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"Truth: That which is in accord with fact and reality."

This is written so that you may believe the bible because of science rather than in spite of science.

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1) What's Happening at Science and the Bible?

By Max B. Frederick, AnOldScientist

The current exercise of thinking outside the box started in the November, 2011 issue. Many of the concepts discussed were not only difficult to wrap your mind around, but also evoked critical commentary. When a scientist reads the bible with an open mind, there arises a multitude of ideas known as thinking outside the box. But it also arouses awareness of many concepts recorded in the bible that are hardly ever recognized or even looked for. And that is another one of the purposes of thinking outside the box.

It is now time to take a look at what the bible specifically says on a related subject.

This time, the following warning has to do with the offense taken by some theologians when it is pointed out what the bible really says as opposed to traditional interpretation or sometimes even traditional ignoring of what it really says.

Warning: The material in this issue of this electronic magazine may be offensive to some theologians. The content is the product of thinking outside the bounds of

traditional theological thinking. It is presented in the spirit of academic freedom to stimulate thinking in others. It is not intended to be the answer, nor is it intended to be authoritative. Please be so kind as to bring any thoughts you may have to my attention. Unlike the time of Galileo, today it is not illegal to practice theology without a license.

In this issue we are not addressing the question of the existence of any such thing as a supernatural God or a supernatural body existing as life after death. Rather we are asking what does the bible specifically say concerning the physical attributes of the life form that it says exists after death, what it says about the physical attributes of the “spiritual body.”

Physical Features of the Resurrected Body According to the Bible

By Max B. Frederick, AnOldScientist

“ [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you...” I Peter 3:16 (KJV)

Does the bible really say that we will someday be restored back into our resurrected flesh and blood body to live in a restored Garden of Eden type environment?

Does it say we will not be confined to this planet?

Does the bible really say that that future life form is capable of extra-terrestrial existence?

Does the bible really say that gravity will not be a limiting factor on our future life form?

Does the bible say we will, or will not have need of light from the sun?

Will we really be able to walk through walls and float in the air (or absence of air?)

Some theologians say we will have a physical body similar to what we have now, but absent all the aches and pains and the growing old. Such a body would be hydro-carbon flesh and blood and would need and enjoy food, water, air, light, gravity, all the things that would be present in a restored actual Garden of Eden. But, as such, it would only be capable of existing in the environment within a thin layer around the planet earth between a few feet below sea level to a height of maybe up to about three miles. That is a very small space when considering the celestial vastness. It is also very small compared to the New Jerusalem described in Revelation 21:15 as being a cube in shape and one and a half thousand miles high. If sitting on the United States, this New Jerusalem would cover more than the west half from Canada to Mexico and from San Francisco to Kansas City, and be just as high as it is across. Humans of material flesh and blood could not exist in it any higher than the lower one five hundredth of the entire structure. It would reach up into what we consider to be outer space where the human life form cannot exist.

However, the bible distinctly says the future life form body will be extra-terrestrial (celestial), so that is not a problem.

There is a clue in Jesus' flat out statement that theologians don't get it. That is where Jesus says, "*Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they ... are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*" This encounter with the Pharisees is recorded in Matthew 22:29-32. It is also recorded in Mark 12:24-27, and Luke 20:34-38.

In that profound statement Jesus says that in the resurrection, there is something physically different. We shall be a different life form, a different "body." That different life form has a similarity to angels that are extra-terrestrial, existing in the extra-terrestrial environment of celestial space. The current hydrocarbon based life form does not have that capability.

Luke's account of the same incident added the detail that the resurrection life form cannot die, is equal to the angels (whatever that means,) and we shall be the children of God who was a life form without flesh and blood when He appeared as some form of fiery energy and spoke out of the bush that appeared to be burning without being consumed by the fire.

As mentioned last month, It may not be a subject that is vital to salvation of the soul, but, Jesus chided Nicodemus for not understanding the difference between the physical life form and the spiritual life form.

Paul flat out called those who do not understand it, fools. That is pretty strong language for not understanding something we traditionally consider to be beyond understanding. Later modern translations soften Paul's comment to "foolish," but sometimes Paul was very stern and blunt, using crude language that theologians think has no place in the bible—he did call them fools.

Perhaps it is worth taking a look at what the bible actually says concerning the physical attributes of the resurrection life form.

Here I am, using the terms resurrection life form and spiritual life form interchangeably. Is that scriptural? Apparently, yes. It is in accord with Jesus telling the Pharisees the resurrection life form cannot die, and is a child of God who was talking out of the bush that appeared to be afire, and telling Nicodemus that both the physical and the spiritual life form must be present for a flesh and blood human to even see the kingdom of God.

A few years ago— it has been over thirty years now—when I first translated the third chapter of John from the original language, I made a significant discovery. This is the passage of scripture where Jesus chided Nicodemus for being ignorant on the subject. The discovery was that Jesus did not change the subject back and forth between wind and spirit as it is presumed in traditional English translations.

Switching the subject back and forth between spirit and wind in the translations

illustrates the continuing ignorance on the subject even among theologians. In the original language, the subject is continuously the spiritual life form. Jesus did not break from topic and use the wind to illustrate it.

There is a problem common to theologians and scientists alike of a lack of understanding of what the bible actually says on this subject. We are discussing reality here, not religion. This subject touches on the realm of modern science, as in the current interest in a project known as SETI (Search for Extra-Terrestrial Intelligence.) <http://en.wikipedia.org/wiki/SETI>

Anyway, back to the subject of the third chapter of the book of John. There is a word in the ancient Greek language that is translated into two completely different concepts in English. The word is *pneuma*. Sometimes it is used in reference to the wind. Other times it refers to a spirit. It has long been assumed by people who think in English that it is a single word, with two distinctly different meanings. But that is not so. It has a single meaning to those who think in Greek, but it is a meaning for which there is no single word in the English language, and translators face the dilemma of choosing which English application to use. The meaning common to both wind and spirit is the concept of invisible force, cause, energy, motive power, etc., something invisible that makes something happen. That is a combination of what we differentiate into the concepts of force, power, energy, etc. That is what a spirit as well as the wind, was in the mind of an ancient Greek—an invisible force, power, energy, etc. A spirit was not some nebulous fantasy superstition as is commonly believed today. If we were still speaking Greek today, other invisible causes such as electricity, magnetism, radio waves and the like would also be called *pneuma*.

Jesus chided Nicodemus for not understanding the difference between the terrestrial flesh and blood body and the extra-terrestrial, invisible force body. Extra terrestrial does not mean existing only beyond the earth, but an existence not limited to earth, not limited to the environment conducive to the existence of flesh and blood in that narrow band around the face of this planet. Remember, The bible says a couple of things that might sound in contradiction if you do not have an understanding in this realm. It says, “Flesh and blood cannot inherit the Kingdom of God, (1Corinthians 15:50) and, “the kingdom of God...not with observation... is within you.” (Luke 17:20,21) The kingdom of God is a kingdom populated by an invisible force based type of bodies, not the physical human hydrocarbon based type of bodies. And, as Jesus explained to Nicodemus, the spiritual must also be simultaneously present within the physical human body for it to be a member of this spiritual kingdom.

To reiterate the exchange between Jesus and Nicodemus, Jesus said, “Except a man be born *anōthen*, he cannot see the kingdom of God.”

(Note: The original Greek word *anōthen* here commonly translated “again” has nothing to do with a repetition of any kind, rather it is a term meaning top, high, superior, etc. An *anōthen* birth might even be translated to mean a most noble birth, implying a supernatural birth.)

Apparently, Jesus was talking about the birth of the extra-terrestrial intelligent resurrection (spiritual) life form we all must have to be a part of, or to even see, the kingdom of God.

Nicodemus, misunderstanding this special birth to be a special kind of physical birth asked what seemed to Nicodemus to be a rhetorical question with “no” for an answer, a question about entering a second time into his mother’s womb.

Jesus immediately corrected the error and emphasized the seriousness of the subject saying, “Verily, verily, I say unto thee, Except a man be born of water (idiom for physical, non-*anōthen*) birth by alluding to the breaking of the water) **and** [of] the *pneuma* (Invisible causal motive force, etc), he cannot enter into the kingdom of God.” To drive the point home, Jesus then added, “That which is born of the flesh is flesh; and that which is born of the *pneuma* is *pneuma*. Don’t be amazed that I said you must be born *anōthen* (superior, most noble, etc.)”

Then Jesus goes on to explain what the result of being born of the *pneuma* is like,
“The *pneuma* moves according to its own will, and you hear the sound of it, but you cannot tell where it is coming from or going to: So is every one that is born of the *pneuma*”
John 3:8

Note in that last sentence, it cannot be the wind that the word *pneuma* is referring to because wind has no will of its own. Only life has a will of its own Jesus did not change the subject. He is still talking about the properties of the life form that sees and occupies the kingdom of God.

It is at this point that Nicodemus continued to express lack of understanding and Jesus chided him. “Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?”

Note that several things are missing in the traditional preaching of this passage of scripture. One, it is so important that a religious leader was chided for not understanding. Two, preachers of today still do not understand what that exchange was about. Three, a few physical properties are mentioned. The *pneuma* life form is invisible, and it has a will of its own. Four, the Kingdom of God was currently present at the time of the discussion, but invisible to the mortal life form.

In the next few verses of John chapter three, Jesus, appearing to be exasperated with the lack of understanding by Nicodemus. At one point (v.12) Jesus even remarked “If I tell you of terrestrial things and you don’t get it, how can you get it if I tell you of Extra-terrestrial things.” Even so, He continued to explain what must happen for humans to have eternal life. In the light of the rest of this article, it now makes sense.

It was later, in the encounter mentioned above that Jesus flat out told the Pharisee-theologians that they don’t get it.

Where else in the bible do you look to discover physical attributes of the resurrection life form? It is obvious there is a distinct physical difference between the physical terrestrial life form we observe around us today, and the extra-terrestrial resurrection life form, the one called spiritual. So you look for clues anywhere the spiritual (*pneuma*) existence is mentioned.

In Roman 1;3,4, Paul contrasts the physical form of Jesus and the spiritual resurrection form of Jesus by presenting physical details. The physical life form is flesh, as in a descendant of David. By resurrection, the life form becomes spirit

(*pneuma*) as in a descendant of God / Powers (*Elohiym* means powers.)

“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:” Rom 1:3,4 (KJV)

First Corinthians chapter fifteen is a gold mine of information on the physical attributes of the resurrection, *anōthen*, *pneuma* extra-terrestrial life form. Paul points out a few of the physical differences between the mortal flesh and blood intelligent life form and immortal extra-terrestrial intelligent life form. As we go through it, note the overtly stated physical details as well as the details simply mentioned.

First he introduces the subject. This is where he calls anyone who does not understand it a shameful fool.

“...some have not the knowledge of God: I speak [this] to your shame. But some [man] will say, How are the dead raised up? and with what body do they come? [Thou] fool...” 1Cor 15:35-37 (KJV)

Then he proceeds to explain by analogy, illustrating that it is a completely different life form. In a simple, direct, illustrative analogy, Paul explains that there is a difference between the current physical body and the resurrection body. He compares it to the difference between the life form of the seed before it goes into the ground and the resulting life form of the plant that rises from the ground when the seed is buried. Note that this is a very loose definition of “body” when applied to plant life. The definition may be just as loose when Paul uses it to refer to the resurrection life form. Is Paul trying to say the resurrection “body” will no more resemble what we think of as a “body” than a plant resembles a seed? There is a difference and it really is different.

“[Thou] fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other [grain]: But God giveth it a body as it hath pleased him, and to every seed his own body.” 1Cor 15:37,38 (KJV)

In a more difficult analogy, but closer in application, Paul stresses the fact that the difference is really a difference. This analogy uses the fact that people are already familiar with the fact that the body flesh of various different life forms is different.

“All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds.” 1Cor 15:39 (KJV)

Finally, Paul makes an overt statement of the physical facts, not an analogy at all. He simply, says there are Extra-Terrestrial (celestial) bodies, and Terrestrial bodies.

“[There are] also celestial (Extra-Terrestrial) bodies, and bodies terrestrial: but the glory of the celestial (Extra-Terrestrial) [is] one, and the [glory] of the terrestrial [is] another.” 1Cor 15:40 (KJV)

Then Paul adds another dimension to the variety of different kinds of Extra-Terrestrial bodies just so the hearer won't think he is saying we will become a star or some other physical heavenly body.

“[There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory” 1Cor 15:41 (KJV)

In conclusion, Paul starts listing specific physical properties of the resurrected Extra-Terrestrial life form versus the mortal terrestrial life form.

“So also [is] the resurrection of the dead.”

1Cor 15:42a (KJV)

The terrestrial life form is corruptible. It has a life cycle ending in corruption (decay).

The Extra-Terrestrial life form does not corrode (decay).

“It is sown in corruption; it is raised in incorruption:”

1Cor 15:42b (KJV)

The terrestrial is a dead, decaying body. The Extra-Terrestrial is exceptionally good.

“It is sown in dishonour (a dead body); it is raised in glory (a most glorious condition, most exalted state):”

1Cor 15:43a (KJV)

In another view, the terrestrial life form has puny power compared to the extra-terrestrial life form’s dynamic power. The terrestrial’s force/power (Greek word used here relates to feebleness) is puny in comparison to the /power/force/energy (pneuma) of the Extra-Terrestrial life form. Incidentally, the Greek word for this property of the Extra-Terrestrial life form is *dynamis* indicating the same meaning as the Hebrew word *Elohiym* used as the descriptive name for the entity that created the universe in the first verse of the bible. This is one of the three major physical properties that are characteristics of the God of the Bible. These properties are, *Elohiym/dynamis* (force/power/energy/etc.), intelligence, and wisdom.

“It is sown in weakness; it is raised in power:”

1Cor 15:43b (KJV)

The terrestrial life form is an air breathing physical body. The Greek word here translated “natural” means having the nature and characteristics of the breath, the principal of animal life, which men have in common with the brutes. The Extra-Terrestrial life form has *pneuma*, invisible power within, as discussed above, as opposed to the terrestrial life form having to breathe air.

“It is sown a natural (air breathing) body; it is raised a spiritual (*pneuma*/invisible force) body.”

1Cor 15:44a (KJV)

Just to re-emphasize the point, Paul reiterates the fact that the terrestrial life form and the Extra-Terrestrial intelligent life form are two distinctly different things. It is not a re-fabrication of the old body.

“There is a natural body, and there is a spiritual body.”

1Cor 15:44b (KJV)

Continuing on, Paul says the first life form (the prototype?) was made an intelligent air-breathing, mater-based (in the scientific sense of matter) life form, and the last (final type?) life form, was made an intelligent invisible force/power/energy...

(*pneuma*.) It is interesting to note the Greek phrase translated “first man” is *prōtos anthrōpos*, literally interpreted “prototype human.”

“And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.”

1Cor 15:45 (KJV)

Just to be perfectly clear, Paul reiterates, the *pneuma* (invisible force...) life form was not first. It is the air-breathing type that was first. The invisible-force... life form is afterward.

“Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.”

1Cor 15:46 (KJV)

In the next few phrases, Paul hammers home a different point. It is the fact that mortal life form is physical matter and the resurrected man is extra-terrestrial, not physical flesh and blood, is in the image of God, and is that which is extra terrestrial, referring to the physical nature of *Elohiym*. (Note: *Elohiym*, the Hebrew name for

the Lord, in its root meaning, is the plural form of power.) Simply stated, Paul is saying the resurrection life form is more in the image of the supernatural God than is the mortal life form.

Then, to be doubly perfectly clear, Paul says it again in another phraseology.

The first life form for humans is terrestrial, confined to the environment of the earth, made from dirt. That is to say, the first life form for humans is made from physical matter. “The first man [is] of the earth, earthy:” 1Cor 15:47a (KJV)

And the second human life form is “Extra-Terrestrial powers.” The traditional translation here, “the second man [is] the Lord from heaven” (KJV) is clumsily religious. I call the product of such cumbersome translation, “religious theobabble.” It has caused problems for theologians for centuries when they assume Paul suddenly inserted a change of subject. Rather, the realistic depiction of the basic meanings of the actual original words makes more sense in this context. Translating what is traditionally rendered “the Lord from heaven” into “extra-terrestrial powers” is more in accord with the context of Paul’s teaching as he continues on, and more in accord with the whole bible physical description of the *Elohiym* life form. Note that in the next few phrases Paul actually refers to the image of God as being this extra-terrestrial life form.

“the second man is extra-terrestrial powers.” 1Cor 15:47b (MOST)

Paul continues, saying the same thing over and over again in different words. It is as though he was frustrated with the widespread misunderstanding—or lack of understanding of the difference between the terrestrial and the Extra-Terrestrial.

The major difference between the first, terrestrial and the second, Extra-Terrestrial Intelligent life forms is the fact that the terrestrial is earthy and the extra-terrestrial is celestial.

“As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.” 1Cor 15:48 (KJV)

In the next iteration, Paul adds a point of the chronological order. The past is different than the future—we shall pass from terrestrial to Extra-Terrestrial. In the past where we have had the appearance of something earthy, in the future, we shall look like something out of this world.

“And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” 1Cor 15:49 (KJV)

Again, that terrestrial body with which we are familiar is not the future life form we will have in the future kingdom after our fleshly death. (Note: The use of the word inherit, implies a fleshly death.). The corruptible terrestrial body cannot go past the grave and be the body of the future Extra-Terrestrial life form—It cannot happen.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” 1Cor 15:50 (KJV)

Yet another related point, Paul admits, it may not be obvious now, but instead of us all lying dead (as it obviously appears), we shall instead be changed.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,” 1Cor 15:51 (KJV)

The change shall only take a moment, but it will happen. We shall all be changed. As to when it will happen, it seems obvious from that above phrase that it will happen without our laying dead for a while. But the next phrase says something about a trumpet. The question for the theologian has to do with is this a universal one time sounding of the trumpet as some teach, or is this a last event in each mortal life, different in time for each of us. There is the possibility that this occurrence of the word trumpet may be related to the root meaning of the Greek word which comes from movement, as in the last twitch of mortal life is when it may happen.

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

1Cor 15:52 (KJV)

For sure, it will happen. The terrestrial, mortal, corruptible, decaying life form will somehow take on the incorruptible immortality of an Extra-Terrestrial intelligent life form

“For this corruptible must put on incorruption, and this mortal [must] put on immortality.”

1Cor 15:53 (KJV)

And when it does happen, we shall have passed from death into life that will not end.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

1Cor 15:54 (KJV)

The celebration cheer:

“O death, where [is] thy sting? O grave, where [is] thy victory?” 1Cor 15:55 (KJV)

So, from what the actual words of the ancient scripture explicitly dictate, we will not be restored back into mortal bodies in a re-creation of the original Garden of Eden, as some theologians seem to believe. Neither is there any urgency to preserve our dead bodies for some future potential use.

Instead, it is more responsible for us to understand that better things are coming.

There is no going back to the prototype.

The question remains. Just what is the form of this extra-terrestrial intelligent life?

Now we are getting into the realm claimed by modern science. We are not talking about religion any more.

As mentioned earlier in this article, modern science has a project to discover if there really exists a form of life that is extra-terrestrial. They call it SETI, the acronym for Search for Extra-Terrestrial Intelligence. <http://en.wikipedia.org/wiki/SETI>

Just what is the requirement for something to be considered an Extra-Terrestrial Intelligent life form? Lets review. The extra-terrestrial part is easy. It exists somewhere not on this planet. That does not mean it cannot exist here on this planet also, but it must be fully capable of existing elsewhere also. The intelligent part, and the life part, are a bit more complex. Just what is intelligence and what is life?

Among the scientific community there is not complete agreement, but at a minimum, intelligent life must have similarity to us in three ways. It must (1) be capable of

having an effect on matter, have **power** to physically effect matter), including the capability to communicate, (2) possess true (not artificial) **intelligence**—be self aware, have retention of information, have logic to perceive cause and effect, and (3) have **wisdom**, the capability to make prudent use of that intelligence and power—the ability to make decisions that not only preserve its existence, but to make it better.

The first inclination in looking for life similar to us on another planet seems to be to look for an environment where a form of matter similar to us—a hydrocarbon based life form can exist. For such a life form to exist requires a similar ecology to be present. http://en.wikipedia.org/wiki/Extraterrestrial_life

Thinking beyond the earthly human life form, there is consideration of another form of matter, one that may be machine based. Such a life form theoretically could evolve from the mortal human life form, would not be limited to any single planet or environment because it could sleep for thousands of years, the time required for present technology travel between extra-terrestrial bodies and it could exist in the hostile extra-terrestrial environment of outer space, withstanding the extreme cold temperatures and lack of air or food.

However, there is another possibility that has been generally overlooked by scientists and theologians alike. It is the possibility of a form of intelligent life existing as some form of energy in contrast to matter. That is some form of intelligent energy. As such, It would not even be limited to matter at all.

Energy has many very strange properties when contrasted to matter.

But could there be a life form that is energy based rather than matter based? One that transcends the universe in that it could have existed before the universe came into existence and could outlast the present universe? Could there possibly be a life form that caused the universe to come into existence out of a black hole at an event such as a “Big Bang?” All these characteristics are attributed to the life form described in the bible as the *Elohiym*—the God of the bible who “*hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his intelligence.* (Jeremiah 10:12 & 51:15) These same three attributes of this extra-terrestrial life form are later described as the power (invisible force) being the father, the intelligence (*logos*) becoming flesh and dwelling among us, and the wisdom becoming the invisible power (*pneuma*) that dwells within us leading us into wise direction in life. And we are described as being made in the image of this extra-terrestrial life form.

When the bible says we are made in the image of “God” is this the image it is talking about?

This just touches the surface of the subject that Jesus criticized the Pharisees for not understanding even before Paul wrote the details of it in his first letter to the Corinthians. There is much more to be found in the pages of the bible.

So, Did this raise more questions than it answered? If so, it accomplished its purpose.

I was going to make a summary list of the points of detail discussed in this article, but I have run out of space. How about you summarizing it, adding more you find

elsewhere in the bible, and sending it back to me. Just email it back to me as a reply to the email this arrived in.

Oh, about the question: Does the bible say we will, or will not have need of light from the sun? Read Rev 21:23, and Rev 22:5 and see what you think it says.

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