suggest to you?
2. Which of the analogies in this chapter (breath, shield, light, wind, waves smoothing rocks, soil, mountains) feels most illuminating to you? Which feels least convincing?
3. Eva links soil quality to spiritual receptiveness. What conditions help you grow, and what conditions make you more resistant?
4. She says divine presence is often seen more clearly in adversity than in ease. Does that match your experience?
5. How do you read prophetic images of peace, such as safe children and gentle animals, when you can't say how literal they are?

Chapter 7: The Marvel of Water (pp. 76–87)

Opening scene. In Riyadh, where summer heat approaches 50 degrees Centigrade, the author carries a small spray bottle. A few drops of mist on her face and neck make the heat bearable, and she reflects that a cool drink on a hot day can revive a wilted spirit.

Summary. The first half of the chapter explains what makes water extraordinary. It covers two-thirds of the earth as oceans and is vital to life, since we cannot survive without it for much more than about 100 hours. It makes up a large share of our bodies, acts as solvent, transporter, lubricant and shock absorber, and regulates temperature. Ice floats, so lakes and seas freeze

from the top down and life survives below. The oceans moderate the global climate. Eva also notes that the specific strength of water's hydrogen bonds is essential, since even slight changes would affect DNA and enzymes. Liquid water in the right conditions appears to exist, as far as is known, only on Earth.

The second half, "Holy Spirit – the Living Water," builds on the New Testament's use of water as a symbol of the Spirit. Eva offers a series of parallels:

- Water's three states (solid, liquid, gas) give a "glimpse" into the Trinity, to a small degree.
- Water exists throughout the universe but supports life as a liquid only on Earth, just as the Spirit is everywhere but works in a special way in human beings.
- Without water, seeds do not germinate, and without the Spirit, all that exists would not be sustained.
- Water enlivens a seemingly dead desert, as the Spirit enlivens the spiritually dead.
- Water has no substitute, and the Spirit is presented as the only way to eternal life.
- Water's many functions (carrying nutrients, removing waste, lubricating joints, penetrating and eroding rock) parallel the Spirit's roles in drawing people to God, cleansing the mind, smoothing relationships, breaking the stony heart, and guiding the church.
- Water quenches thirst and cools, as the Spirit comforts and satisfies spiritual thirst, and water reflects what is above, as the Spirit reflects heavenly realities.

The chapter closes with an invitation: next time we walk through dew, are caught in rain, or drink a glass of water, reflect on the physical and spiritual "water of life."

Key ideas.

- Water's physical properties are unusual and essential to life.
- The New Testament uses water as an image of the Holy Spirit.
- The parallels between water and the Spirit are developed in detail, one function at a time.

Observations worth noticing.

- This is the book's longest sustained analogy and the template for the next three chapters. Notice how each property of water is matched to a function of the Spirit, almost like a catalogue.
- The science in the first half supplies the raw material for the parallels in the second, so it is worth reading even if technical. Notice, too, that she describes the Trinity parallel as offering only a small glimpse.
- A footnote describes "dark energy" as hypothetical. Notice that she treats scientific ideas as suggestive parallels, not as proofs.

Reflection questions.

1. What did you learn about water here that you had taken for granted? Does it change how you see a glass of water?
2. Eva suggests that water's three states give a small glimpse of the Trinity. When does an analogy like this help you understand, and when does it limit?
3. She lists many ways the Spirit parallels water: cleansing, lubricating relationships, moderating, reflecting, quenching thirst. Which function speaks to you most?
4. She says the Spirit works differently in different times, cultures and individuals, as liquid water changes with its environment. How does that idea sit with you?
5. Try the closing invitation. Next time you meet water in some form, what do you notice that you didn't before?

Chapter 8: Riverside Reflections (pp. 88–98)

Opening scene. A tour bus arrives at a riverside park near Brisbane. The author describes the river's recreation (walking, kayaking, boat cruises), the City Botanic Gardens, and the cafés of South Bank. Time by a river, she says, can inspire reflections on its nature, on parallels with life, and on spiritual analogies.

Summary. The chapter has three parts. "**Rivers and Their Environs**" follows a river from its small beginning at a spring or mountain lake, through merging streams, to a lake, sea or ocean. The river is never the same twice, a point she attributes to Heraclitus. Along the way it passes rafters upstream, bears waiting for the salmon run, farmland, and finally towns and cities. It smooths the

obstacles in its path, carries debris, forms waterfalls, and sustains life in and around it. It can be calm or raging, and even floods leave fertile soil. Human interference, though, has often damaged rivers through dredging, damming, deforestation of the banks, and pollution that moves up the food chain.

“Life as a River” is the chapter’s longest section. Each life is described as an individual river with its own origin, journey and destination, with friendships as tributaries. Because everything is impermanent, she says, we are better off living in the present with gratitude than obsessing over past or future. Rivers and lives are interconnected. She cites John Donne (“no man is an island”) and says quantum physics teaches that we are one in essence. Our thoughts, words and actions therefore affect others, and like a polluted river we can spread toxicity or enrich others. Life, like a river, can be calm or turbulent, and we often can’t control what happens but can control our response. She contrasts impulsive reaction with thoughtful response. A river trusts the flow of its current, and mindfully following the flow of life can be easier than constant striving driven by desire for more. Because God is our source and destination, she adds, we should keep checking that we follow divine guidance. Like a river, we depend on our source for renewal, and like all rivers, we return to where we began. She suggests that our spirit came from God and will return to God, while acknowledging that much remains a mystery.

“Spiritual Analogies of a River” turns to Scripture, where rivers and streams stand for life and blessing. The tree by the river is the virtuous person, watered by the Spirit and a blessing to others. A path along a stream is divine care, and baptism in a river is death to the old self and rising to new life. Eden’s river and the river of life in the new paradise frame the biblical story. The chapter closes with the image of each of us as a spring or a shade-giving tree for those around us.

Key ideas.

- A river’s journey is a picture of a human life, with its source, tributaries, rapids and destination.
- Impermanence calls for presence and gratitude.
- All lives are interconnected, so our influence on others matters.
- Responding thoughtfully is better than reacting impulsively.
- The Spirit flowing within us can refresh others.

Observations worth noticing.

- This is the chapter where the book draws most widely on voices beyond Scripture: Heraclitus, John Donne, John Burns (“liquid history”), and quantum physics. A footnote also credits a website for some of the ideas in “Life as a River.” Notice how these are woven together with the biblical imagery.
- The chapter moves from description to practical wisdom to Scripture. Notice that the practical wisdom section (impermanence, response over reaction) stands on its own even without the later Scripture references.
- Compare this with Chapter 7. There the Spirit is water. Here the reader is invited to become a river, spring or tree through which that water flows.

Reflection questions.

1. Where is your life right now on the river: near its spring, in rapids, along peaceful fields, or approaching a wider estuary?
2. Eva says we cannot always control what happens but we can control our response. Recall a time you reacted and a time you responded. What made the difference?
3. She suggests that following the flow of life can be easier than constant striving, but also that we should check we are following divine guidance. How do you balance trust, ambition and discernment?
4. If our influence on others is like a river’s effect on its banks, where might your “water” be nourishing people, and where might it be carrying something harmful?
5. The chapter ends with the idea that we return to our divine source like rivers returning to the sea. How does that image land for you?

Chapter 9: Springs in the Desert (pp. 99–104)

Opening scene. On a flight to Riyadh, the author is struck by miles of empty desert below. Later, in the city’s Diplomatic Quarter, she finds an oasis of cultivated parks, gardens and irrigated palm groves, an example of water’s miraculous effect on a seemingly dead land.

Summary. Eva first describes the desert itself: caused by extreme heat and lack of water, but with degrees of barrenness. Hardy plants and animals survive, yet life is hard and deserts are dangerous to people, who can become disoriented,

face dust storms, or be caught in rare torrential rains. In **“Deserts in the Bible,”** she notes that deserts are places of testing, divine manifestation, refuge and retreat. Moses spent forty years in the desert after leaving Egypt and forty more leading Israel. David and Elijah fled into the desert. John the Baptist preached there, and Jesus was tested there for forty days.

“Life as a Desert Experience” compares human life to Israel’s desert journey, often dry, difficult and disorienting, like a labyrinth with circles and dead ends, ending in dust. Yet she insists all is not hopeless. Drawing on the Eden narrative, she says humans alienated themselves from God, but God did not abandon them, and in Christ a means of reconciliation has been made available, reopening the way to the tree of life for those who respond in faith. She also notes that selfish human exploitation of the environment is enlarging the world’s deserts, while the Bible promises restoration. She recalls the prophets telling exiles in Babylon that they would return, and prophecies of deserts blooming. If a little rain makes dormant seeds sprout overnight, she asks, how much more would running springs do?

In **“Spiritual Parallels,”** she applies this to life in the Spirit. Apart from God, humans are spiritually dead, but the Spirit, symbolized as living water, can transform a meaningless existence into one reflecting love, joy, peace and hope. The Spirit is like a seed of eternal life, and those who have died in Christ are like dormant seeds that will come to life when he returns. The chapter ends with the biblical hope of full restoration of humanity to the divine image, a just kingdom, and no more suffering or death.

Key ideas.

- The desert is both dangerous and a place of encounter and refuge.
- Human life can feel like a desert journey.
- Even a little water transforms a desert, as the Spirit transforms the spiritually dead.
- Dormant seeds are used as an image of the dead awaiting resurrection.
- Hope extends to both the physical earth and humanity.

Observations worth noticing.

- Though one of the shorter chapters, it compresses the book’s biblical storyline into a few pages: Eden, alienation, reconciliation and

restoration. It connects directly to earlier mentions of the tree of life in Chapters 2 and 4.

- Notice the double nature of the desert in Scripture: a place of testing and also of refuge. Eva gives both.
- Stewardship returns briefly here, with human activity expanding deserts.

Reflection questions.

1. Eva shows the desert as both danger and encounter. Have you had a “desert” season, and what did it reveal or teach?
2. She describes dry seasons of life as a labyrinth of circles and dead ends. What helped you find your bearings, or what would you want someone in that place to know?
3. What in your life looked dormant and then came alive after “a little rain”?
4. Which biblical desert figure (Moses, David, Elijah, John the Baptist, Jesus) speaks to you most, and why?
5. The chapter links the restoration of deserts with the restoration of people. How do you relate hope for the earth to hope for human lives?

Chapter 10: From Deserts to Oceans (pp. 105–112)

Opening scene. A day trip in southern California in which the author and her husband pass through desert heat, a forested mountain resort, and a snowy mountaintop reached by aerial tramway. They experience “all four seasons in the one day” and end with a snowball fight.

Summary. The chapter begins with the Earth’s dramatic contrasts of deserts, rivers, snow-capped mountains, rainforests and oceans, which she says are largely due to differing amounts and states of water. **“Water as Type of the Holy Spirit”** then gathers the book’s central analogy. Water quenches thirst, awakens dormant seeds, sustains life and cleanses, and the Bible uses it as a symbol of the Spirit, including as rain, springs, streams and something “poured out.” Resurrection is compared to breaking the hard shell of a grain so new life springs forth. Water exists in three states and, like light, behaves like both waves and particles, which she offers as a small glimpse into the Godhead, one God in three entities. The Spirit sometimes acts as a “person” and sometimes as a “power,” and ultimately its nature is humanly unsearchable. Like water, the Spirit is omnipresent, and she links this to the universal energy scientists observe.

“The Spirit – Past to Future” uses the distribution of water on Earth as a picture of the Spirit’s work in history. Though the Spirit pervades all things, its direct, personal involvement with individuals has been like gentle showers or a few drops in a desert. In ancient Israel few had the Spirit, sometimes only temporarily, for tasks such as the tabernacle, prophecy, or leadership. The Spirit was prophesied to be poured out in the “last days.” Pentecost was the first “downpour,” marking a new covenant and making the Comforter available. She sees later “waves” in church history, including the first Gentile converts, the Reformation, Vatican II in the 1960s, and current growth in Africa and Asia. These are called partial fulfilments of Joel’s prophecy, with another outpouring expected before Christ’s return. The chapter ends with the biblical vision of a garden city with the tree of life, and the image of the Spirit’s future action as a tidal wave or tsunami that sweeps away ungodly works and fills the earth with true knowledge of God, fulfilling the promise of abundant, eternal life.

Key ideas.

- The distribution of water on Earth is a picture of the Spirit’s history.
- Water’s properties are used again as a glimpse of the Trinity and of the Spirit’s omnipresence.
- The Spirit’s work is traced through Pentecost, church history and an anticipated future outpouring.
- The book ends with a vision of restoration.

Observations worth noticing.

- This chapter gathers the threads of the water analogy and returns to images from earlier chapters: the tree of life, the desert, seeds, the sea. Notice how the opening scene of four seasons in a single day sets up the theme of contrast.
- It makes the book’s most explicit historical and prophetic claims. A reader may find it helpful to separate the places where Eva is describing history (such as the Reformation or Vatican II) from the places where she is interpreting prophecy.
- Compare the closing image with the “terrifying tsunamis” listed among nature’s rarer displays of power in Chapter 1. The tsunami, a destructive force, becomes a picture of restoration.

Reflection questions.

1. Eva pairs the Earth's uneven water with the Spirit's uneven involvement through history. What do you make of the analogy?
2. She offers water's behaviour as a small glimpse of the Trinity but says the Spirit's nature is unsearchable. When do analogies like this clarify a mystery, and when do they leave it as it was?
3. She calls various revivals and reforms "waves" of the Spirit. How do you tell the difference between a lasting renewal and a passing enthusiasm?
4. How does the closing image of a tsunami as restoration land for you, given that tsunamis usually bring to mind destruction?
5. Having finished the book, which single image will you carry from it?

VI. Major Themes

These themes recur across several chapters. Use them to connect ideas the book treats one at a time.

1. Nature as a "second book" and the practice of attention.

The Introduction frames nature as a book of revelation alongside Scripture and asks readers to slow down and look with "the eyes and ears of both the head and heart." Each chapter then models that attention in its opening scene. *Notice*: the verbs of looking in the Introduction, such as "come and see" and "take a deep look," and how each chapter begins with an act of looking.

2. The Divine present in all things.

The phrase from Acts 17:28, "in him we live and move and have our being," appears in the Preface, the Introduction, and again in Chapters 4 and 8, while Psalm 139 carries the same idea of God's presence everywhere into Chapters 7 and 10. It underlies the book's claims about interconnection ("inter-being"), the Spirit's omnipresence, and the idea that we come from and return to God.

Notice: how this idea of immanence is balanced against God as transcendent.

3. Order, disruption and restoration.

The book traces a three-part pattern: nature's original harmony (Chapter 1), human disruption through the Fall and ongoing greed (Chapters 1, 2, 4, 5), and promised restoration in a new heaven and earth (Chapters 1, 2, 3, 5, 6, 9, 10).

Notice: how many chapters end by turning to restoration.

4. Paradox, mystery and humility.

The Introduction says no one understands the Divine fully in this life. The theme returns in Chapters 1 and 3 (Job, Ecclesiastes, the “possible answers”), in Chapter 5 (the reasons for suffering as “divine mystery”), and in Chapter 10 (the Spirit as humanly unsearchable). *Notice:* the tentative language, such as “possible,” “may,” “somewhat,” and “a small glimpse.”

5. Adversity and growth.

Struggle is presented as built into nature (migrating birds, salmon, fires and volcanoes in Chapter 6) and into life (storms in Chapter 5, rapids in Chapter 8, deserts in Chapter 9). Difficulty is repeatedly linked to perseverance, compassion and learning. *Notice:* the care with which she pairs this with an admission that some suffering has no discernible cause.

6. Transformation of the heart.

The old heart of stone and the new heart of flesh (Chapter 2), the two natures in a “life and death struggle” (Chapter 4), rocks smoothed by waves (Chapter 6), rock eroded by water (Chapter 7), and rivers that change their banks (Chapter 8) all picture gradual inner change. *Notice:* that the change is almost always described as gradual and as the work of the Spirit, not of effort alone.

7. Water and the Holy Spirit.

Beginning with breath, wind and the sea in Chapter 6, the water analogy builds through Chapter 7’s detailed comparison, and carries through the river (Chapter 8), the desert (Chapter 9) and the ocean (Chapter 10). *Notice:* how each chapter adds a new dimension: life-giving, cleansing, shaping, flowing through us, transforming deserts, and sweeping across history.

8. Stewardship and responsibility.

Humans are described as given stewardship, not ownership (Chapter 1). The theme returns with environmental concerns in Chapters 4 and 5, river pollution in Chapter 8, and the spread of deserts in Chapter 9. *Notice:* that the responsibility is set beside a hope that humanity will not be left to destroy itself.

9. Hope.

The book returns again and again to a promised new heaven and new earth where suffering and death are gone. Its last image is the Spirit’s future outpouring. *Notice:* how the hope is expressed with some humility, since in Chapter 6 she says we do not know how literal the prophetic images may be.

VII. Nature's Parables: A Quick-Reference Guide

A summary of the natural-to-spiritual parallels the book draws, with the chapter where each appears. This is a map of her observations, not a set of fixed meanings, so use it to trace the book's logic.

Natural phenomenon	What the book says it pictures	Chapter
Nature as art	The character of the Creator, much as art reveals the artist	1
Emperor penguins waiting for their young	Patience	1
Quiet sunrises and sunsets	Humility, wisdom and generosity	1
Two trees in Eden	Two ways of living, one leading to life and one to harm	2, 4
Contrasting environments (garden and degraded)	Creations conducive to life versus to sickness and death	2
Eating, drinking, activity, growth, reproduction	Spiritual nourishment, activity, growth in grace, and the spread of faith	4
A fertilized egg	Being begotten by God and receiving the seed of eternal life	4
Fine weather, gathering clouds, storms	Seasons of life: contentment, potential trouble, crisis	5
Rainstorms and the house on rock or sand	Times of testing	5
Flood and hail	Judgment imagery in Scripture	5
Rainbow	Sign of the covenant after the flood	5
The sun	Christ as Sun of righteousness; God as source of life, light and love	5, 6
Breath	The Holy Spirit as the source of spiritual life	6

The atmosphere shielding from radiation	God as a protective shield; faith as armour	6
Light and darkness	Goodness and truth versus evil and error	6
Wind	The Spirit's unseen yet evident working	6
Waves smoothing rocks	Selfishness eroded by life's experiences and the Spirit	6
Undrinkable sea water versus fresh water	Falsehood versus the Spirit and truth	6
Soil of differing quality	Receptiveness of the heart and fruitfulness of a life	6
Mountains	Places of divine encounter and fresh perspective	6
Fires and volcanic eruptions	Adversity that can lead to renewal	6
Water's three states	A small glimpse of the Trinity	7, 10
Water in a dry desert	The Spirit enlivening the spiritually dead	7, 9
Water eroding rock	The Spirit breaking up the stony heart	7
Water reflecting what is above	The Spirit reflecting heavenly realities	7
A river from source to sea	A life from God and back to God	8
Tributaries	Friendships and relationships	8
A polluted river	Toxic thoughts, words and emotions	8
A tree by a river	A person nourished by the Spirit who blesses others	8
Baptism in a river	Death of the old self and rising to new life	8
The desert	Testing, refuge, and the dryness of life	9
Dormant seeds	The dead awaiting resurrection	9, 10

Earth's uneven distribution of water	The uneven personal involvement of the Spirit through history	10
A tidal wave or tsunami	The Spirit's future outpouring	10

VIII. Reflection & Discussion Questions for the Whole Book

Each chapter guide has its own questions. These ones span the whole book. They fall into three groups (critical, personal, and contemplative), so use them all or pick the ones that suit you.

Thinking critically

1. The book's method is to observe something in nature and draw a spiritual parallel, such as breath and the Spirit, water and the Spirit, or a river and a life. What makes an analogy persuasive to you, and where, if anywhere, did one feel stretched?
2. Eva presents nature's order and complexity as supporting evidence for a Creator, not absolute proof. Does that careful claim make the argument stronger or weaker for you?
3. In the Preface she holds creation and evolution in tension and reads Genesis as true but not literal. How does that framing shape the way you read the rest of the book?
4. In Chapter 3 she offers "possible answers" to suffering instead of one solution. Do you find that approach honest, unsatisfying, or both?
5. Several chapters pair human responsibility (stewardship, climate, pollution) with confidence that God will ultimately renew the earth. Do the two fit together, or does one risk weakening the other?
6. In Chapter 4 she reasons from God's character to the view that the "second death" means destruction, not eternal torment, and calls it a minority position. How do you weigh a book that takes a less common view on a debated question?

Reflecting personally

7. Which opening scene stayed with you most, and why?
8. Which natural phenomenon in the book have you noticed differently since reading it?
9. The book pictures life as weather, a river, and a desert. Which picture matches where you are right now?
10. The Introduction asks readers to slow down. Where in your daily life do you most need to?
11. Has an ordinary object or experience ever worked as a “parable” for you, teaching something you hadn’t expected?

Contemplating

12. The Introduction says everything is sacred and can teach us about God. What changes, if anything, when you take that seriously?
13. The book pictures the Holy Spirit as like water: everywhere, essential, and working differently in different places. How does that shape your sense of how near the Divine is?
14. The book ends with hope of a restored earth and abundant life, while describing much disruption and paradox along the way. What does hope mean to you in that setting?
15. If you wrote a reflection of your own in the book’s pattern of scene, observation, parallel and hope, what would it be about?

If you’d like to ask the author (optional)

- Why did you choose water as the thread running through the second half of the book?
- How do you hold creation and evolution together in practice on a nature walk?
- Which natural phenomenon surprised you most when you found a spiritual parallel in it?
- What would you hope readers do with the Scripture references in the footnotes?

IX. Practical Activities: A Field Guide

These exercises take the book's invitation literally. None needs equipment, and all can be done outdoors or at a window. Adapt them to your ability and the weather, and never look directly at the sun.

1. **The Ten-Minute Sit** (Introduction, Chapter 1). Sit somewhere outdoors or by a window for ten minutes. Note colours, sounds, smells and textures. Then name one quality from Chapter 1 (love, joy, peace, gentleness, patience, humility, imagination) that you saw expressed.
2. **Spot a Clock** (Chapter 1). Over a week, note natural timings: when a flower opens, when birds begin to sing, the phase of the moon, the tide if you're near one.
3. **Built and Grown** (Chapter 2). Find two places near you, one that lifts your spirit and one that drains it. Jot down the features of each, and name one small change that could make a shared space better.
4. **A Paradox Page** (Chapter 3). Fold a page in two. On one side list opposites you notice over a week (kindness and cruelty, beauty and decay). On the other, write one question you are willing to carry without an answer.
5. **Four Processes** (Chapter 4). Using the chapter's four processes (nourishment, activity, growth, reproduction), write one line on what feeds you, what keeps you active, where you are growing, and what you are passing on.
6. **Weather and Mood Log** (Chapter 5). For a week, record the weather and your mood each evening. At the end, add a line on what season of life each day felt like.
7. **Breath, Light, Wind, Soil** (Chapter 6). Spend a minute noticing your breath. Watch how the light changes on a wall or tree. Feel the wind on your skin. Handle some soil. Which of the chapter's analogies did you feel most?
8. **A Day of Water** (Chapter 7). Keep a list of every time you meet water in one day: drinking, washing, rain, steam, a puddle. Pause at three of them to ask what the chapter's parallels might say.
9. **River Map** (Chapter 8). Draw your life as a river with its source, tributaries, rapids, calm stretches and the place you are now. Mark one moment you reacted and one you responded. Or, if you can, walk beside a stream or river and bring the same questions.

10. **Dry and Green** (Chapter 9). Name something in your life that feels dry. Give it ten quiet minutes. If you can, watch a dry patch of ground after rain, and note what changes and how quickly.
11. **Follow a Drop** (Chapter 10). Write the journey of a single water droplet (rain, river, sea, cloud) and note where your own story fits in it.
12. **A Reflection of Your Own** (whole book). In about 200 words, write your own reflection in the book's pattern: a scene, an observation, a spiritual parallel, and a note of hope.

X. A 10-Day Reading Plan (and How to Join Midway)

The book's ten chapters match a ten-day schedule naturally. Treat this as a map, not a deadline: if you're a day or two behind, or ahead, the chapter guides work in any order you need them.

Day	Reading	Pages	Focus for the day	Passages to look up
1	Preface, Introduction & Order, Beauty and Harmony	9–28	Slowing down; what nature shows of the Creator	Psalms 139:7; Acts 17:27-28; Psalm 19:1-6
2	Of Creations and Creators	29–34	Co-creators; two kinds of heart	Genesis 1:26-27; Ezekiel 36:26-27
3	Life's Paradoxes and Mysteries	35–40	Holding questions that don't resolve	Job 1:6-12; Romans 8:28; 1 Corinthians 13:8-12
4	Life and Death	41–57	What life is, and the longest chapter	Acts 17:24-29; John 4:10-14; 1 John 3:2-3
5	Weather	58–65	Seasons of life	Matthew 5:45; Matthew 7:24-27; Genesis 9:9-17

6	The Heavens and the Earth	66–75	Breath, light, sea and soil	John 8:12; Ephesians 6:11-16; Matthew 13:3-8
7	The Marvel of Water	76–87	Water and the Holy Spirit	John 7:37-39; Psalm 139:7-16
8	Riverside Reflections	88–98	Life as a river	Psalm 1:3; Revelation 22:1-2; Ecclesiastes 12:7
9	Springs in the Desert	99–104	Dry seasons and the hope of bloom	Isaiah 35:1-2, 6-7; Matthew 4:1-4
10	From Deserts to Oceans, then wrap-up	105–112	The Spirit's story; the book's hope	Joel 2:28-32; Acts 2:1-4; Revelation 22:1-5; John 10:10

The passages are drawn from the book's own footnotes. Day 1 is the heaviest day in page count and Day 4 is the longest single chapter, so if time is short, split either across two sittings.

Joining midway. If you're partway in, start where you are. Read Sections III and IV for the book's approach, skim the Major Themes (Section VI) for anything you missed, then use the chapter guide for your current chapter. Later chapters lean on images introduced earlier, such as breath, wind, water, the tree of life and the heart of stone. The quick-reference table in Section VII will catch you up.

Short on time. A path through the book's backbone is the Introduction, Chapter 1 (Order, Beauty and Harmony), Chapter 4 (Life and Death), Chapter 7 (The Marvel of Water) and Chapter 10 (From Deserts to Oceans), with the table in Section VII to fill the gaps.

After the feature. The plan can be used at any pace. Many readers may prefer one chapter a week, with one activity from Section IX alongside it.

XI. Essential Terms & Concepts

Definitions here follow how the book itself uses each term.

Immanent / Transcendent. The Introduction describes the Divine as transcendent (beyond creation), immanent (present within and through all things) and personal. The book emphasizes the immanent, while saying that it gives glimpses of the transcendent.

Second book of revelation. The idea that nature, alongside inspired writings, reveals something of the Divine.

Inter-being. The Introduction's word for the interconnection of all things, for example that the sun and clouds are present in the grass and buds that couldn't exist without them.

Co-creator. A person made in the divine image who shares in creative work (Chapters 1 and 2).

Stewardship. Care and responsibility for the natural world, which the book distinguishes from ownership or a licence to exploit (Chapter 1).

Free moral agency. The capacity for moral choice, which the book says humans alone possess among earth's creatures (Chapter 1).

The Fall. The biblical account of the first humans choosing against their Maker. The book treats it as true though not literal, and as the source of human estrangement and nature's disruption.

Ego / works of the flesh / old man. The book's terms, based on the New Testament, for a self-centred nature. The "new man" or "new creation" is the nature being renewed in Christ.

Heart of stone / heart of flesh. Biblical images from Ezekiel for a heart unresponsive to God and a heart that responds (Chapter 2).

Tree of life / tree of the knowledge of good and evil. The two trees of Eden, read in the book as symbols of two ways of living. The tree of life reappears in the picture of the restored paradise.

Law of cause and effect. The principle that actions bring consequences. The book notes that Buddhists call it karma, and that it doesn't always appear to work in individual lives on earth (Job, Ecclesiastes).

Born again / born from above. The book's phrase based on John 3 and elsewhere for receiving, through the Holy Spirit, the seed of eternal life, a new spiritual life (Chapters 4 and 7).

Second death. The final death with no resurrection. The book presents the view that it means destruction, not eternal torment, as a minority position that may be closer to the truth (Chapter 4).

Resurrection. In the book, based on 1 Corinthians 15, being raised to life with an incorruptible body at Christ's return.

Living water. The biblical image of the Holy Spirit, developed across Chapters 6 to 10.

Type. As in "Water as Type of the Holy Spirit" (Chapter 10): a physical thing or event that pictures a spiritual reality.

Trinity. One God in three, named in the book as the Father, Jesus Christ and the Holy Spirit. The book says water's three states give a small glimpse of the idea, while calling it ultimately mysterious.

Pentecost. The day the Spirit came, fifty days after Jesus' resurrection. The book calls it the first "downpour" (Chapter 10).

Day of the Lord. The period of unprecedented trouble before Christ's return, described in the Bible metaphorically with darkness and clouds (Chapter 5).

New heaven and new earth. The promised renewal in which suffering and death are gone. It closes most chapters.

Dark energy. A hypothetical form of energy that permeates space and accelerates the universe's expansion. The book's footnote offers it as a suggestive parallel to the Spirit's omnipresence (Chapter 7).

XII. Closing Reflection

At its heart, *Divine Reflections in Natural Phenomena* asks for a small and difficult thing: to notice. You don't need a cathedral or a mountaintop. Eva's own scenes come from a pond near her home, a pocket-sized spray bottle in a Riyadh summer, and a riverside park, and in each she finds something worth pausing over.

You may have finished the book agreeing with all of it, some of it, or little of it. In every case you've practised something the book invites, which is to look again at what you already see. A river is never the same twice, and neither is a reader. You may find that a chapter you skimmed now has more to say, or that a question you set aside is ready to be picked up again.

So let the practice continue after the last page. Watch for the next rain shower, the next pause at the water, the next odd flower on a path. Ask what it might be saying, and let yourself wonder. Keep the questions that stay unanswered, because the book itself says that much remains mystery, and mystery can be a kind of invitation.

Continue the journey. As listed in the book, *Divine Reflections in Natural Phenomena* is the second of three companion volumes, with *Divine Reflections in Times and Seasons* and *Divine Reflections in Living Things*. Pathway Publishing (www.pathway-publishing.org) lists the author's other titles, and Truth & Beauty (www.truth-and-beauty.org), another of the author's sites, offers galleries of nature images.

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