



In discussing the Three Big Issues We Worry About in our previous newsletter, I mentioned that I had invited my brother Jeffrey to prepare an essay addressing the age of the earth issue, particularly from the point of view of what the opening passage of Genesis requires of us. Jeffrey is the guy here at Novare who answers the phone and most of the email, so many of you have already corresponded with him. But it so happens that Jeffrey also has a Master of Divinity degree from Covenant Seminary, and has studied this issue for some time, at least as far back as 1996. I am pleased here to present his essay in full.

—John D. Mays

Does Genesis 1 Demand Belief in a Young Earth?

Jeffrey A. Mays

As most of our readers know, Novare Science & Math is developing an earth science text for publication later this year. This textbook, *Earth Science: God's World, Our Home*, will inevitably address an issue that many Christian schools and home schooling families have strong views about, namely, the age of the earth. In this article, I hope to explain with all charity the reasons why Novare accepts as legitimate the position of mainstream geology that the earth is 4.56 billion years old. At the same time, I hope to help many readers with Young Earth Creationist (YEC) convictions to see that theologically-conservative Christians can hold an Old Earth Creationist (OEC) view without being unfaithful to the teachings of scripture.

There is a widespread impression in some Christian circles that science poses a threat to their faith commitments. This impression is not without some basis. It is true that some academics in various fields have historically attacked core Christian

doctrines such as the bodily resurrection of Christ, the miracles of Christ, and the canonization, authenticity, and authority of scripture. Not all sciences are aligned against the faith fortunately; the science of archeology, especially in the 20th century, has been very good to biblical study, repeatedly validating historical claims of scripture.

It is also true that there are some scientific endeavors today that seem particularly determined to undermine Christian belief, for example, attempts in recent years to explain religion by the identification of a “religion gene” or as merely a sociological phenomenon. And many of us are aware of the late Carl Sagan’s efforts to portray earth and humans as unexceptional and insignificant.

Given these realities, it is easy to understand why all science may fall under suspicion in the minds of many Christians. But the danger is that those Christians might have difficulty reckoning with legitimate scientific findings merely because they

challenge traditional thinking. I believe the question of the age of the earth is just such a finding. And once science is viewed as an enemy of faith, it becomes the ground of a holy war.

But science is not an enemy; even those who are suspicious of it as a force of secularism or atheism suspend their suspicions when the life of their child is threatened by disease or they would like to be notified of an approaching tornado. I want to remind those who talk of “secular science” that science is the God-honoring study of the world and cosmos that God made. *“Great are the works of the Lord. They are studied by all who delight in them”* (Ps 111:2).

It is actually very important to Christian theology that faith and science be in harmony because of the logical contradiction it creates if God’s Word and God’s Works appear to disagree. And the evidence that God’s earth is very old is massive; it is in

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Chair, Table and Lamp

John D. Mays

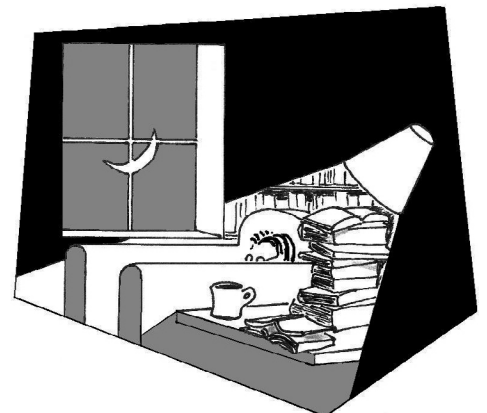
Time to talk briefly about books, specifically, about two books dealing with evolution.

Despite Ken Ham’s accusations that we are “theistic evolutionists,” and despite the fact that I am speaking at the Biologos Conference this summer (see last page), we have issued no public statement either affirming or denying evolutionary theory. I will not do so here either. Our view is that

we should continue to study both science and the scriptures, and teach our students to do the same.

I read books and articles on evolution and faith one after the other. Some attack evolution, some defend it. Some attack the attackers; some attack the defenders. I can tell you, these lads and lasses are a lively bunch. No matter what one says—including

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Christianity's great interest that we find a way to reconcile that with scripture.

At this point, my YEC friends may respond by pointing to the vast number of books and articles that have been produced by a few organizations to try and demonstrate the scientific basis for YEC. The difficult truth about that work is that it is flawed because it is motivated by a prior agenda. Assuming YEC is scientifically accurate, these studies set out to find any scrap of evidence to support it. If one data point among 10,000 appears to support the YEC view, then they claim to have proven it. This approach therefore suffers from a lack of scientific objectivity. The arguments of YEC science do not pass the basic test of peer review, which is neither secular or Christian, but merely a standard that helps ensure rigor and integrity. It is common to assume that "secular science" is united in discrediting the Bible, but besides being a convenient escape from accountability, this is a grave misunderstanding about how science works. But I am urging those who are honestly inquiring about OEC to grant the possibility that what is needed is not more suspicion of science. Instead, we need to consider that the YEC interpretation of the creation story in the Bible may need to be rethought in light of what the study of God's creation is showing us.

There have been other times in history when Christians were faced with insurmountable evidence from nature that forced a change in assumptions about scripture. In the time of Galileo, the majority of Christians read Psalm 104:5 and insisted that the idea of an earth orbiting the sun was a denial of scripture ("He set the earth on its foundations; it can never be moved").

In another example, the idea that heaven and hell are located respectively in the sky and under ground has a scriptural basis, but telescopes and space exploration long ago led Christians to realize that those passages are non-literal or figurative descriptions.

Yet another example is the fact that until the 18th century it was common for Christians to reject the possibility of animal extinction. Since God declared his creation "good", the thinking went, he would never allow a good creature to cease to exist. But geology and other sciences eventually brought us to an understanding that is no longer debated: countless species have become extinct.

It is time for YEC Christians to face up

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to the unanimous, international, multi-disciplined testimony of trained observers of the earth and cosmos, realize the idol of the mind that YEC has become, and consider how our understanding of the creation story might be updated to account for the testimony of the rocks and stars that declare an earth vastly older than a few thousand years.

Before we look more closely at Genesis 1, an important historical feature must be noted. The American evangelical church's posture toward the age of the earth changed in the 20th century. Prior to the 1960s the issue was considered of minor importance. Great pastors and theologians could amicably differ on the subject. But in 1961, Henry Morris published *The Genesis Flood* and turned the question into a cultural juggernaut. Just a few decades earlier, the church was battling with liberalism and the challenges of the German Higher Critical movement—defending substitutionary atonement, Christ's miracles, and physical resurrection. J. Gresham Machen was a heroic theologian who founded Westminster Seminary in 1929 in response to the liberalism that had taken over Princeton Seminary. He was on the front lines of the battle to preserve the doctrines of the historic Christian faith. But in his time, the age of the earth was not a major concern. In his book *The Christian View of Man*, Machen wrote,

Responsible Reformed theologians have differed as to whether Gen 1 teaches a young earth or allows for an old earth. While one of these interpretations must be mistaken, we believe that either position can be held by faithful Reformed people.¹

In other words, a view of Genesis 1 that allowed for a non-literal interpretation of creation days was perfectly compatible with the historic Christian faith.

I recognize that to someone who is unfamiliar with the debate, the OEC view

¹ Nelstead, Kevin. "J. Gresham Machen on the Age of the Earth." *The GeoChristian*. N.p., 13 July 2009. Web. 20 Nov. 2014.

may appear baffling. After all, what could be clearer than that the six days of creation were six real 24-hour days? And it is very understandable that, without an explanation of why many Christians take the OEC view, it would appear that they are compromised at heart, loving the approval of man over the truth of God and simply finding a clever way to elude the plain words in Genesis 1. These people should understand that OEC believers are not averse to challenging doctrines; we believe other more intellectually challenging ideas such as the miracles of the Bible, Christ's resurrection, and the sinful nature of man. The age of the earth is not an issue that challenges the will or the submission of the mind to the Word of God; it is a fairly mundane, unspiritual, non-redemptive, and predominantly modern question.

What follows is a brief explanation of what OEC believers see in Genesis 1 that allows room for the old earth view.

There is one critical assumption upon which the YEC view rests, namely, that Genesis 1 must be interpreted "literally." Without this one assumption, the YEC view cannot hold up. In this view, Genesis 1 functions as a documentary, like a journalist's eyewitness report, of the events of creation. YEC defenders like to say that since only God was present at creation, only he knows the details of creation, and he recorded them for us in Genesis 1, *literally*. To many, this sounds like an open-and-shut case. But why should Genesis 1 be the place to insist upon "literal" interpretation? The rubric of "literalism" is certainly not applied to the entirety of scripture. Consider the case of Jesus' command to cut off a hand or gouge out an eye if it causes us to sin (Matt 5:29).

But there is an even greater problem. With "literalism," we are immediately on unsteady ground. When we ask what the word "literal" actually means, we find that it is virtually meaningless in biblical study because the unanswerable question immediately follows, "*literal* according to whom?"

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To 21st-century American evangelicals? To 8-year-old children? To 16th-century theologians? To Moses and the children of Israel? The word *literal* is a completely subjective term. In the YEC explanation, *literal* means the plain and simple or “face-value” meaning of the text. But what seems a “face value” meaning in one time, language, and culture may be quite different in another. In the present context, *face-value* is simply another way of saying *the way it seems most natural to me*. Most sadly, this is a stance that lacks the humility and self-suspicion that we must always bring to the study of holy scripture.

Assuming a literalistic view completely avoids the question, *Did the author mean it to be taken that way?* We do not insist upon literalism when we read about “wisdom calling out in the streets” (Prov 8), or “Lebanon leaping like a calf” (Ps 29:6). The Prodigal Son (Lk 15) is a parable, not a literal account. These passages contain meanings that are theological, moral, or spiritual, but decidedly not to be taken merely at face value.

So where do we start in discerning how a particular passage should be read?

Genre

A great place to start is to investigate the *genre* of the passage, or what kind of literature it is. The genre of a writing creates expectations in the reader about how a passage is to be read. Genre is identified by clues in the text itself. YEC interpreters usually claim that the genre of Genesis 1 is *historical narrative*, and they base this largely on Hebrew verb tense used in most of the chapter, the *wayyiqtol*, or *narrative tense*. However, even though it is true that there is obviously story-telling going on so that the narrative tense is to be expected, there are also many literary devices and evi-

dence of poetical elevation that signal to the reader a genre that is much more nuanced than a simple historical narrative. Let's explore some of these.

Repetition

This is a common element of Hebrew verse. For example,

For three transgressions of Damascus and for four, I will not revoke the punishment...

For three transgressions of Gaza and for four, I will not revoke the punishment...

For three transgressions of Tyre and for four, I will not revoke the punishment...

[and so on for Edom, Ammon, Moab, Judah and Israel]

Amos 2

*A time to be born, and a time to die,
A time to plant, and a time to pluck up
what is planted,*

A time to kill and a time to heal, etc.

Ecclesiastes 3

In addition to being an aid to memorization, repetition is evidence of artistry, similar to the way repetition in songs works. Repetition shows that the author is speaking in an elevated mode for some literary purpose such as a parable, song lyrics, or prophecy. The author Moses knew it was appropriate to appeal to the Hebrew aesthetic sense.

YEC defenders often mischaracterize the OEC view by saying we claim Genesis 1 is “just a poem.” But it is much more nuanced than that. Genesis 1 is charged through with a heightened quality and liturgical value. This kind of style leads us to assign a genre *other than* historical narrative.

Repetition is seen in the phrasing,

And God said, “Let there be...”

And God said, “Let there be...”

and

*And it was evening and it was morning,
the third day...*

*And it was evening and it was morning,
the fourth day...*

*And it was evening and it was morning,
the fifth day...*

and also,

And God saw that it was good...

And God saw that it was good...

This artistic stylizing is not surprising given what this opening chapter is: these sentences are the opening words to the con-

stitution of the redeemed people of God. Why should we expect a scientific treatise at this point?

Chiasm

Another evidence of artistry is the use of the favorite Hebrew literary device called *chiasm*, named after the Greek letter χ (chi). A chiasm is a sequence of phrases that has a thematic structure like the following, or some close variation:

a
b
c
c'
b'
a'

The first series of phrases (*a, b, c*) are repeated in reverse order (*c', b', a'*). Genesis 2:4, a key turning point in our passage, contains a very nice chiasm.

These are the generations of

a the heavens

b and the earth

c when they were created

*c' in the day that the Lord God
made*

b' the earth

a' and the heavens.

More could be said about the appearance of chiasms in Genesis, but the point here is that the author uses artistry, cleverness, and style that transcend simple journalism.

Broad Strokes

Typically, Genesis 1:1–2:3 deals with the grandest categories: light and dark; day and night; land, sea, and sky; plants, animals, and humans. Notice there are no specifics, only broad generalizations. But immediately after 2:4, the scope changes radically, zooming in to talk about specific minerals (gold, bdellium, onyx), specific plants (bush of the field, “small plant,” tree of life), place names (Eden in the east, rivers Gihon, Pishon, Tigris, Euphrates). We have transitioned from what reads like a hymn in 1:1–2:3 to a much more detailed account beginning in 2:5. The manner of speech is noticeably different.

Soliloquy

One point that makes Genesis 1 quite different could be called the “staging.” Only God acts and only God speaks. He uses plu-

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Looking for more information on the age of the earth? We recommend you pay a visit to

geochristian.com

This excellence resource is maintained by our friend Kevin Nelstead, author of our forthcoming text,

Earth Science: God's World, Our Home.

ral “let us” which many take to be an early indication of the trinity, as God takes counsel within the godhead. This divine monologue is unique in all of scripture. In the rest of the Bible God is always interacting with man or angels, but never alone with himself. In this one place, he is like an actor on a dark stage with a single spotlight on him, speaking unilaterally, calling things into existence by the word of his power. For what it’s worth, it reminds me of an overture to an opera, or an opening monologue in a Shakespearean play: a short, elevated speech, perhaps to the audience, or simply expressing thoughts into the air, before the regular action of the play begins, a kind of theatrical suspension:

*Two households, both alike in dignity,
In fair Verona, where we lay our scene*

or

*O for a Muse of fire, that would ascend
The brightest heaven of invention*

This one-of-a-kind feature suggests that the genre is much more elegant, nuanced, and theologically pregnant than historical narrative allows.

Exalted Mode

As with the “broad strokes,” we should notice the unusual choice of heightened vocabulary: “firmament” instead of “land,” “expanse” instead of “heavens,” “birds of the air” and “fish of the sea,” “creeping things.” But again, this ceases after 2:4. The writer reverts to more ordinary terms of land, sky and birds. What does this indicate? Though it may not be immediately apparent to western, 21st-century ears, it is what a speaker does when he/she is orating about matters of grand significance. A newspaper reporter doesn’t speak this way because of the risk of being misunderstood. But an old-school preacher or statesman-politician does. It grabs attention and it elevates the listener to a more enraptured state of listening. The point here is that the exalted vocabulary is evidence of oratorical artistry beyond mere recitation of geological and biological data. This suggests—and this is the key—that the author’s intended meaning, the burden of the story, does not reside at the level of scientific details, but at an aesthetic and theological level, the level of humanness and redemption.

Historical Context

Much could be said here. But in short,



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we must remember that this account was written by Moses to introduce Yahweh to the oppressed Israelite slaves, newly freed from 400 years of bondage to Egypt. This was the God of their fathers who was redeeming them. They knew about the Egyptian gods in the sun, moon, rivers, and so on. But this creation story was telling the Hebrews that their redeeming God made—made—the sun, moon, and rivers, asserting God’s great supremacy over the Egyptian gods. But to insist that Moses went straight into relating the scientific particulars of where the earth came from, as if this were the first thing God wanted to say to them, is absurd. That is not a concern of Genesis 1. OEC explanations frequently point out that scientific thinking was not part of ancient concern. The Bible is not a science textbook, but a history of redemption.

But couldn’t it be both? Theological and scientifically accurate? My answer to this objection is: Does God so regard modern man’s science as to take special measures to entertain our scientific curiosities in inspired scripture? Was that the first thing on his mind when announcing himself to the Israelite slaves? No. Rather, the question reveals how scientifically over-committed the YEC defenders are without realizing it. And I say, as a person very much concerned about science, that this is a place where modern scientific thinking does not belong.

I could go on about the use of anthropomorphism (for example, did God really need to rest?), the problems with light existing before the sun was created, the mixed use of the word ‘day’ to mean both a cre-

ation day and the period when it was light (the 12-hours of daylight), the significance of the seventh day, the prevalence of other creation stories in the ancient world, and numerous other matters.

What do the days mean then? There are a variety of good opinions that are beyond our scope here. The point is that Genesis 1 does not demand a YEC interpretation, and thus the door is open to harmonization of scripture and the modern geological timeline. The creation story of the Bible is not trying to give us actual geological times, but is using the structure of one week as a story-telling device to convey concepts of theological and redemptive importance.

Let me now address some anticipated responses.

1. *The age of the earth cannot be accurately dated because:*

a. The effects of the Fall in Genesis 3 have corrupted rocks and fossils making them appear millions of years older than they really are.

b. The flood in Genesis 7 affected rocks and fossils, making them appear millions of years older than they really are.

c. God created the world with the appearance of age to test our faith in scripture.

These ideas are usually based on Romans 8:20, “...creation was subjected to futility...” It is not at all clear what Paul means by this, but we can say that futility is different from utter corruption so as to make creation unreliable.

The problem with these three responses

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es (besides the fact that they are conjectures built upon Rom. 8:20 but nowhere taught in scripture) is that they nullify Psalm 19, Romans 1:20, and other passages, which tell us that creation declares God's glory to us. Scripture itself tells us that creation gives us revelation regarding God and his power displayed in his works. But the objections above make creation into a liar. If rocks, geological strata, astronomical measurements, decayed biomatter—in short, everything in the universe—is corrupted by the curse of the fall, then NOTHING in creation can be trusted to speak accurately, neither is any science possible at all, because everywhere you look you only see corrupted matter that cannot be trusted.

Not only that, but our innate human inquisitiveness, given to us by God, the penchant for exploring, naming, categorizing, and observing that is part of the *imago dei*, is rendered moot because creation cannot be trusted. This is all unbiblical, and nihilistic to boot.

2. *This is a slippery slope. If you allow a non-literal interpretation of Genesis 1, it will open the door to people making the Bible say anything they want. And then anything sinful man doesn't like in the Bible can just be dismissed as "figurative."*

Those who have studied logic know that the "slippery slope" argument is a logical fallacy. Just because we take a step in one direction does not mean we will inevitably take more steps. And if the one step is a step toward the truth, then the "slippery slope" is an argument that hinders us from moving closer to the truth.

It is also important to mention that "literalism" is not the guarantor of truth, accuracy, or theological usefulness. In this respect, I have already mentioned the parables of Jesus and his words about "cutting

off your hand" or "gouging out your eye."

We are not spiritualizing or allegorizing Genesis 1. We are not saying it is "merely figurative." We are saying that there is textual evidence that the passage communicates its message in an elevated voice and therefore invites interpretative freedom. And serendipitously, this creates a path to the theological imperative of harmonization of scripture with our observations of the physical world.

3. *Why not just hold to what we've always believed? Can't we just go on believing the earth is young and go about our lives?*

Many generations of believers have assumed the earth was young, and that view served them well in their time. This is not a creedal issue. But it is always good for believers to grow and mature in their knowledge of scripture and of God's creation, and this question presents such an opportunity. Coming to accept a view that so easily and naturally reconciles scripture and science is beneficial for several reasons:

1. It enables us to be faithful disciples and seekers of God's truth, who are willing to lay down idols of the mind if they are found to be at odds with what God reveals to us.

2. We should not be content with the dissonance that comes from believing that Word and World offer differing testimony.

3. Should we not give God the credit for our advancements in science? For medicine, technology, agriculture? Surely he has allowed these discoveries and led mankind and the course of history. Is it not he therefore who has enabled the discovery of the old earth in these latter generations as part of humanity's emergence into the era of science?

4. We imitate Christ in loving the world

of the lost.

The uncompromising nature of the YEC view, made increasingly public in recent years, has made Christianity unnecessarily unpalatable and even ridiculous to non-believers. Like the Pharisees, it sets an unnecessary obstacle before those who would enter the kingdom. Our desire to attract unbelievers to the Christian faith leads us to remove that obstacle. Augustine said as much in the 5th century:

Usually, even a non-Christian knows something about the earth, the heavens...and this knowledge he holds to as being certain from reason and experience. Now it is a disgraceful and dangerous thing for an infidel to hear a Christian presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should take all means to prevent such an embarrassing situation, in which people show up vast ignorance in a Christian and laugh it to scorn...If they find a Christian mistaken in a field which they themselves know well and hear him maintaining his foolish opinions about our books, how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven when they think their pages are full of falsehoods...?²

It is my hope that those who have been fearful of adopting the old earth view because of dire warnings that they are turning against God will see that, on the contrary, this is an opportunity to grow in the knowledge of God and the scriptures. ▲

² John C. Lennox, *Seven Days that Divide the Earth*. (Grand Rapids, MI: Zondervan, 2011.) p. 31.



Think Mastery.

ing whatever I say in this short article—one is certain to be attacked. Calm, edifying debate is almost nonexistent, except on one's own back porch.

I am both fascinated and nonplussed by a universal tendency in this arena to ascribe unpardonable ignorance to one's opponent, a rhetorical strategy used constantly by those on both sides of the issue. The refrain heard over and over is, "This guy just doesn't get it." I've seen it so often now that when I come across another "So-and-so has no idea what he is talking about," I just smirk and think, "Here we go again."

While reading Michael Denton's *Evolution: A Theory in Crisis*, I was also reading a review of it that appeared in the Talk Origins Archive at talkorigins.org. The reviewer, an ardent evolutionist, repeatedly resorted to this technique, a laughable strategy in view of the fact that Denton clearly *does* know what he is talking about. Further, Michael Denton is among the growing group of writers who have thought through the teleological implications of contemporary science. I read the article by Denton's critic before I ever read Denton, and not knowing anything about Denton at that time, was fearful that Denton's first book would prove to be an embarrassment.

It is not. Denton's purpose is not so much to disprove the hypothesis of common descent as it is to show that the widely accepted view that evolution happened all by itself—an undirected process driven by random mutations and natural selection of the fittest organisms—does not have the explanatory power to account for what we know. Whereas Denton reveals a mother lode of argument challenging the prevailing view that random natural selection could give rise to beings such as ourselves, his critic simply asserts, "But it did, it did, it did! And Denton is a dummkopf who doesn't what he is talking about!"

In *Nature's Destiny*, Denton's second book, the author musters a full-scale resurrection of the teleological argument in the tradition of William Paley, a position he argues is distinct from both the Darwinian and creationist positions. He writes:

Ironically, both the Darwinian and the

Books discussed in this article:

- Michael Denton, *Evolution: A Theory in Crisis*, Adler & Adler, 1986
- Michael Denton, *Nature's Destiny*, Free Press 1998

creationist worldviews are based on the same fundamental axiom—that life is an unnecessary and fundamentally contingent phenomenon. Where the creationist sees organisms as the artifacts of God the supreme engineer, the Divine watchmaker, Darwinists see them as the artifactual products of chance and selection.

Denton's project is to demonstrate, through the heaping up of one suggestive example after another, that the fine-tuning and fitness of the universe for life is so extensive and pervasive that the evolution of carbon- and water-based life in the universe, more or less like life on earth, is virtually inevitable. The supporting evidence runs from the most basic chemistry—the solubility of CO₂, the properties of water, the bicarbonate buffer, and so on—to the much more complex topics of the resonances that enable the formation of the elements through the life cycle of stars and the stupefying self-assembly and folding properties of proteins. His conclusion is that not only the laws of physics and chemistry but also the deep structure of biology indicate that the universe was designed for us to be here

and rendered our appearance inevitable. I find this argument to be deeply suggestive of God's purpose in creation. Of the various projects by other authors to connect science and theology, Denton says, "The aim of their work is to show how it is *possible to believe in God* while at the same time accepting the findings of science." Denton's project is different: "...to argue that the *facts of science provide evidence* that the laws of nature are uniquely prefabricated for life as it exists on earth, including complex forms such as our own species" (all italics in the original).

Regardless of whether certain groups wish to admit it, there is a great deal of evidence supporting the theory of evolution by common descent. Sadly, a great deal of the polemic against evolution by Christians is based on the repeated assertion that evolution equals atheism. This silly association merely clouds the issue so badly that people can't even think straight. Many Christian believers, and, I would wager, the vast majority of Christians who are practicing scientists, accept some version of evolutionary theory. But these believers are obviously not atheists.

Rather than dismissing evolution out of hand, Denton offers a more fruitful line of inquiry: the universe itself proclaims that we were meant to be, and if evolution happened, it certainly didn't happen apropos of nothing. An intelligent creator planned it that way. ▲

Summer Conferences

Please come and visit us at our booth and hear John speak at these summer conferences:

- Association of Classical and Christian Schools, Repairing the Ruins Conference, Dallas, TX, June 18–20
- Society for Classical Learning, Summer Conference, Atlanta, GA, June 25–27
- BioLogos, Evolution and Christian Faith Public Conference, Grand Rapids, MI, June 30–July 2

We will also be in attendance at this conference:

- American Scientific Affiliation, Annual Meeting, Hearing God's Voice in Nature, Tulsa, OK, July 24–27

We will also have our booth at this conference:

- Texas Charter School Association, San Antonio, TX, October 28–30

Postscript

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