

OLD TESTAMENT SURVEY

Lesson 2 – Part 1

Genesis: Creation and Evolution

In 1990, a man I know spent about one million dollars buying a cutting horse. This horse was one of the world's best at a rodeo event that targets a specific animal in a cattle herd and seeks to isolate it and keep it out of the herd (a "cutting horse").

This horse was, in the hands of the right rider, truly unbelievable. This man would nose the horse into the herd, somehow communicate which animal to isolate, then ride the horse as it anticipated and made every necessary move to successfully remove the one from the many.

The horse became a world champion, much to the pleasure of its new owner. But as good as the horse was at cutting, it was just as bad at something else very important – breeding. Try as he might, the owner could never get a successful foal from the horse.

Enter modern science.

This fellow was recently able to clone his horse. From the DNA of the horse, a cloned duplicate was "made." This new horse was genetically created in a laboratory, then placed for growing into a surrogate mare. The newly born colt, according to my friend, was a "dead ringer for the dad." Supposedly, you could "feel the dad" in the colt's eyes.

We live in the scientific age. The knowledge around genetics has grown exponentially in even the last fifty years. The 1962 Nobel Prize in physiology or medicine went to doctors James Watson, Francis Crick and Maurice Wilkins "for their discoveries concerning the molecular structure of nucleic acids and its significance for information transfer in living material".¹ They helped understand the DNA that governs our genetic makeup.

Since then scientists have stayed busy. Their advances are mindboggling. Scientists have now sequenced the human genome (a project headed up, for some time, by Nobel Prize winner James Watson!) They have taken the gene structure that makes us who we are and broken it down into billions of parts in an effort to

¹ http://nobelprize.org/nobel_prizes/medicine/laureates/1962/index.html. (Nobel Prize Site for Nobel Prize in Physiology or Medicine 1962.)

better understand “human evolution, the causation of disease, and the interplay between the environment and heredity in defining the human condition.”²

As a Christian, does one need to pause when reading the Science write-up of the sequencing project? Does the mention of “human evolution” run afoul of core Christian beliefs?

In this lesson, we examine the creation account in Genesis and try to consider it in light of current scientific thought. What role does science have with faith? Can one believe in creation and science? What is the proper interplay, if any, between science and faith? Can one believe in evolution and God? Can one believe in evolution and creation? How literal is the Genesis creation material? And the ultimate question: what difference does it make?

CAN CHRISTIANS IGNORE SCIENCE?

Can Christians ignore science, or, if not ignore, at least compartmentalize it in a different part of our brain and life than our faith? Of course, Christians can, and many do, but more to the point is the issue of whether or not a Christian *should*. Some argue that faith and science are natural enemies – that faith leads to theism (“belief in God”) while science leads to atheism (“disbelief in God”).

In 2006, Oxford biologist Richard Dawkins published a best seller entitled “*The God Delusion*.” Dawkins pushed his agenda of disbelief citing what he claims is compelling evidence that belief in a personal God is belief in a delusion. He writes, “When one person suffers from a delusion it is called insanity. When many people suffer from a delusion it is called religion.”³ His book has helped propagate the falsehood that no sincere scientist can be a person of faith. A well reasoned response to Dawkins is found in the hands of another Oxford trained scientist, Alister McGrath, *The Dawkins Delusion*.⁴

More and more, many outspoken believers from the broad spectrum of Christian faith are setting forth compelling reasons for the Christian to engage in science and integrate science into their faith. Noteworthy among those writing and speaking on these issues are the number of respected scientists. As we wade into these waters, we offer several of the strong reasons that believers should engage in the dialogue with science:

² Science 16 February 2001: Vol. 291. no. 5507, pp. 1304 – 1351.

³ Dawkins, Richard, *The God Delusion* (Houghton Mifflin 2006) at 406.

⁴ McGrath, Alister, *The Dawkins Delusion* (SPCK 2007).

1. Integration of faith and science helps spread the gospel.

This is true in a number of different ways. For one, we know that the number of people who live in arenas of science will not likely be receptive to a faith that shuns the reliability or truth they know in their everyday experiences. How can the church take its faith to people connected to science if the faith refuses to accept or connect with science?

In this sense Kansas State geologist Keith Miller writes,

Any Christian theology which hopes to compete in the world of ideas must take seriously the conclusions of modern science just as it must take seriously contributions from all other areas of human knowledge.⁵

Among Christians who wish to ignore science, a typical response might be, “But science used to think the world was flat! You can’t trust science!!!” That is not a fair response. One can always find instances or examples to deny a broader general truth. It is no different than the unbeliever saying you cannot trust biblical faith because it was used to teach that the sun moved around the earth.⁶

Of course, everyone knows that scientific knowledge itself grows and changes, leaving some cynical of its reliability, yet there is certainly core scientific knowledge that is part of everyday life, from the computer used preparing this lesson to the car many people drive or ride in daily. So while all may not agree on the reliability of all that is claimed in the name of science,⁷ most recognize that two plus two is four. It is right to take science seriously and our hope of taking the gospel to those involved in science depends on it.

Another way integration of faith and science helps spread the gospel is similar to the way Greek philosophy assisted in bringing the gospel to countless people in the early church. In the early church some distrusted philosophy as unreliable and constantly changing (much like science), as opposed to the faith in One who is

⁵ Miller, Keith, *Perspectives on an Evolving Creation* (Eerdmans 2003) at xi.

⁶ Galileo Galilei (1564-1642) was an Italian scientist before “scientist” was a word! He stood in opposition to many in the church in believing and writing of the sun as the center around which the earth rotated rather than the earth as the center of a rotating sun. There are many misperceptions about Galileo’s interactions with the church on this matter, as well as the actual church position. For more, read one of the scores of books on his life.

⁷ “Science” covers many different areas and many sub-divide it into “hard” and “soft” science. Hard sciences are more objective areas like computer sciences, geology, physics, etc. The soft sciences are much more subjective, and accordingly more open to opinion and change. These sciences include psychology, anthropology, etc.

pure truth – the same today, yesterday and tomorrow. While many distrusted philosophy, others saw it as a fertile groundwork seeded⁸ by God and ripe for harvest.

A well-known challenge in the early church from Tertullian (160-225), a North African lawyer turned theologian (a dangerous thing!). In his writing “*On Prescription Against Heretics*” Tertullian wrote chapter seven challenging pagan philosophy as the parent of a number of heresies in the church. From this is his famous line: “What indeed has Athens to do with Jerusalem?”⁹ The question targeted why Greek philosophy (Athens) was so readily discussed and used in the church (Jerusalem). Tertullian’s conclusion was to do “away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition.”¹⁰

Among the responses was a scriptural parallel discerned in the exodus of the Jews from Egyptian bondage. The Jews were able to “plunder the Egyptians” taking valuables from the Egyptians as they left. In like manner, many in the early church saw the taking of truth from philosophy into the church as a legitimate plundering. They would point out that truth belongs to God, regardless of where it is found.

With an eye toward this historical usage of philosophy as the theological handmaiden of the early church, Alister McGrath has argued that with care, hard science can and should serve the church similarly today:

To appeal to the natural sciences as the handmaid of Christian theology is thus merely to modify the grand tradition of cultural engagement, in the sense that a different handmaid is being proposed.¹¹

In other words, we can and should use science to help people understand God, his nature, and his marvelous deeds. As McGrath emphasizes, care must be taken, however, because historically many scientific judgments have been shown to be provisional, sometimes with significant shifts in what is believed true.

⁸ Justin Martyr, who was born in the early 100’s and died between 162 and 167AD was an early Christian apologist (“defender of the faith”) who argued forcefully for the truth of philosophy and reason as part of God’s truth. He wrote two apologies (“defenses”) we still have today. In both, he reasoned that people living in the Greek world of philosophy were actually believers in Christ even though they only knew him as the “logos.” *Apologia* I.xlvi.2-3; II.x.2-3; II.xiii.4-6.

⁹ Tertullian, *De Praescriptione Haereticorum*, 7. Translated by Peter Holmes (T&T Clark 1950).

¹⁰ *Ibid.*

¹¹ McGrath, Alister, *A Scientific Theology: Nature* (T&T Clark 2006) at 19.

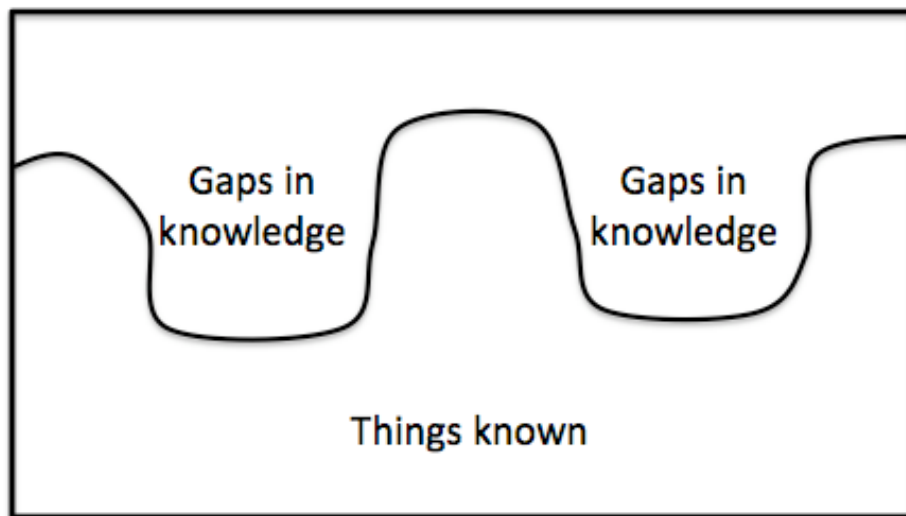
2. All truth is rooted in God.

A second reason Christians should integrate science and faith is because all truth, whether truth in science or faith, is rooted in God. Christ made a bold claim when he told Thomas, “I am the way, and the truth, and the life” (Jn 14:6). “Truth” has plagued humanity since the beginning. Finding truth, proving truth, relying upon truth, even defining truth has challenged the world’s greatest minds. Christ made the claim for personal and identifiable truth. The orthodoxy of the church has recognized in this claim that God is not simply “honest,” but is both holder and definer of all that is true. As God, Christ can properly claim to be “the truth.”

In this sense, as the church readily acknowledges that all truth, like all wisdom, is rooted in God, the church has nothing to fear from truth — in whatever arena it is found. The truths found in science proceed forth from the truth in God.

Sometimes people have a glitch in their perception of God and his work in the world that merits addressing here. In earlier classes on church history and Pauline theology, we have discussed the theories of “God of the Gaps.” It has relevance again here.

The God of the Gaps theory posits that many have set God up as the force behind things that occur outside the areas of scientific knowledge. People have done this throughout history and many do still today. Consider the illustration below.



If we consider the box the natural world (meaning everything in nature, the universe, etc.), then we see that there are many things we know. For example, we know that when the moon gets between the earth and the sun, we have an eclipse. There are some areas, however, where we do not understand what is happening in

nature. These are places where there are gaps in our knowledge. There are times in history when an eclipse would have fallen into this unknown area.

There is a certain tendency in some people to credit God as the cause in the areas with gaps of knowledge. For certain primitive people, it might mean God was displeased when the sun was hidden by what was really just the moon's preset course through the heavens. Today, the God of the Gaps idea is a bit subtler. Today, things that make no ordinary sense are sometimes termed "God things."

At the outset, we should note we are not taking issue with giving God credit for things. Scripture teaches us that "every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change (Jms 1:17)."

The key is not to assign to God the gaps of knowledge. For God is the force and source for all matters, those that makes sense, as well as those that do not. When I drive safely to church or work, "It is a God thing" just as much as when I seem to accidently bump into someone with whom I need to speak.

But when we assign to God the special places in the gaps, we run a special risk. For as scientific knowledge grows, our faith and understanding seems as shallow as the primitives seeking to sacrifice and appease the god who has darkened the sky in displeasure at what we know to be an eclipse. This comes from a sometimes unconscious decision that if God is in the gaps, then he must not be in the areas of knowledge. In other words, we only need God to "heal" someone when medical science is unable to do so.

A proper Christian view, and one that embraces science, sees the workings of this world in truth (including here scientific and medical truth) as proceeding forth from the God of truth. In other words, if we return to the box illustration, God is in the whole box – in all of nature. God is not simply in the gaps where science has not provided a natural understanding. The line between what we know and understand is irrelevant in placing God in our world.

Certainly, God can interrupt the processes of cause and effect in the world. God is able to come in from beyond nature (from super-nature or the "supernatural") and make a virgin conceive a child. In that sense God is above the line, or in the gaps. But God is also able to work within nature to ensure that Ruth and Boaz have a son who will be grandfather to King David continuing to bring forth generations later Joseph who would marry the virgin. God is not only in the gaps, he is also in the aspects of nature we understand! So when those gaps are filled with understanding, they are no less filled with God!

The Christian can and should embrace truth in all areas as manifestations of God and his creation. This leads to our third reason for the faithful to embrace science.

3. Creation demands faith dialogue with science.

Alister McGrath is both a trained scientist and trained theologian. He holds a doctorate in molecular biophysics from Oxford as well as a doctorate in theology. He has published in both arenas, although much more so in theology and matters of faith. In writing on this subject, McGrath has bluntly proclaimed:

A positive working relationship between Christian theology and the natural sciences is demanded by the Christian understanding of the nature of reality itself – an understanding which is grounded in the doctrine of creation... If God made the world, which therefore has the status of being ‘creation’ as well as ‘nature’, it is to be expected that something of the character of God might be disclosed through that creation.¹²

Why is that so? It is premised upon the concept that we can know about God through two different avenues. We know of God both by what he says as well as what he does. He reveals himself through words in Scripture. But that is not the only way we learn of him. Scripture teaches that God is the Creator. As such, we see in nature, in the world around us, God through his works. In other words, nature shows something of God and his character.

Paul taught this in Romans 1:20:

For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, *in the things that have been made*.

We find a similar recognition from the Psalmist, who wrote,

The heavens declare the glory of God, and the sky above proclaims his handiwork (Ps. 19:1).

Michael Poole, who spent most of his adult life learning, teaching, and teaching others how to teach science, has marshaled a number of wonderful ways to understand this concept. Among them are his writings expounding on the approach of “two books.” A number of scientists and theologians have spoken of a book of God’s words (Scripture) and a book of God’s works (nature).

An early writer was Sir Francis Bacon (1561-1626) who wrote,

¹² McGrath at 21.

Let no man... think or maintain, that a man can search too far or be too well studied in the book of God's word, or in the book of God's work.¹³

One that Poole cites is Dr. Frederick Temple, who would later become the Archbishop of Canterbury. On July 1, 1860, at the University of Oxford, Temple delivered a sixth lecture in a series of eight on the heels of a debate on Darwin's theories by biologist Henry Huxley (a/k/a "Darwin's bulldog") and Oxford Bishop Samuel Wilberforce. In the sermon, entitled *The Relations Between Religion and Science*, Temple declared,

The student of science...if he be a religious man, he believes that both books, the book of Nature and the book of Revelation, come alike from God, and that he has no more right to refuse to accept what he finds in the one than what he finds in the other. The two books are indeed on totally different subjects; the one may be called a treatise on physics and mathematics, the other a treatise on theology and morals. But they are both by the same Author.¹⁴

Common sense teaches the truth of this. Often, we speak of the importance of living the gospel. We know that many people learn more watching believers than they do listening to a sermon. It is sensible that what people do, reflects upon them at times as much as what they say.

John Calvin, in his commentary on Genesis, warns against both those who spend their life studying science ("philosophy" is the term used in his day) of the world without regard to God as well as those who spend their time studying God without regard to the world. Calvin wrote,

For men are commonly subject to these two extremes; namely, that some, forgetful of God, apply the whole force of their mind to the consideration of nature; and others, overlooking the *works* of God,

¹³ Bacon, Sir Francis, *The Advancement of Learning, Volume 1 with notes by F. G. Shelby* (Macmillan 1898) at 9. Some believe that Bacon was further modifying the statements of Tertullian (160-225) referenced earlier in his disregard for the church pursuing Greek philosophy. Tertullian wrote in his books against Marcion that, "God must first be known from nature and afterwards recognized from doctrine; from nature by his works and from doctrine by his revealed word." See, e.g., Alexander and White, *Science, Faith, and Ethics: Grid or Gridlock?* (Hendrickson 2006) at 27.

¹⁴ See Poole, Michael, *Exploring Science and Belief* (Hendrickson 2007).

aspire with a foolish and insane curiosity to inquire into his Essence.¹⁵

Calvin says that the philosopher (scientist) who is so occupied in investigating nature but fails to turn an eye to the Author of nature is involved in “a most perverted study.” On the other side, however, Calvin adds that one who enjoys all that God has made, but fails to study and appreciate God as the Creator, has “the basest ingratitude,” even if all time is spent studying theology!

It makes sense, therefore, that a Christian who believes in God as Creator of the world must take time and support efforts to understand the world. The world communicates about the nature and character of God.

4. Ethical issues demand faith dialogue with science .

Science is very good at some things. Science can tell us about genetic traits and predisposition to disease. Science can give us treatment for diseases that sustain not only life, but also the quality of life. However, there are some things where science cannot measure up! Science fails miserably in establishing ethics and morality.

“Science” as a word is relatively recent in origin, dating from the 1800’s. Until then, the fields of study we consider “science” were called “natural philosophy.” Today science denotes “study of the physical world.”¹⁶

Most every student learns the “scientific method.” It is a rigorous method of hypothesizing and testing to produce answers to questions. Science and the scientific method can deliver cause and effect findings, but morality/right and wrong are outside the scope of science. There is no testing method that measures right and wrong. These are things that numbers cannot measure.

Yet, we have science opening doors that clearly have huge ethical dimensions. Is it right to clone a human? Is it right to clone an animal? Is it right to genetically alter viruses? What of splicing one organism’s DNA into another organism? Is stem cell research okay if the motive is life saving? Does the type of stem cell matter? Is birth control okay? Are all methods acceptable or only some? Genetically modified foods? Assisted reproduction?

These are questions created by scientific advances, yet science is useless in providing the moral compass for addressing these questions. Morality and ethics leave the domain of hard science and require insight from philosophy and faith.

¹⁵ Calvin, John, *Genesis* (Banner of Truth 1965) reprint of Calvin Translation Society edition of 1847 at 60.

¹⁶ Oxford English Dictionary.

The faithful community must engage science to understand the implications and to weigh into the discussions from a moral and ethical perspective.

5. “God” is missing in most science books.

Even a cursory review of most science books shows that with maybe a slight exception, the books do not reference or speak of God. The reasons for this are not that no scientists are believers. To the contrary, a number of outspoken scientists are believers. The principle reason seems to be that science books are written to provide a common foundation of knowledge for all scientists to build upon.

While the believer correctly points out the necessity of God in such a foundation, the practical truth is that there is a world of scientists with a world of beliefs on religious matters. They range from believers to agnostics and on to atheists. There are believers in a number of theistic traditions whether Jewish, Islam, Christian, etc. There are religious views of typically Eastern religions, whether Buddhism, Hinduism, or something else. So in the midst of this diversity, science books are written without reference to debated issues of God so the common areas of scholarship do not get wrapped up with areas of disagreement unnecessary to the learning at hand. (One can imagine the difficulties of selling to a broad audience a mathematics textbook that begins with an explanation of the unchanging consistency of God!)

Yet because these texts do not speak of God, it is even more imperative that the believer engages in scientific dialogue and study. It is unfortunate but likely true that many think science has no place for God *because* God is never found in science books.

CONCLUSION

So, can Christians ignore science? Yes. Should Christians ignore science? Absolutely not! In fact, it is imperative Christians engage their brains in both faith and science, yet many Christians fear to do so. Many fear that science, at least some science, might undermine their faith. They question whether they can still believe in God if their presuppositions about certain matters of science might prove to be wrong. For example, many fear that anything less than a 100 percent literal interpretation of Genesis 1-11 would challenge, if not shatter their faith. That leaves the believer with two options: one is to ignore the issues we find in understanding Genesis; the second is not to dig too deeply into those issues.

Here we suggest a third option. Dig, and dig deeply. Dig in faith, but dig without shunning science or common sense. Dig and see if science offers some illumination. Science needs the community of faith and the community of faith needs science. Come back next week for Part 2!

POINTS FOR HOME

1. *“For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made.”* (Rom. 1:20).

Take a moment this week. Look at the world around you. Not the things of man, but the things of God – “nature.” It may be no more than reflecting upon a sunset, but look, pray, and think, “What does this say about God?” Do you see something of his care, his character, his invisible qualities?

2. *“When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him”* (Ps. 8:3-4a).

Is there anything on earth grander than the stars of space? On a clear night, have you ever considered all that God has made in our universe? Does it make you seem small? Know that after making all there is, God has put your life on to this earth, he knows your name, your thoughts, your every need. YOU are his greatest creation.

3. *“In the beginning was the Word”* (John 1:1).

God is already at the start of all things. The Word was not created; he was in the beginning. As we get ready to probe creation in greater depth, let us consider it in the coming weeks understanding that there was something *before* creation -- God.

WANT MORE?

Have you heard of Mitochondrial Eve? She might be your relative! Newsweek sold a record number of copies when they placed her on the cover of their magazine January 11, 1988. Oxford scientist Bryan Sykes was one of the principal scientists who did the DNA testing on the “Ice Man” discovered in the melting glacier in Northern Italy in 1994. Sykes has published a book for the non-specialist on science’s claims related to Mitochondrial DNA named *The Seven Daughters of Eve*. Do some research this week and read about the claims on this subject. Email your thoughts and questions to wantmore@biblical-literacy.com and come for next class as we discuss this and other matters pertaining to creation.

Biblical Literacy Class

WE NEED YOU !

Advertising/Newsletter – Sandie Shiver

- Prepare weekly “rolling announcement” PowerPoint used before class
- Prepare monthly newsletter, flyers, and advertising aids for the class
- Prepare special video clips for use during class to advertise events and activities

NEED 3 PEOPLE

Audio/Visual – Mike Hudgins

Two rotating teams that set up and operate all equipment for light, sound, video, and special effects. This includes:

- Manning cameras to capture video during class and for use on the website
- Control room operation to coordinate what is shown on the various video screens in the room, switching between cameras, PowerPoint, overhead, pre-prepared material
- Lighting for classroom and stage
- Sound board for pre/post-class background music, audio during class, microphone set up
- Connect equipment used on stage each week such as overhead projector, switching equipment, and monitors

NEED 8 PEOPLE

Champions Angels – Billie Dumas

A Hospital Visitation Ministry - teams of two people visit hospitalized CFBC members.

Child Care – Jane Lacey

Man the childcare table before class to assist class members with signing up their children for church-provided childcare during church activities.

Connection Groups – Dwight & Andrea Kadar, Ricky & Marcy Shipp

Connection Groups are small groups of class members who meet outside of class for fun, fellowship and service. Connection Group leaders also provide feedback and offer help to other groups.

NEED 10 LEADERS FOR NEW GROUPS

Greeters and Guests – Rebecca Roberts

- Greet people as they arrive and leave the class
- Pass out lessons as people arrive
- Follow up guests for four consecutive weeks after visiting the class by handwriting cards, personal phone calls, and emails.

NEED 10 PEOPLE

Inreach – Tracy Martin

- Provide meals for class members who are ill or recovering from surgery. Sign up add your name to a list of people contacted by email when needs arise. On average, you will provide a single meal once every three months.
- Occasional needs involve transportation to/from doctor appointments, or general help for class members who are ill or otherwise in need.

NEED 40 PEOPLE

Lessons – Linda Hudgins

Print the lesson at the church each Saturday afternoon and move them to the class to be ready to hand out Sunday morning. Lesson printing is started remotely by computer connection to the church printer.

NEED 4 PEOPLE

Military – Kathleen Houser

Collect and send items to our men and women in the US military

Missions – Lorraine Hibbert

Keep our class connected with different opportunities to serve on the mission field locally. Coordinate all aspects for local efforts and class mission trips.

NEED 3 PEOPLE

Outreach – Jim & Diana Brewer

- Car Care - one Saturday per quarter. It is a ministry to widows and single parent moms with minor maintenance to their automobiles. We always need volunteers who are handy with cars.
- Gospel Lakes – one Saturday per year at Gospel Lakes Ranch in New Waverly. Spend the day playing and interacting with underprivileged children to share Christ's love with them.
- School supplies – once per year in August for single parents in our class

Prayer – Louis Miori

Collect prayer needs of class and distribute to the class prayer network.

Secretary/Attendance – Melna Moriarty

Perform physical count of class attendance each week, collect all attendance rosters after class and turn in to church office.

NEED 1 PERSON

Setup & Take Down – Ken Thompson

All activities needed to get the class ready each week:

- Setting up Information Table, assembling Roster Notebooks, placing Row Markers (note: chairs are set by the church facility crews)
- Arrange for pickup and delivery of donuts to class
- Coordinate weekly chair arrangement needs with the church facility department.
- ***NEED 6 PEOPLE***

Sketches – Melna Moriarty

Write and perform sketches used during class to highlight special events and activities.

Social Activities – Pat Hooker, Stacy Craber

- Coordinate the Annual Christmas Party, Summer Picnic, Movie Night, plus other class-wide social activities.
- Oversee ticket sales for events.

NEED 4 PEOPLE

Website – Larry Burgess

- Update all content on the class website including event dates, newsletter postings, blogs, class lessons, Twitter, Facebook, etc.
- Edit the audio and video lessons each week and upload them to the website
- Remove animation from PowerPoint lessons and convert to PDF format, convert handouts to PDF format, and upload PDFs to the website.

NEED 10 PEOPLE

Women's Ministry – Stacey Jannsen

This is a brand new ministry that will focus specifically on the needs of the women in our class through Bible studies, a new single women's Connection Group, Girl's Night Out, and our (now) annual Ladies Retreat.

NEED 2 PEOPLE

HERE'S HOW TO VOLUNTEER !

Send an email to:

volunteer@Biblical-Literacy.com

with your name, phone number, and desired area of service

- OR -

Complete the form below and put it in the basket as you leave:

NAME: _____

PHONE: _____

EMAIL: _____

Circle the areas of service you want:

Advertising/Newsletter (3)

Missions (3)

Audio/Visual (10)

Outreach

Champions Angels

Prayer

Child Care

Secretary/Attendance (1)

Connection Groups (10)

Setup & Take Down (6)

Greeters and Guests (10)

Sketches

Inreach (40)

Social Activities (4)

Lessons (4)

Website (10)

Military

Women's Ministry (2)

Suggestions for additional areas of ministry: _____
