

Disciple Christian

Chapter 3

God's Creation - Biblical Account Of Our World,
Mankind and the Universe
And
Historical And Spiritually Significant Events
Mentioned in The Bible

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In The Beginning

In the beginning, God, by His infinite power, created the heavens, the earth, every living creature, every plant, and the first man and woman. God, the Almighty, is the Creator of the universe. The universe did not just evolve from nothing by itself but was the creation of God. Furthermore, the fact of creation is supported by documented evidence in the recorded history of the Holy Bible, which consists of a collection of 66 books, combining sections called the Old and New Testaments. The Bible’s authentication and accuracy are supported by evidence found in the Dead Sea Scrolls and more than 24,000 ancient manuscripts of the Bible—more than any other book of antiquity.

The intelligent nature designed within creation, along with the complexity and the harmonious compatibility of all life, declares the evidence that there is the supernatural power of God behind the design, origin, and continual livelihood of all creation.

God’s personal love and favor toward humanity were shown when He created man in His own image, according to His likeness, giving man a free will, the power to think and decide, and the capacity for moral choice. The greatness of God’s goodness was further displayed in granting man the privilege of direct communication with Him in a living relationship, and in God’s desire to share the joys of His creation with humanity.

Adam, the first man, was created morally pure in heart. Seeing that it was not good for man to be alone, God formed a companion for Adam—fashioning the first woman, Eve, from one of his ribs.

The Purpose and Goodness of Creation

From the very first day, God declared His creation “good,” and on the sixth day, after creating man and woman in His image, He declared it “very good” (Genesis 1:31). This divine approval underscores the perfection and harmony of God’s original design. Creation was intended to be a reflection of God’s character—pure, orderly, and life-giving—where humanity could thrive in fellowship with its Creator. The heavens declare

His glory (Psalm 19:1), and the earth testifies to His craftsmanship. Every sunrise, every ocean wave, every star in the night sky speaks of a God who delights in beauty, order, and life. Humanity's role was to live in obedience, cultivate the earth, and rule over it as faithful stewards under God's authority. This purpose reveals that creation is not only about existence but about relationship—between God and His creation, and between humanity and the world entrusted to our care.

Adam and Eve lived in perfect harmony with God and His creation, with Adam exercising dominion over all the animals and the earth. But this harmony was broken when Eve, deceived by Satan, disobeyed God, and Adam joined her in sin. This tragic event is known as *"The Fall of Man."*

The Foundation of Understanding Redemption

The creation account in Genesis does more than tell us how the world began—it lays the foundation for understanding why redemption is necessary and how it unfolds. By making man in His image, God established human dignity, worth, and responsibility. But this also meant that when man fell into sin, the entire created order was affected (Romans 8:20–22). The beauty of the Genesis narrative is that even before the fall, God's sovereignty and foreknowledge ensured that His plan for salvation was already set in motion (1 Peter 1:20). Creation, therefore, points forward to new creation—when God will restore all things through Jesus Christ, the Living Word by whom "all things were made" (John 1:3). The God who spoke the universe into being is the same God who will one day speak it into renewal, fulfilling the promise of eternal life in a redeemed and perfect creation.

Key Scriptures

Read and study the entire chapters of **Genesis 1 and 2**

Genesis 1:1 In the beginning God created the heavens and the earth.

Genesis 1:26 Then God said, "Let us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth.

Genesis 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

God Begins His Creation

God begins His creation with intention, authority, and divine order. The opening words of Scripture—*"In the beginning God created the heaven and the earth"* (Genesis 1:1)—set the tone for all that follows. This verse is not merely an introduction to the Bible;

it is the foundation of all reality. It tells us that God is the source of everything: time, space, matter, and life itself.

Creation is not an accident or a product of chaos—it is the deliberate act of a sovereign Creator. Through His Word, God brings light out of darkness, form out of formlessness, and life out of lifelessness. Each stage of creation in Genesis 1 reveals structure, sequence, and purpose. God is not only powerful but wise, crafting the universe with balance and beauty.

Genesis 1–2 shows that creation reflects the nature of its Creator—intelligent, orderly, and good. As humans, we are uniquely made in God’s image and entrusted with stewardship over the earth. This opening act of divine creation sets the stage for the unfolding of God’s redemptive story and the eventual renewal of all things.

Key Scriptures on Creation

1. Key Scriptures on Creation

1.1 Genesis 1:1

“In the beginning God created the heaven and the earth.”

This verse establishes God as the eternal, preexistent Creator who brings all things into being.

1.2 Genesis 1:3

“And God said, Let there be light: and there was light.”

God creates by His word—He speaks, and it is so. Creation begins with light, signifying order, clarity, and life.

1.3 John 1:1–3

“In the beginning was the Word... all things were made by him...”

The New Testament reveals that Jesus (the Word) is the agent of creation, showing that the entire Godhead is involved in the creative act.

1.4 Psalm 33:6

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.”

Creation is a demonstration of God’s wisdom and power, accomplished through His word and Spirit.

1.5 Hebrews 11:3

“Through faith we understand that the worlds were framed by the word of God...”
Creation is an act of divine sovereignty, and it calls for a response of faith.

2. Hebrew and Greek Word Study

2.1 Hebrew (Old Testament)

בָּרָא (bara') – *To create*

Used exclusively of God's activity, this word emphasizes divine initiative. It refers to the miraculous, sovereign act of creating something new (Genesis 1:1).

תוהו ובוהו (tohu va-bohu) – *Formless and void*

Genesis 1:2 describes the pre-ordered state of creation, emphasizing God's work in bringing form, structure, and meaning.

רָקִיעַ (raqia') – *Firmament, expanse*

Refers to the sky or dome separating waters, showing God's control over the elements and atmospheric systems.

2.2 Greek (New Testament)

κτίζω (ktizō) – *To create*

Commonly used in the New Testament for God's creative acts, including the new creation in Christ (Colossians 1:16).

ἀρχή (archē) – *Beginning, origin*

Used in John 1:1 and Revelation 3:14 to refer to both the beginning of time and Christ's role as the source of creation.

3. The Nature of God's Creation

3.1 Creation Is Ex Nihilo (Out of Nothing)

Genesis 1:1 introduces the concept of *creation ex nihilo*—God created the universe from nothing, with no raw materials. His word alone was sufficient.

3.2 Creation Is Ordered and Sequential

Genesis 1 reveals a six-day structure that reflects intentional design:

- **Days 1–3:** Forming the world (light, sky, land)
- **Days 4–6:** Filling the world (sun/moon/stars, birds/fish, animals/humans)

3.3 Creation Is Good

Each stage concludes with “and God saw that it was good.” Creation is inherently valuable, purposeful, and pleasing to God.

4. God's Purposes in Creation

4.1 To Reveal His Glory

“The heavens declare the glory of God...” (Psalm 19:1)
The universe testifies to God’s majesty, wisdom, and power.

4.2 To Establish Dominion and Order

God creates realms (light/dark, sky/sea/land) and rulers (sun/moon, birds/fish, humans). This reflects a kingdom pattern with God as King.

4.3 To Provide for Life

From vegetation to animals to human beings, creation is filled with life and sustenance. God is the source and sustainer of all life (Acts 17:25).

5. Humanity in Creation

5.1 Created in God's Image

“Let us make man in our image...” (Genesis 1:26)
Humanity is uniquely created with intellect, will, and the capacity for relationship—reflecting God’s character.

5.2 Given Stewardship

Adam and Eve are given dominion (Genesis 1:28). Humanity is to care for creation, not exploit it—acting as God’s representatives on earth.

5.3 Formed and Filled with Breath

“And the Lord God formed man... and breathed into his nostrils the breath of life...”
(Genesis 2:7)
This personal act shows intimacy—God doesn’t just command; He forms and gives life directly.

6. Christ in Creation

6.1 Christ as Creator

“All things were made by Him...” (John 1:3; Colossians 1:16)

Jesus, the eternal Word, is not separate from the Creator—He is the Creator. The Trinity is active in Genesis 1.

6.2 Christ as Sustainer

“...by Him all things hold together.” (Colossians 1:17)

The ongoing existence of the universe depends on Christ’s sustaining power.

6.3 Christ as the Goal of Creation

“...all things were created... for Him.” (Colossians 1:16)

Creation finds its true purpose and destiny in Jesus.

7. Conclusion

The phrase *“In the beginning, God created the heaven and the earth”* is not just a theological statement—it is a declaration of ultimate reality, even numerous scientists, scholars coming to that conclusion. It tells us who God is: the eternal, sovereign Creator. It tells us who we are: creatures made in His image. And it tells us what the world is: a purposeful, ordered, and good creation, sustained by the power of God and pointing to the glory of Christ.

Creation is the stage upon which God’s redemptive plan will unfold. It begins with a world formed by His word and ends in a renewed heaven and earth where righteousness dwells (Revelation 21). In the beginning, God created—and in the end, God will restore.

Let us marvel at His wisdom, trust in His power, and live with awe as those who belong to the One who made all things.

“In the beginning God created...” (Genesis 1:1)

This is where history starts, and it’s where our faith finds its foundation

Historical And Spiritually Significant Events Mentioned in The Bible

Creation to the Patriarchs

- 1. Creation of the world** (Genesis 1–2)
- 2. The Fall of Man** (Genesis 3)
- 3. Cain murders Abel** (Genesis 4)

4. **The Flood and Noah's Ark** (Genesis 6–9)
5. **God's covenant with Noah** (Genesis 9)
6. **Tower of Babel and the scattering of nations** (Genesis 11)
7. **Call of Abram (Abraham)** (Genesis 12)
8. **God's covenant with Abraham** (Genesis 15)
9. **Birth of Ishmael** (Genesis 16)
10. **Birth of Isaac** (Genesis 21)
11. **Testing of Abraham (offering Isaac)** (Genesis 22)
12. **Marriage of Isaac and Rebekah** (Genesis 24)
13. **Birth of Jacob and Esau** (Genesis 25)
14. **Jacob's deception and blessing** (Genesis 27)
15. **Jacob's dream at Bethel** (Genesis 28)
16. **Jacob marries Leah and Rachel** (Genesis 29)
17. **Jacob wrestles with God** (Genesis 32)
18. **Joseph's dreams and betrayal by his brothers** (Genesis 37)
19. **Joseph in Egypt, rise to power** (Genesis 39–41)
20. **Joseph reconciles with his brothers** (Genesis 45)

Exodus and Wilderness

21. **Israelites enslaved in Egypt** (Exodus 1)
22. **Birth and call of Moses** (Exodus 2–3)
23. **The ten plagues on Egypt** (Exodus 7–12)
24. **The Passover instituted** (Exodus 12)
25. **The Exodus and crossing of the Red Sea** (Exodus 14)
26. **God gives manna and quail in the desert** (Exodus 16)
27. **Water from the rock at Horeb** (Exodus 17)

- 28. **The giving of the Ten Commandments** (Exodus 20)
- 29. **The covenant at Mount Sinai** (Exodus 24)
- 30. **Instructions for the Tabernacle** (Exodus 25–31)
- 31. **Golden calf idolatry and Moses' intercession** (Exodus 32)
- 32. **God's presence fills the Tabernacle** (Exodus 40)

Wilderness to Conquest

- 33. **The appointment of Joshua as Moses' successor** (Deuteronomy 31)
- 34. **Israel's 40 years in the wilderness** (Numbers)
- 35. **Spying out the Promised Land** (Numbers 13–14)
- 36. **Rebellion of Korah** (Numbers 16)
- 37. **The bronze serpent** (Numbers 21)
- 38. **Moses' final blessings and death** (Deuteronomy 33–34)
- 39. **Crossing the Jordan into Canaan** (Joshua 3)
- 40. **The fall of Jericho** (Joshua 6)
- 41. **Conquest of Canaan under Joshua** (Joshua 10–12)

Judges and Early Monarchy

- 42. **Period of the Judges begins** (Judges 2)
- 43. **Deborah's leadership and victory** (Judges 4–5)
- 44. **Gideon defeats Midianites** (Judges 6–8)
- 45. **Samson's exploits and downfall** (Judges 13–16)
- 46. **Samuel's birth and prophetic calling** (1 Samuel 1–3)
- 47. **Israel demands a king** (1 Samuel 8)
- 48. **Anointing of Saul as first king** (1 Samuel 9–10)
- 49. **David anointed as king** (1 Samuel 16)

50. **David defeats Goliath** (1 Samuel 17)

United Monarchy to Exile

51. **Saul's reign and rejection by God** (1 Samuel 28–31)
52. **David becomes king of Judah and then all Israel** (2 Samuel 2–5)
53. **David brings the Ark to Jerusalem** (2 Samuel 6)
54. **God's covenant with David** (2 Samuel 7)
55. **Solomon's wisdom and temple building** (1 Kings 3, 6)
56. **Solomon's reign and apostasy** (1 Kings 11)
57. **Division of the kingdom: Israel and Judah** (1 Kings 12)
58. **Elijah's confrontation with Baal prophets** (1 Kings 18)
59. **Elisha's miracles** (2 Kings 2–8)
60. **Fall of Israel to Assyria (722 BC)** (2 Kings 17)
61. **Fall of Judah to Babylon (586 BC) and temple destruction** (2 Kings 25)

Exile to Return

62. **Daniel's faithfulness in Babylon** (Daniel 1–6)
63. **Prophecy of the New Covenant (Jeremiah 31:31–34)**
64. **Return from Babylonian exile under Zerubbabel** (Ezra 1)
65. **Rebuilding the temple** (Ezra 3–6)
66. **Nehemiah rebuilds Jerusalem's walls** (Nehemiah 2–6)
67. **Esther saves the Jews in Persia** (Esther 4)
68. **Malachi's prophecy of coming Messiah and messenger** (Malachi 3–4)

Leading to Jesus

69. **Birth of John the Baptist foretold and his ministry begins** (Luke 1–3)
70. **Birth of Jesus Christ, the promised Messiah** (Matthew 1–2; Luke 2)

From Jesus 'Birth to His Resurrection

1. **Annunciation to Mary by the angel Gabriel** (Luke 1:26–38)
2. **Mary visits Elizabeth; John the Baptist's birth foretold** (Luke 1:39–45, 57–80)
3. **Birth of Jesus in Bethlehem** (Luke 2:1–7; Matthew 1:18–25)
4. **Shepherds visit Jesus after angels announce His birth** (Luke 2:8–20)
5. **Presentation of Jesus at the temple and prophecy of Simeon and Anna** (Luke 2:22–38)
6. **Visit of the Magi (Wise Men) guided by the star** (Matthew 2:1–12)
7. **Flight to Egypt to escape King Herod's massacre** (Matthew 2:13–18)
8. **Return of Jesus 'family to Nazareth** (Matthew 2:19–23)
9. **Jesus grows up in Nazareth** (Luke 2:39–40, 51–52)
10. **Jesus teaches in the temple at age 12** (Luke 2:41–50)

Beginning of Ministry

11. **John the Baptist baptizes Jesus** (Matthew 3:13–17)
12. **Jesus 'temptation in the wilderness** (Matthew 4:1–11)
13. **Jesus begins His public ministry in Galilee** (Matthew 4:12–17)
14. **Calling of the first disciples (Peter, Andrew, James, John)** (Matthew 4:18–22)
15. **Jesus teaches the Sermon on the Mount** (Matthew 5–7)
16. **Jesus performs first miracles, including healing and casting out demons** (Matthew 8–9)
17. **Jesus calms the storm** (Mark 4:35–41)
18. **Feeding the 5,000** (Matthew 14:13–21)
19. **Jesus walks on water** (Matthew 14:22–33)
20. **Jesus teaches in parables** (e.g., Parable of the Sower, Luke 8)

Growing Opposition and Teaching

21. **Jesus raises Lazarus from the dead** (John 11)
22. **Jesus 'transfiguration on the mountain** (Matthew 17:1–8)
23. **Jesus foretells His death and resurrection** (Matthew 16:21; Mark 8:31)
24. **Jesus teaches about the Kingdom of God and discipleship** (Luke 9–10)
25. **Jesus cleanses the temple** (John 2:13–22)
26. **Jesus confronts religious leaders** (Matthew 23)
27. **Triumphal entry into Jerusalem on a donkey (Palm Sunday)** (Matthew 21:1–11)

Passion Week -Jesus 'Death On The Cross

28. **Jesus weeps over Jerusalem** (Luke 19:41–44)
29. **Jesus teaches in the temple and debates with religious leaders** (Matthew 21–23)
30. **The Last Supper with His disciples; institution of Communion (Eucharist)** (Luke 22:7–20)
31. **Jesus prays in the Garden of Gethsemane** (Matthew 26:36–46)
32. **Jesus 'arrest in Gethsemane** (Matthew 26:47–56)
33. **Jesus is tried before the Sanhedrin** (Matthew 26:57–68)
34. **Peter denies Jesus three times** (Matthew 26:69–75)
35. **Jesus is brought before Pontius Pilate** (Matthew 27:11–26)
36. **Jesus is mocked, beaten, and crowned with thorns** (Matthew 27:27–31)
37. **Jesus carries His cross to Golgotha** (John 19:16–17)
38. **Crucifixion of Jesus** (Matthew 27:32–56)
39. **Jesus 'death and the tearing of the temple veil** (Matthew 27:50–51)
40. **Jesus 'burial in the tomb of Joseph of Arimathea** (Matthew 27:57–61)

Jesus' Resurrection and Aftermath

41. **The Resurrection of Jesus - The women discover the empty tomb** (Matthew 28:1–10)
42. **Jesus appears to Mary Magdalene and other women** (John 20:11–18)
43. **Jesus appears to two disciples on the road to Emmaus** (Luke 24:13–35)
44. **Jesus appears to His disciples, showing His wounds** (John 20:19–29)
45. **Jesus appears to Thomas, who then believes** (John 20:24–29)
46. **Jesus gives the Great Commission to His disciples** (Matthew 28:16–20)
47. **Jesus appears to seven disciples by the Sea of Galilee** (John 21)
48. **Jesus promises the coming of the Holy Spirit** (John 14–16)
49. **Jesus ascends to heaven** (Acts 1:9–11)
50. **Disciples await Pentecost and the coming of the Holy Spirit** (Acts 1–2)

The Birth of the Church and Early Jerusalem Events

1. **Jesus' Ascension into heaven** (Acts 1:9–11)
2. **The apostles choose Matthias to replace Judas Iscariot** (Acts 1:15–26)
3. **The coming of the Holy Spirit at Pentecost** (Acts 2:1–4)
4. **Peter's first sermon and 3,000 baptized** (Acts 2:14–41)
5. **The believers devote themselves to teaching, fellowship, and prayer** (Acts 2:42–47)
6. **Healing of the lame man at the temple gate** (Acts 3:1–10)
7. **Peter preaches to the amazed crowd** (Acts 3:11–26)
8. **Peter and John arrested and boldly preach before the Sanhedrin** (Acts 4:1–22)
9. **Believers pray for boldness and are filled with the Holy Spirit** (Acts 4:23–31)
10. **Community of believers shares possessions and cares for the needy** (Acts 4:32–37)

Growth, Opposition, and Leadership

- 11. Ananias and Sapphira's deception and judgment (Acts 5:1–11)**
- 12. Apostles perform many signs and wonders (Acts 5:12–16)**
- 13. Apostles imprisoned and miraculously released (Acts 5:17–42)**
- 14. Appointment of the Seven Deacons, including Stephen and Philip (Acts 6:1–7)**
- 15. Stephen's arrest and powerful speech before the Sanhedrin (Acts 7)**
- 16. Stephen is stoned to death, becoming the first Christian martyr (Acts 7:54–60)**
- 17. Saul (later Paul) persecutes the church (Acts 8:1–3)**
- 18. Philip evangelizes in Samaria and performs miracles (Acts 8:4–25)**
- 19. Philip baptizes the Ethiopian eunuch (Acts 8:26–40)**
- 20. Conversion of Saul on the road to Damascus (Acts 9:1–19)**

Saul/Paul's Early Ministry and Peter's Work

- 21. Saul begins preaching in Damascus and Jerusalem (Acts 9:20–31)**
- 22. Peter heals Aeneas and raises Tabitha (Dorcas) from the dead (Acts 9:32–43)**
- 23. Peter's vision of the sheet and acceptance of Gentiles (Acts 10)**
- 24. Cornelius and his household baptized, the first Gentile believers (Acts 10:44–48)**
- 25. Peter explains Gentile inclusion to the Jerusalem church (Acts 11:1–18)**
- 26. Church in Antioch grows, first called "Christians" (Acts 11:19–30)**
- 27. Barnabas and Saul sent by Antioch church to help believers in Jerusalem (Acts 11:22–30)**
- 28. Herod Agrippa persecutes the church and kills James (Acts 12:1–2)**
- 29. Peter's miraculous prison escape (Acts 12:3–19)**
- 30. Death of Herod Agrippa I (Acts 12:20–25)**

The First Missionary Journey

- 31. **Paul and Barnabas set out on their first missionary journey** (Acts 13:1–12)
- 32. **Paul preaches in Cyprus and Pisidian Antioch** (Acts 13:13–52)
- 33. **Paul and Barnabas face opposition and continue preaching** (Acts 14)
- 34. **Paul and Barnabas return to Antioch and report their success** (Acts 14:21–28)
- 35. **The Jerusalem Council debates Gentile circumcision and law** (Acts 15:1–35)

The Second Missionary Journey

- 36. **Paul and Silas begin the second missionary journey** (Acts 15:36–41)
- 37. **Timothy joins Paul and Silas** (Acts 16:1–5)
- 38. **Conversion of Lydia in Philippi** (Acts 16:11–15)
- 39. **Paul and Silas imprisoned in Philippi and freed by an earthquake** (Acts 16:16–40)
- 40. **Paul preaches in Thessalonica and Berea** (Acts 17:1–15)
- 41. **Paul's sermon at the Areopagus in Athens** (Acts 17:16–34)
- 42. **Paul preaches in Corinth for 18 months** (Acts 18:1–18)
- 43. **Paul returns to Antioch to report** (Acts 18:18–22)

The Third Missionary Journey

- 44. **Paul's extended ministry in Ephesus, including miracles and teachings** (Acts 19)
- 45. **Riots in Ephesus over the preaching against idol worship** (Acts 19:23–41)
- 46. **Paul plans to go to Jerusalem despite warnings** (Acts 20)
- 47. **Paul's farewell speech to the Ephesian elders** (Acts 20:17–38)

Paul's Arrest and Trials

- 48. **Paul arrested in Jerusalem after a riot** (Acts 21:27–36)
- 49. **Paul defends himself before the Jewish council** (Acts 22)

- 50. **Paul's trial before the Sanhedrin (Acts 23)**
- 51. **Paul transferred to Caesarea for trial before Felix (Acts 24)**
- 52. **Paul appeals to Caesar after hearing of his impending trial (Acts 25:1–12)**
- 53. **Paul's defense before King Agrippa (Acts 26)**
- 54. **Paul sent to Rome under guard (Acts 27)**

Journey to Rome and Early Roman Ministry

- 55. **Paul survives shipwreck on Malta (Acts 27–28)**
- 56. **Paul heals the father of Publius and others on Malta (Acts 28:7–10)**
- 57. **Paul arrives in Rome and preaches under house arrest (Acts 28:11–31)**

Key Themes and Spiritual Events Throughout Acts

- 58. **The Holy Spirit empowers believers for bold witness (Acts 1:8; 2:4)**
- 59. **Miracles and healings authenticate the apostles 'message (Acts 3, 5, 9, 19)**
- 60. **The church faces persecution but continues to grow (Acts 8, 12, 16)**
- 61. **Gentiles welcomed into the church as equals (Acts 10–11, 15)**
- 62. **Missionary journeys spread the gospel throughout the Roman Empire (Acts 13–21)**
- 63. **The importance of prayer and worship in the early church (Acts 1:14; 2:42)**
- 64. **The role of community and sharing in the believers 'lives (Acts 2:44–45)**
- 65. **The church's dependence on the guidance of the Holy Spirit (Acts 13:2; 16:6)**
- 66. **Conflict resolution through councils and dialogue (Acts 15)**
- 67. **The apostles 'unwavering faith and courage (Acts 4:13; 5:29)**
- 68. **Witness through suffering and martyrdom (Stephen's death) (Acts 7, 8)**
- 69. **Conversion stories showcasing God's grace (Saul, Ethiopian eunuch, Lydia)**

70. **The foundation of the worldwide church as Jesus commanded** (Acts 1:8; Matthew 28:19–20)

Old Testament – Genesis to Deuteronomy

1. **Adam and Eve eat the forbidden fruit** (Genesis 3)
2. **Cain murders Abel** (Genesis 4)
3. **Lamech boasts of violence and vengeance** (Genesis 4:23–24)
4. **The corruption of all mankind before the flood** (Genesis 6:5–13)
5. **People build the Tower of Babel to make a name for themselves** (Genesis 11:1–9)
6. **Abraham lies about Sarah being his sister** (Genesis 12:10–20)
7. **Lot's wife disobeys God and looks back at Sodom** (Genesis 19:26)
8. **Sodom and Gomorrah's widespread wickedness** (Genesis 19)
9. **Lot's daughters commit incest with their father** (Genesis 19:30–38)
10. **Abraham lies again about Sarah to Abimelech** (Genesis 20)
11. **Ishmael mocks Isaac** (Genesis 21:9)
12. **Esau despises his birthright** (Genesis 25:29–34)
13. **Jacob deceives Isaac to steal Esau's blessing** (Genesis 27)
14. **Simeon and Levi slaughter the men of Shechem** (Genesis 34)
15. **Joseph's brothers sell him into slavery** (Genesis 37)
16. **Israelites forget God during Egyptian slavery** (Exodus 1)
17. **Pharaoh defies God repeatedly during the plagues** (Exodus 7–12)
18. **Israelites complain at the Red Sea** (Exodus 14:10–12)
19. **Israelites grumble about water at Marah** (Exodus 15:22–24)
20. **Israelites complain about food and wish for Egypt** (Exodus 16)
21. **Israelites worship the golden calf** (Exodus 32)
22. **Aaron leads idol worship** (Exodus 32:1–6)

23. **Nadab and Abihu offer unauthorized fire** (Leviticus 10)
24. **The ten spies give a bad report** (Numbers 13–14)
25. **Israel refuses to enter the Promised Land** (Numbers 14:1–10)
26. **Korah, Dathan, and Abiram rebel against Moses** (Numbers 16)
27. **Moses strikes the rock instead of speaking to it** (Numbers 20:7–12)
28. **Israelites complain about food and are bitten by serpents** (Numbers 21:4–9)
29. **Balaam teaches Moab to seduce Israel into idolatry** (Numbers 25; Revelation 2:14)
30. **Israel joins in sexual immorality and Baal worship** (Numbers 25)

Old Testament – Judges to the Prophets

31. **Israel repeatedly forsakes God during the time of the Judges** (Judges 2:10–19)
32. **Micah makes a shrine and idols in his house** (Judges 17)
33. **The Levite's concubine is abused and murdered in Gibeah** (Judges 19)
34. **The people of Israel demand a king to be like other nations** (1 Samuel 8)
35. **King Saul disobeys God's command to destroy Amalek** (1 Samuel 15)
36. **David sins by committing adultery with Bathsheba** (2 Samuel 11)
37. **David arranges the murder of Uriah** (2 Samuel 11)
38. **Amnon rapes his sister Tamar** (2 Samuel 13)
39. **Absalom rebels against his father David** (2 Samuel 15–18)
40. **Solomon's heart turns to idols** (1 Kings 11:1–8)
41. **Jeroboam builds golden calves for worship in Israel** (1 Kings 12:25–33)
42. **Ahab and Jezebel promote Baal worship** (1 Kings 16:30–33)
43. **Israel ignores Elijah's call to return to God** (1 Kings 18:21)
44. **The people mock and reject the prophets** (2 Chronicles 36:15–16)
45. **Manasseh leads Judah into extreme idolatry** (2 Kings 21)

46. **Judah commits spiritual adultery and ignores Jeremiah** (Jeremiah 2–3)
47. **Priests and leaders become corrupt** (Ezekiel 8–9; Micah 3)
48. **Israel worships in the temple while practicing injustice** (Jeremiah 7)
49. **People refuse to listen to Ezekiel's warnings** (Ezekiel 2–3)
50. **Post-exilic Jews neglect the temple and live selfishly** (Haggai 1)

New Testament – Gospels and Acts

51. **Herod murders babies in attempt to kill Jesus** (Matthew 2:16–18)
52. **Pharisees and Sadducees oppose John the Baptist** (Matthew 3:7–10)
53. **Satan tempts Jesus in the wilderness** (Matthew 4:1–11)
54. **Religious leaders accuse Jesus of casting out demons by Beelzebul** (Matthew 12:24)
55. **Nazareth rejects Jesus** (Luke 4:16–30)
56. **The rich young ruler refuses to give up his wealth** (Mark 10:17–22)
57. **Judas betrays Jesus for 30 pieces of silver** (Matthew 26:14–16)
58. **Peter denies Jesus three times** (Luke 22:54–62)
59. **Crowds demand Jesus 'crucifixion and release Barabbas** (Matthew 27:20–26)
60. **Ananias and Sapphira lie to the Holy Spirit** (Acts 5:1–11)

Rebellion in the Gospels and Acts

61. **Religious leaders plot to kill Jesus multiple times** (John 5:16–18; Matthew 12:14)
62. **Pharisees try to trap Jesus with taxes and law questions** (Matthew 22:15–46)
63. **Crowds mock Jesus at His crucifixion** (Matthew 27:39–44)
64. **Soldiers gamble for Jesus 'clothes as He suffers** (John 19:23–24)
65. **Religious leaders bribe guards to lie about the resurrection** (Matthew 28:11–15)
66. **Stephen is stoned by a rebellious Jewish council** (Acts 7:54–60)

- 67. **Simon the sorcerer tries to buy the Holy Spirit** (Acts 8:18–23)
- 68. **Saul persecutes Christians before conversion** (Acts 8:1–3; 9:1–2)
- 69. **Jewish leaders oppose Paul’s preaching everywhere he goes** (Acts 13:45; 17:5–8)
- 70. **Elymas the sorcerer resists the Gospel** (Acts 13:6–12)
- 71. **People of Lystra try to worship Paul and Barnabas, then stone Paul** (Acts 14:11–19)
- 72. **Some Jews from Antioch stir up mobs against Paul** (Acts 14:19)
- 73. **People riot in Ephesus over the Gospel’s impact on idolatry** (Acts 19:23–41)
- 74. **Jews plot to kill Paul on his return to Jerusalem** (Acts 21:27–31)
- 75. **Felix delays justice, hoping for a bribe from Paul** (Acts 24:26)
- 76. **Festus mocks Paul’s testimony before Agrippa** (Acts 26:24)

Rebellion in the Epistles (Romans to Jude)

- 77. **People suppress the truth about God in unrighteousness** (Romans 1:18–32)
- 78. **Sexual immorality and idolatry abound in society** (Romans 1:24–27)
- 79. **The Jews boast in the law but break it** (Romans 2:17–24)
- 80. **The flesh rebels against the Spirit** (Romans 7:15–24)
- 81. **Israel rejects God’s righteousness and Christ** (Romans 10:1–4)
- 82. **Divisions and lawsuits in the Corinthian church** (1 Corinthians 1–3; 6:1–8)
- 83. **A man in Corinth lives in sexual immorality with his stepmother** (1 Corinthians 5:1–5)
- 84. **Some deny the resurrection of the dead** (1 Corinthians 15:12–19)
- 85. **The Galatians turn to a different gospel** (Galatians 1:6–9)
- 86. **Peter temporarily falls into hypocrisy by avoiding Gentiles** (Galatians 2:11–14)
- 87. **Believers returning to legalism after grace** (Galatians 3:1–5)
- 88. **People indulge in the works of the flesh** (Galatians 5:19–21)

89. **False apostles deceive and boast in themselves** (2 Corinthians 11:13–15)
90. **Some in the Thessalonian church refuse to work** (2 Thessalonians 3:6–12)
91. **The "man of lawlessness" will lead rebellion before Christ returns** (2 Thessalonians 2:3–4)
92. **Hymenaeus and Alexander shipwreck their faith** (1 Timothy 1:19–20)
93. **Demas forsakes Paul, loving the world** (2 Timothy 4:10)
94. **People in the last days become lovers of self, money, and pleasure** (2 Timothy 3:1–5)
95. **Some turn away from sound doctrine to myths** (2 Timothy 4:3–4)
96. **False teachers in Crete are rebellious and must be silenced** (Titus 1:10–11)
97. **Philemon's runaway slave (Onesimus) originally rebelled** (Philemon 1:10–11)
98. **Some Jewish Christians try to return to the old covenant** (Hebrews 10:26–31)
99. **People hear the truth but harden their hearts** (Hebrews 3:7–19)
100. **Believers wander from the truth and need restoration** (James 5:19–20)

Rebellion in Revelation

101. **Church in Laodicea is lukewarm and self-deceived** (Revelation 3:14–22)
102. **Church in Sardis has a reputation for being alive but is dead** (Revelation 3:1–6)
103. **Church in Pergamum tolerates false teaching** (Revelation 2:14–15)
104. **Church in Thyatira tolerates the "Jezebel" spirit of sexual sin** (Revelation 2:20–23)
105. **The nations rage against Christ during the end times** (Revelation 11:18)
106. **People worship the beast and refuse to repent** (Revelation 13:4–8; 16:9)
107. **Babylon symbolizes rebellion and immorality on a global scale** (Revelation 17–18)
108. **The kings of the earth gather for war against Christ** (Revelation 19:19)
109. **Satan leads a final rebellion after the millennium** (Revelation 20:7–10)

- 110. Those whose names are not in the Book of Life are cast into the lake of fire**
(Revelation 20:15)

Old Testament Examples of Repentance

- 1. Adam and Eve accept God's covering and promise of redemption** (Genesis 3:21)
- 2. Enoch walks with God in a corrupt world** (Genesis 5:24)
- 3. Noah finds favor with God and obeys Him** (Genesis 6:8–9)
- 4. Abraham believes God and is counted righteous** (Genesis 15:6)
- 5. Jacob wrestles with God and is renamed Israel** (Genesis 32:22–32)
- 6. Joseph's brothers confess their guilt over selling him** (Genesis 42:21–22)
- 7. Pharaoh temporarily repents during the plagues** (Exodus 9:27)
- 8. The Israelites cry out to God in Egypt** (Exodus 2:23–25)
- 9. The people mourn after worshiping the golden calf** (Exodus 33:4–6)
- 10. Moses intercedes for Israel after their rebellion** (Exodus 32:11–14)
- 11. Israelites repent after refusing to enter Canaan** (Numbers 14:39–45)
- 12. Aaron confesses his sin in making the golden calf** (Deuteronomy 9:20–21)
- 13. Joshua renews the covenant with Israel** (Joshua 24:14–27)
- 14. Israel cries out to God during cycles of oppression in Judges** (Judges 3:9)
- 15. Gideon tears down the altar to Baal** (Judges 6:25–32)
- 16. Samson prays to God at the end of his life** (Judges 16:28–30)
- 17. Ruth returns to the God of Israel with Naomi** (Ruth 1:16)
- 18. Hannah prays and commits her son to God** (1 Samuel 1:10–11)
- 19. Israel repents under Samuel's leadership** (1 Samuel 7:2–6)
- 20. David repents after sinning with Bathsheba** (2 Samuel 12:13; Psalm 51)
- 21. David confesses his pride after numbering Israel** (2 Samuel 24:10)
- 22. King Hezekiah humbles himself before God** (2 Kings 20:2–5)

23. **Manasseh repents after being taken captive** (2 Chronicles 33:12–13)
24. **King Josiah tears his clothes upon hearing the Law** (2 Kings 22:11–20)
25. **Ezra leads national repentance over intermarriage** (Ezra 9–10)
26. **Nehemiah and Israel confess their sins corporately** (Nehemiah 9)
27. **Job repents in dust and ashes** (Job 42:5–6)
28. **Psalms 32 – David rejoices in forgiven sin**
29. **Psalms 51 – David's prayer of repentance**
30. **Jonah repents in the belly of the fish** (Jonah 2)
31. **The people of Nineveh repent at Jonah's message** (Jonah 3:5–10)
32. **Isaiah confesses his sin when he sees God's holiness** (Isaiah 6:5–7)
33. **Jeremiah calls Israel to return to God** (Jeremiah 3:12–14)
34. **Daniel confesses the sins of Israel in prayer** (Daniel 9:3–19)
35. **Hosea calls Israel to return with a broken heart** (Hosea 6:1–3)
36. **Joel calls for weeping, fasting, and return to God** (Joel 2:12–13)
37. **Micah confesses sin and trusts in God's forgiveness** (Micah 7:18–20)
38. **Malachi rebukes Israel for robbing God and calls for repentance** (Malachi 3:7)

New Testament Examples of Repentance

39. **John the Baptist preaches repentance to prepare for Christ** (Matthew 3:1–12)
40. **Jesus begins His ministry with a call to repent** (Matthew 4:17)
41. **The prodigal son repents and returns to the father** (Luke 15:11–32)
42. **The tax collector prays, "God, be merciful to me, a sinner"** (Luke 18:13–14)
43. **Peter repents after denying Jesus** (Luke 22:61–62)
44. **Zacchaeus repents and restores what he stole** (Luke 19:8–9)
45. **The thief on the cross turns to Jesus in faith** (Luke 23:42–43)
46. **Multitudes repent and are baptized at Pentecost** (Acts 2:37–41)

47. **Samaritans believe and are baptized** (Acts 8:5–12)
48. **Simon the sorcerer asks for prayer after rebuke** (Acts 8:24)
49. **Paul repents after his encounter with Jesus** (Acts 9:1–19)
50. **Cornelius repents and receives the Holy Spirit** (Acts 10)
51. **Ethiopian eunuch believes and is baptized** (Acts 8:36–39)
52. **Lydia opens her heart to the Gospel** (Acts 16:14–15)
53. **Philippian jailer repents and is baptized** (Acts 16:30–33)
54. **Many in Ephesus burn their magic books in repentance** (Acts 19:18–20)
55. **Paul teaches repentance toward God and faith in Christ** (Acts 20:21)
56. **Romans turn from sin to Christ in Paul's ministry** (Romans 6:1–4)
57. **1 Corinthians – sinners repent and are washed** (1 Corinthians 6:9–11)
58. **The Corinthian church responds to Paul's rebuke** (2 Corinthians 7:8–11)
59. **Paul repents of persecuting the Church** (1 Timothy 1:12–16)
60. **The Galatians turn back to the Gospel after correction** (Galatians 3)
61. **The thief in Ephesians is told to steal no more** (Ephesians 4:28)
62. **Colossians are instructed to put off the old man** (Colossians 3:5–10)
63. **Thessalonians turn from idols to serve the living God** (1 Thessalonians 1:9)
64. **Timothy is encouraged to gently lead others to repentance** (2 Timothy 2:25–26)
65. **Hebrews calls for repentance from dead works** (Hebrews 6:1)
66. **James calls sinners to weep and draw near to God** (James 4:8–10)
67. **1 Peter urges believers to turn from evil and do good** (1 Peter 3:11–12)
68. **2 Peter warns of false teachers but offers God's patience for repentance** (2 Peter 3:9)
69. **1 John calls believers to confess their sins** (1 John 1:9)

70. **Jesus calls five of the seven churches in Revelation to repent** (Revelation 2–3)

Old Testament Deliverances

1. **God covers Adam and Eve with garments after the Fall** (Genesis 3:21)
2. **God protects Cain from being killed** (Genesis 4:15)
3. **God saves Noah and his family from the flood** (Genesis 6–9)
4. **God delivers Lot and his daughters from Sodom** (Genesis 19)
5. **God protects Hagar and Ishmael in the wilderness** (Genesis 21:17–19)
6. **God provides a ram instead of Isaac** (Genesis 22:13–14)
7. **God preserves Jacob from Esau's wrath** (Genesis 33)
8. **Joseph is delivered from prison and raised to power** (Genesis 41)
9. **God uses Joseph to save Egypt and surrounding nations from famine** (Genesis 41–47)
10. **God hears the cries of Israel in Egypt** (Exodus 2:23–25)
11. **God delivers Israel through Moses from Egyptian bondage** (Exodus 3–14)
12. **God parts the Red Sea for Israel's escape** (Exodus 14:21–31)
13. **God provides manna and quail in the wilderness** (Exodus 16)
14. **God brings water from the rock for the thirsty** (Exodus 17:1–7)
15. **God defeats Amalek through Moses' raised hands** (Exodus 17:8–13)
16. **God forgives Israel after the golden calf** (Exodus 32–34)
17. **God leads Israel with a cloud and fire** (Numbers 9:15–23)
18. **God heals the people with a bronze serpent** (Numbers 21:4–9)
19. **God preserves Joshua and Caleb when others perish** (Numbers 14:30)
20. **God causes the Jordan River to stop for Israel to cross** (Joshua 3)
21. **God brings down Jericho's walls** (Joshua 6)
22. **God stops the sun for Joshua in battle** (Joshua 10)

23. **God raises up judges to deliver Israel repeatedly** (Judges 2:16)
24. **Ehud delivers Israel from Moab** (Judges 3:15–30)
25. **Deborah and Barak lead victory over Canaan** (Judges 4)
26. **Gideon defeats Midian with 300 men** (Judges 7)
27. **God strengthens Samson to defeat the Philistines** (Judges 13–16)
28. **Ruth is redeemed by Boaz, preserving the messianic line** (Ruth 4)
29. **God grants Hannah a son—Samuel** (1 Samuel 1)
30. **God uses David to defeat Goliath** (1 Samuel 17)
31. **God delivers David from Saul's attempts to kill him** (1 Samuel 19–24)
32. **God preserves Elijah from Jezebel and feeds him** (1 Kings 19)
33. **God provides for the widow of Zarephath** (1 Kings 17:8–16)
34. **God delivers Shadrach, Meshach, and Abednego from the fiery furnace** (Daniel 3)
35. **God shuts the lions 'mouths for Daniel** (Daniel 6)
36. **God restores Israel from Babylonian captivity** (Ezra, Nehemiah)
37. **God delivers Esther and the Jews from Haman's plot** (Esther 4–9)
38. **God promises to deliver through the Messiah** (Isaiah 9:6; 53)
39. **God preserves the remnant through judgment** (Jeremiah 30:10–11)
40. **God forgives and restores in Joel's prophecy** (Joel 2:25–27)

New Testament – God's Deliverance in Christ

41. **Jesus comes to save His people from their sins** (Matthew 1:21)
42. **Jesus delivers a man from many demons (Legion)** (Mark 5:1–20)
43. **Jesus raises Jairus's daughter from death** (Mark 5:35–43)
44. **Jesus heals a woman with an issue of blood** (Mark 5:25–34)
45. **Jesus calms the storm for the fearful disciples** (Mark 4:35–41)

46. **Jesus feeds 5,000 with five loaves and two fish** (John 6:1–13)
47. **Jesus walks on water to rescue His disciples** (John 6:16–21)
48. **Jesus forgives the woman caught in adultery** (John 8:1–11)
49. **Jesus raises Lazarus from the dead** (John 11)
50. **Jesus delivers Zacchaeus from greed and sin** (Luke 19:1–10)
51. **The thief on the cross is saved at his final hour** (Luke 23:39–43)
52. **Jesus dies for the sins of the world** (John 3:16; Romans 5:8)
53. **Jesus rises from the dead, conquering death** (Matthew 28:1–10)
54. **Jesus appears to His disciples in peace and power** (John 20)
55. **God pours out the Holy Spirit at Pentecost** (Acts 2)
56. **3,000 are saved and baptized in one day** (Acts 2:41)
57. **The lame man is healed and saved at the temple gate** (Acts 3)
58. **Saul is converted and becomes Paul** (Acts 9)
59. **Peter is delivered from prison by an angel** (Acts 12:5–11)
60. **Paul and Silas are freed in prison through an earthquake** (Acts 16:25–34)

Spiritual and Eternal Deliverance

61. **God justifies the ungodly through faith** (Romans 4:5)
62. **We are delivered from condemnation in Christ** (Romans 8:1)
63. **We are rescued from the dominion of darkness** (Colossians 1:13)
64. **We are made alive together with Christ** (Ephesians 2:4–6)
65. **Christ saves to the uttermost those who come to God** (Hebrews 7:25)
66. **We are delivered from the power of sin** (Romans 6:14–18)
67. **God's grace teaches us to deny ungodliness** (Titus 2:11–14)
68. **God delivers us from temptation** (1 Corinthians 10:13)
69. **Jesus will return to rescue His people forever** (1 Thessalonians 1:10)

70. God will wipe away every tear in the New Creation (Revelation 21:4)

Evidence for Creationism By God—

A Biblical and Scientific Commentary

Creationism holds that the universe, Earth, life, and humanity were intentionally created by a divine Creator—namely, the God of the Bible—as described in **Genesis 1–2**. While creationism is primarily a faith-based worldview grounded in Scripture, many creationists also present scientific, philosophical, and observational arguments that support their belief and challenge naturalistic explanations such as Darwinian evolution and Big Bang cosmology. Below are several categories of evidence commonly cited in support of creationism:

1. Biblical Testimony and Design in Nature

The foundation of creationism is the Bible's clear testimony: “In the beginning, God created the heavens and the earth” (Genesis 1:1). Scripture presents creation as a purposeful, ordered act of God, culminating in the creation of mankind in God's image (Genesis 1:26–27). The order, complexity, and functionality of the created world reflect intelligent design. Romans 1:20 affirms that “God's invisible attributes—His eternal power and divine nature—have been clearly perceived... in the things that have been made.” Creationists argue that design implies a Designer. Features such as DNA (a coded language system), the irreducible complexity of biological systems (like the bacterial flagellum or the eye), and the fine-tuning of the universe are viewed as compelling evidence for an intelligent Creator rather than random processes.

2. The Origin of Life and Genetic Information

One of the greatest challenges to naturalistic evolution is the origin of life (abiogenesis). Even with advanced technology, scientists have never been able to create life from non-life under conditions that resemble the early Earth. Creationists point out that life requires **genetic information**—a highly ordered, complex code found in DNA. Information theory teaches that coded information always comes from an intelligent source. Additionally, the mechanisms of mutation and natural selection, even if observable in microevolutionary changes (like variation within species), cannot generate the vast new genetic information needed to transform one kind of organism into another (macroevolution). Thus, the presence of immense, organized information in living organisms supports the creationist view that life was designed and programmed by a Creator.

3. The Fossil Record and the Global Flood

Creationists interpret much of the fossil record through the lens of **Noah's Flood**, described in Genesis 6–9. They argue that the rapid burial of countless organisms in sedimentary rock layers across the globe—often with fossils preserved in life positions—better fits a catastrophic event than slow, gradual processes. Fossils found in massive graveyards, polystrate fossils (trees running through multiple rock layers), and widespread marine fossils on high mountains (like the Himalayas) are seen as strong evidence for a global flood. Furthermore, the “Cambrian Explosion,” in which most major animal groups appear suddenly in the fossil record without evolutionary ancestors, challenges the gradual development expected by Darwinian theory and supports the sudden creation of distinct life forms.

4. Young Earth Indicators and Chronological Evidence

While mainstream science generally supports an old Earth and universe, creationists point to various data sets they interpret as supporting a **young Earth**—generally under 10,000 years old, in line with a literal reading of Genesis genealogies. These include the rapid decay of Earth's magnetic field, soft tissue found in dinosaur fossils, helium retention in zircon crystals, the limited amount of sediment on the ocean floor, and the relatively small amount of salt in the sea. While these claims are controversial and debated, creation scientists argue that they reveal inconsistencies in uniformitarian assumptions and support a more recent creation timeline.

5. Fine-Tuning of the Universe

Creationists frequently point to the extraordinary **fine-tuning** of the universe for life. Physical constants—such as the strength of gravity, the charge of the electron, and the rate of expansion of the universe—are set at incredibly precise values. Even slight changes to any of these constants would make life impossible. For example, if the gravitational constant were even slightly stronger, stars would burn too hot and too fast; if slightly weaker, they would never ignite. This fine-tuning suggests intentional calibration by a Designer. Secular scientists sometimes appeal to the unproven multiverse theory to explain this, but creationists argue that such a hypothesis is speculative and not based on direct evidence—whereas the design inference is grounded in observation.

6. Limits of Mutations and Natural Selection

While evolutionists argue that **mutations and natural selection** can generate the diversity of life, creationists highlight that **mutations are overwhelmingly harmful or neutral**, not beneficial. Beneficial mutations that increase genetic information in a way that builds complex structures are rare, and there is no documented case where they lead to the creation of a new kind (in the biblical sense). Natural selection can explain small-scale variations—like different beak sizes in finches—but not the origin of new biological systems or organisms. Creationists use this to argue that the mechanisms proposed by Darwinian evolution cannot account for the complexity and diversity of life on Earth, and

instead support the idea that organisms were created according to “their kinds” (Genesis 1:24–25).

7. Human Uniqueness and Consciousness

The **distinctiveness of human beings** is another argument used by creationists. Humans are uniquely rational, moral, self-aware, and capable of abstract reasoning, language, worship, and creativity. While humans share physical traits with animals, creationists argue that these qualities reflect the **image of God** (Genesis 1:26–27), not evolutionary development. The existence of **consciousness**, moral understanding, and free will is difficult for purely materialistic worldviews to explain. Philosophical naturalism cannot adequately account for the emergence of personhood or why humans have intrinsic value, whereas biblical creation offers a coherent explanation: we were created by God with purpose, moral responsibility, and eternal significance.

8. Cultural and Historical Corroboration

Some creationists also highlight the fact that many ancient cultures possess **flood legends**, **creation myths**, and **genealogical records** that echo elements of the Genesis account. While these stories differ in detail, their broad similarities—especially global flood accounts found across continents—may point to a shared historical memory of a real event. Additionally, creationists point to **early post-Babel dispersion** patterns and ancient technology as evidence of a highly intelligent human race soon after creation, challenging the notion of primitive evolution from ape-like ancestors.

In Summary:

Creationists argue that the biblical model is not only consistent with Scripture but also aligns with many scientific and historical observations when interpreted from a creation framework. While interpretations differ and debates persist, the creationist view remains a robust alternative to naturalistic evolution, grounded in:

- The **authority of the Bible**
- The **evidence of design** in nature
- The **limits of naturalistic mechanisms**
- The **uniqueness of humanity**
- The **testimony of global history and tradition**

9. Origin of the Universe (First Cause Argument)

Creationists emphasize the **cosmological argument**—specifically, that everything that begins to exist must have a cause. The universe had a beginning (as confirmed by the **Big Bang theory** and the **Second Law of Thermodynamics**), so it must have had a cause outside of itself. That cause, creationists argue, must be **immaterial, eternal, uncaused, and powerful**—attributes that align with the biblical God. The idea that the universe could emerge from "nothing" without cause is rejected as both philosophically and scientifically untenable. This aligns with Genesis 1:1, where creation begins by God's will: "In the beginning, God created the heavens and the earth."

10. Second Law of Thermodynamics (Entropy)

The **Second Law of Thermodynamics** states that systems tend toward disorder or entropy over time. Creationists argue that if the universe were infinitely old, it should already be in a state of total disorder or "heat death." Yet we observe high levels of order and usable energy. This supports the idea that the universe had a beginning—not an eternal past—and that its order must have been set in place by a purposeful Designer. While evolution posits increasing complexity, creationists counter that natural systems without intelligent input do not create organized complexity—they break it down.

11. Earth's Suitability for Life

Creationists highlight Earth's **unique design for life**. Our planet is at just the right distance from the sun (the "Goldilocks Zone"), has a perfect atmosphere for breathing and shielding harmful radiation, a magnetic field to protect against solar winds, and the presence of liquid water. The Earth's tilt, moon size, rotation speed, and chemical composition are all exquisitely fine-tuned. Creationists argue that this level of specificity is not likely due to random chance but reflects **intentional design** by a Creator who prepared the Earth for human life, consistent with Isaiah 45:18: "He formed it to be inhabited."

12. Catastrophism and Rapid Geological Change

While mainstream science often teaches **uniformitarianism** (slow geological change over millions of years), creationists argue for **catastrophism**, especially a **global flood** (as in Noah's day), to explain Earth's features. Evidence for rapid geological formations includes:

- **Massive sedimentary rock layers** laid down quickly over vast areas
- **Rapid canyon formation**, as seen after events like the 1980 Mount St. Helens eruption
- **Fossils of marine life on mountains**, suggesting past submersion

- **Soft tissue and protein remains** in supposedly ancient fossils (e.g., dinosaur bones), which shouldn't last millions of years

These data points are interpreted as evidence of a recent, global catastrophe consistent with the Genesis flood narrative.

13. The Anthropic Principle

The **anthropic principle** notes that the universe appears specifically tailored for human life. Creationists take this further to argue that the conditions of the universe are not just statistically improbable, but **purposeful**. Factors such as the strength of fundamental forces, the chemical properties of water, and the nuclear stability of atoms all suggest intentionality. This aligns with the biblical view that God designed the universe for human habitation and dominion (Genesis 1:26–28; Psalm 8:3–6).

14. Moral and Aesthetic Realities

Creationists also appeal to the **existence of objective morality** and beauty. If humans are merely evolved animals, it's difficult to account for **moral absolutes**, **conscience**, or the human sense of justice. Yet Scripture teaches that people are made in God's image (Genesis 1:27) and have His moral law written on their hearts (Romans 2:15). Likewise, **beauty**—in nature, music, art, and human relationships—suggests more than survival mechanisms; it suggests intentional design to reflect the glory of the Creator (Psalm 19:1; Ecclesiastes 3:11).

15. Historical Reliability of Genesis

Finally, creationists argue that **Genesis is written as real history**, not myth or poetry. The text uses Hebrew narrative structure, including genealogies and specific chronological markers. Jesus and the New Testament authors treat Adam, Eve, Noah, and the Flood as literal people and events (see Matthew 19:4–6; Luke 17:26–27; Romans 5:12–19). Therefore, accepting Genesis as a literal foundation is consistent with the rest of the Bible.

In Conclusion

Creationism is not built on a single argument but on **a cumulative case**:

- **Biblical testimony**
- **Scientific evidence of design and limits of naturalism**
- **Philosophical and moral reasoning**

- **Historical and geological data**

It is a comprehensive worldview that sees **God as the origin, sustainer, and purpose** behind all things (Colossians 1:16–17). If you're interested, I can also compare **creationist models** (young-earth, old-earth, intelligent design) or respond to specific **evolutionary claims** from a creationist perspective.

Creationism is built upon the authority of Scripture and supported by scientific observations interpreted through a biblical worldview. Its central claims—that the universe was created by God, that life bears the marks of design, and that the Earth's features reflect a catastrophic history (especially the Flood)—are consistent with both Scripture and certain aspects of observational science. While creationism is often dismissed by secular academia, it continues to be a robust field of inquiry for those who hold that the heavens declare the glory of God (Psalm 19:1), and that the Bible provides a reliable account of the world's origin and purpose.

More Evidence of Creationism

- 1) **The Bible / God's Word, Jesus Christ**
- 2) **Creation itself is the evidence for Creationism**
- 3) **The Testimony of multitudes of credible people, throughout the world who testify that God created the Universe, including renown scientists.**

1) The Bible / God's Word, Jesus Christ

In the Bible Jesus Christ declares “ If you continue in (hold to, abide) My Word,... you will KNOW THE TRUTH, and the truth will set you free.” John 8:31,32

Evidence for Creation –

Accuracy of the Manuscripts of Antiquity...

The Old Testament - The scribes who were in charge of the Old Testament text dedicated their lives to preserving the text's accuracy when they made copies. The great lengths the scribes went to guarantee the reliability of the copies is illustrated by the fact that they would count every letter and every word, and record in the margins such things as the middle letter and word of the Torah. If a single error was found, the copy was immediately destroyed.

The Creation account in the Book of Genesis of the Bible is completely reliable, and all the other relating supportive scriptures throughout the Bible; Moreover there is very much extensive supportive evidence available, online.

The Dead Sea Scrolls –Biblical significance

“ The significance of the scrolls relates in a large part to the field of textual criticism and how accurately the Bible has been transcribed over time. Before the discovery of the Dead Sea Scrolls, the oldest Hebrew manuscripts of the Bible were Masoretic texts dating to 10th century AD, such as the Aleppo Codex. Today, the oldest known extant manuscripts of the Masoretic Text date from approximately the 9th century AD.[110] The biblical manuscripts found among the Dead Sea Scrolls push that date back a millennium to the 2nd century BC.[111] Before this discovery, the earliest extant manuscripts of the Old Testament were manuscripts such as Codex Vaticanus Graecus 1209 and Codex Sinaiticus (both dating from the 4th century) that were written in Greek. “
http://en.wikipedia.org/wiki/Dead_Sea_Scrolls

Interestingly, these writings included parts of every single book of the Old Testament minus the book of Esther. Perhaps the most interesting discovery was an almost complete Isaiah scroll. When scholars compared the Isaiah scroll to our earliest copies of Isaiah previous to then (900 to 1000 A.D.), they found that there were only about 13 textual variations.

The New Testament - The New Testament manuscript evidence is even more impressive, with 24,000 known copies, 5,366 which are complete, and some that date as early as the second and third centuries.

There is extensive evidence of Creation by God regarding all of these points which can be found easily on numerous Christian Websites...for anyone who really cares to research...

- **Archeology confirms the reliability of the Biblical accounts;**
- **Fulfilled Prophecies in the Bible confirms the reliability of the Biblical account;**
- **Historical Accuracy confirms the authenticity;**
- **Science and Mathematical calculations confirms that our life-giving universe couldn't happen by chance...**

Jesus said, “ I AM the Light of the world; he who follows me shall not walk in darkness but have the Light of Life. “ John 8:12

Jesus is who He says He is, and so is the Truth of Bible about Creation by God...in the Book of Genesis and in many references throughout the Bible.

Those who humbly, objectively and sincerely examine the truth of God's Word and the account of Creation from a biblical perspective—approaching it with pure intent and perseverance—will, by the guidance of God's Holy Spirit, discover the truth of Creation by God, understand it, and believe. - But those who have no real desire to objectively find the truth, and who only search for arguments to oppose the understanding of God as Creator of the universe, will never come to know the truth.

“ Ask, and it will given to you, Seek and you shall find, Knock and Door will open...”
Mathew 7:7

The Bible, and the accuracy of the Scriptures are one of the most reliable records and evidences for Creation, by God the Creator of the Universe. It is the compiling of 66 ancient historical books, writings, letters, of the inspired Word of God. The continuity between the books of the Bible is consistent when anyone takes the whole gospel into account.

The Truth and evidence about God and Creation presented therein , becomes the most evident, by any and all who continue in the Word presented and truly follow the precepts of the Bible.

The Bible is good to point the Way, just How to acquire the understanding that is essential to perceive the nature of God and to believe, and further still, to begin to see clearly, that the awesomeness of the universe is truly the Creation by God.

The Creation by God is a real spiritual supernatural occurrence, which is best understood and believed, by and through the spiritual Wisdom which comes from God.

Spiritual Wisdom is available to all those whom draw close to God, with the spirit of meekness, and ask of Him for understanding through prayer, with the right intent of heart, without malice, hypocrisy, evil mocking etc.

Many people believe in various different untrue concepts of creation and some other types of creators, or many don't even believe in God nor Creation itself. They may only believe that the world and universe only happen by chance, which is so mathematically improbable, it's impossible. Any such views are essentially meaningless and unbeneficial, in retrospect to God's will, and perfect plan of spiritual restoration and goodness intended for all of mankind, for anyone who wants His blessings, and eternal life, and to serve others appropriately by sharing and demonstrate God's love to others.

Everyone, you and me, must come to honest realization that our earthly knowledge, no matter how immense and even that which is related to the ever changing findings of science itself, is quite limited and fallible. I make mistakes, and so does everyone else; That is why to get the most correct spiritual understanding , pertaining to spiritual related matters, such as Creation, or God, one must reach beyond just human intellect and earthly knowledge, one must go to the perfect source, I'm not just talking about the written letter of the Bible, I'm talking of the living, Word of God, Himself.

“ In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not comprehend it. “...John 1:1-4

” And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.” John 1:14

I've studied and examined many religions and philosophies 'of the world; While some teach certain seemingly good ethics and moral conduct, none offer a perfect, acceptable recompense for our sins before God except Christianity, through Jesus Christ; And only through Jesus Christ can anyone be completely reconciled back into good fellowship with the true living eternal God.

Jesus said, “ I AM the Way, the Truth, the Life, no one comes to the Father (God) except through Me “ John 14:6

We each are responsible for our own destiny by the choses that we choose to follow. We must choose between the Light that God offers or continue in our own foolish beliefs, remaining in our complacent selfish arrogant ways which does not bring life; only darkness.

Man is without excuse, the glory of God's creation and His majesty is displayed throughout the universe; Creation is not God, but reveals in part the “dunamis“ power of God.

Just believing even in the concept of Creation, even the real one, by itself has no meaningful intrinsic value by itself, in relation to one's spiritual livelihood, or one's moral standing with God, without believing in God, believing in Jesus Christ, accepting His anointing Grace, continuing in His Word, and truly Loving God and others.

We need to beware, and not gullible. In this earthly realm, there are many evil deceiving spirits, elementary demonic spirits trying to claim to be a god, others are false christs, others are stone and wooden idols that have no life, nor have the ability to give life.

So how does a person distinguish and discern what is true or not true, between various pseudo beliefs, myths about creation, or non-creation theories VS the true Creation occurrence by God, well it's through continuing in God's Word, the Bible, receiving Jesus Christ as your Lord and Savior and receiving God's Holy Spirit. God will give you the insight what is true, and what is not, to have spiritual clarity of which the world has not, regarding confirmation in your spirit who is the one true God.

Millions and millions of people, throughout all generations, throughout the world, who never believed in God nor Creation by God, did so, and testify to what I just said, as true. Because what they spiritually experienced what is true, life giving and now they understand and believe in the one true God, who marvelously Created the amazing wonders of our Universe.

2) Creation itself is the evidence for Creationism By God

“ The heavens declares the glory of God;
And their expanse is declaring the work of His hands.” Psalm 19:1

“ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.” Romans 1:20

Evidence... Evidence... Evidence...The evidence for Creationism is all around you. The evidence of Creation is everyone, every living thing, the earth entire, every star, every planet, everything in the universe, is the very essential evidence for Creation, quite precisely, and frankly simply put, to directly summarize the answer to your post.

I'm not trying to be fatuous, nor fictitious. I'm quite emphatically serious.

What better evidence for Creationism, then Creation itself.

In fact you, yourself are the evidence for Creation (Unless someone else is typing your posts, and you're just a figment of their imagination)

If you don't exist, nor if nothing existed in the universe, nor the universe itself, then it would be correct to have the assumption at least to say, there is no known evidence for Creation. (But that of course, hypothetically would be impossible for you to say something because you hypothetically wouldn't exist)

But let's assume, that you do exist; Which I hope you do. How do you know you exist? Have you done an in depth scientific analyzation process, under proper controlled conditions to see if you exist ? No, of course not, that would be completely unnecessary, and absurd, because you simply BELIEVE that you exist.

You have personally EXPERENCED physical life, and BELIEVE, without having any scientific procedure done, on yourself, that would obtain evidence that you personally exist and have life.

Amazing! Such remarkable, unfathomable faith that you could believe that you exist and have physical life, without any labored scientific process of reasoning of physical evidence, consisting of systematic observation, measurement, and experiment, and the formulation, testing, and modification of hypotheses.

As you may have already anticipated, let me bring forth a similar parallel, but different related issue to Creation, to help understanding there of, and Why Christians

fundamentally believe that Jesus Christ is the Way, and God is the Creator of all Creation, (without necessarily needing but not discounting the merit of some scientific evidence) is because we personally have EXPERIENCED, real SPIRITUAL NEW LIFE, through our relationship with Jesus Christ, and the Holy Spirit, without having to go through a scientific process, to convince us. Just as you again and I, need not submit our bodies for scientific research, while we are experiencing life, to personally have evidence of our physical existence, and being physically alive.

I therefore encourage everyone, to come and receive Jesus Christ into their spirits in order to understand God, to understand the Creator of all Creation, from a personal living and experiential spiritual process, that you will most certainly discover that you need not additional scientific procedures to validate the facts of Creation any further, and the existence of God, because you will know first hand.

3) The Testimony of multitudes of credible people, throughout the world who testify that God created the Universe, including renown scientists.

The truth of Creation by God is easy understood and believed from all kinds of people throughout the world, regardless of social standing, and educational level. Sometimes overly misinformed people with self pride will hinder one's ability to perceive and accept the various evidence for Creationism. However here are some who have accepted the Biblical account of Creation, by God.

*** List - Some of the Past and Modern Scientists Who Have Accepted the Biblical Account of Creation-**

(NOTE : I personally have not verified this list as completely accurate, but are listed here as individuals who have been noted as such, by reliable resources.)

Obviously, this is just partial list of individuals with degrees in all the science fields, who believe in God and Creation; Still there are thousands, and thousands of more around the world.

Moreover there are millions of well educated Christians, students who've not only studied the Bible and believe in a Creator of Creation but also studied various perspectives of the sciences and still believe and conclude that there is a God and He is the Creator of the Universe.

It should be emphasized that I'm sure the following persons have well evaluated the concept of the Universe being created by God, each from their own specific scientific fields, or by the overall general knowledge that they possess and some through other sciences; Before they publically declared that they believe in Creationism.

For anyone who really wants to know the reasons why each of these believe in Creationism, please take the time to research their own writings. Again the primary reason many of them believe in Creationism is because of the truth of God that they each personally experienced through God's Word, and believed, as they also studied various aspects about earth and the universe. They saw clearly that God did in fact, without question anymore, that He is the Creator.

They are other numerous Christian scholars and educated people online who also give their evidence for Creationism.

(NOTE : Credit By > <http://www.answersingenesis.org/home/area/bios/>)

Dr. William Arion – Biochemistry, Chemistry

Dr. Paul Ackerman – Psychologist

Dr. E. Theo Agard – Medical Physics

Dr. Steve Austin – Geologist

Dr. S.E. Aw – Biochemist

Dr. Thomas Barnes – Physicist

Dr. Geoff Barnard – Immunologist

Dr. John Baumgardner – Electrical Engineering, Space Physicist, Geophysicist, Supercomputer Modeling

Dr. Jerry Bergman – Psychologist

Dr. Kimberly Berrine – Microbiology & Immunology

Prof. Vladimir Betina – Microbiology, Biochemistry & Biology

Dr. Andrew Bosanquet – Biology, Microbiology

Edward A. Boudreaux – Theoretical Chemistry

Dr. David R. Boylan – Chemical Engineer

Prof. Linn E. Carothers – Associate Professor of Statistics

Dr. Rob Carter – Marine Biology

Prof. Sung-Do Cha – Physics

Dr. Eugene F. Chaffin – Professor of Physics

Dr. Choong-Kuk Chang – Genetic Engineering

Prof. Jeun-Sik Chang – Aeronautical Engineering

Dr. Donald Chittick – Physical Chemist

Prof. Chung-Il Cho – Biology Education

Dr. John M. Cimbala – Mechanical Engineering

Dr. Harold Coffin – Palaeontologist

Timothy C. Coppess, M.S. – Environmental Scientist

Dr. Bob Compton – DVM

Dr. Ken Cumming – Biologist

Dr. Jack W. Cuozzo – Dentist

Dr. William M. Curtis III – Th.D., Th.M., M.S., Aeronautics & Nuclear Physics

Dr. Malcolm Cutchins – Aerospace Engineering

Dr. Lionel Dahmer – Analytical Chemist

Dr. Raymond V. Damadian, M.D. – Pioneer of Magnetic Resonance Imaging

Dr. Chris Darnbrough – Biochemist

Dr. Nancy M. Darrall – Botany

Dr. Bryan Dawson – Mathematics

Dr. Douglas Dean – Biological Chemistry

Prof. Stephen W. Deckard – Assistant Professor of Education

Dr. David A. DeWitt – Biology, Biochemistry, Neuroscience

Dr. Don DeYoung – Astronomy, Atmospheric Physics, M.Div

Dr. Geoff Downes – Creationist Plant Physiologist

Dr. Ted Driggers – Operations Research

Robert H. Eckel – Medical Research

Dr. André Eggen – Geneticist

Dr. Dudley Eirich – Molecular Biologist

Prof. Dennis L. Englin – Professor of Geophysics

Dr. Andrew J. Fabich – Microbiology

Prof. Danny Faulkner – Astronomy

Prof. Carl B. Fliermans – Professor of Biology

Prof. Dwain L. Ford – Organic Chemistry

Dr. Kenneth W. Funk – Organic Chemistry

Prof. Robert H. Franks – Associate Professor of Biology

Dr. Alan Galbraith – Watershed Science
Dr. Paul Giem – Medical Research
Dr. Maciej Giertych – Geneticist
Dr. Duane Gish – Biochemist
Dr. Werner Gitt – Information Scientist
Dr. Warwick Glover – General Surgeon
Dr. D.B. Gower – Biochemistry
Dr. Robin Greer – Chemist, History
Dr. Stephen Grocott – Chemist
Dr. Vicki Hagerman – DMV
Dr. Donald Hamann – Food Scientist
Dr. Barry Harker – Philosopher
Dr. Charles W. Harrison – Applied Physicist, Electromagnetics
Dr. Mark Harwood – Engineering (Satellite Specialist)
Dr. George Hawke – Environmental Scientist
Dr. Margaret Helder – Science Editor, Botanist
Dr. Harold R. Henry – Engineer
Dr. Jonathan Henry – Astronomy
Dr. Joseph Henson – Entomologist
Dr. Robert A. Herrmann – Professor of Mathematics, US Naval Academy
Dr. Andrew Hodge – Cardiothoracic Surgical Service Head
Dr. Kelly Hollowell – Molecular and Cellular Pharmacologist
Dr. Ed Holroyd III – Atmospheric Science
Dr. Bob Hosken – Biochemistry
Dr. George F. Howe – Botany
Dr. Neil Huber – Physical Anthropologist
Dr. James A. Huggins – Professor and Chair, Department of Biology
Evan Jamieson – Hydrometallurgy
George T. Javor – Biochemistry
Dr. Arthur Jones – Biology

Dr. Jonathan W. Jones – Plastic Surgeon

Dr. Raymond Jones – Agricultural Scientist

Prof. Leonid Korochkin – Molecular Biology

Dr. William F. Kane – (Civil) Geotechnical Engineering

Dr. Valery Karpounin – Mathematical Sciences, Logic

Dr. Dean Kenyon – Biologist

Prof. Gi-Tai Kim – Biology

Prof. Harriet Kim – Biochemistry

Prof. Jong-Bai Kim – Biochemistry

- **Prof. Jung-Han Kim** – Biochemistry
- **Prof. Jung-Wook Kim** – Environmental Science
- **Prof. Kyoung-Rai Kim** – Analytical Chemistry
- **Prof. Kyoung-Tai Kim** – Genetic Engineering
- **Prof. Young-Gil Kim** – Materials Science
- **Prof. Young In Kim** – Engineering
- **Dr. John W. Klotz** – Biologist
- **Dr. Vladimir F. Kondalenko** – Cytology/Cell Pathology
- **Dr. Leonid Korochkin, M.D.** – Genetics, Molecular Biology, Neurobiology
- **Dr. John K.G. Kramer** – Biochemistry
- **Dr. Johan Kruger** – Zoology
- **Prof. Jin-Hyouk Kwon** – Physics
- **Prof. Myung-Sang Kwon** – Immunology
- **Dr. John G. Leslie, Ph.D.** – Biochemist, Physician, Archaeologist
- **Dr. Jason Lisle** – Astrophysicist
- **Dr. Alan Love** – Chemist
- **Dr. Ian Macreadie** – Molecular Biologist and Microbiologist
- **Dr. John Marcus** – Molecular Biologist
- **Dr. Ronald C. Marks** – Associate Professor of Chemistry
- **Dr. George Marshall** – Eye Disease Researcher
- **Dr. Ralph Matthews** – Radiation Chemist

- **Dr. John McEwan** – Chemist
- **Prof. Andy McIntosh** – Combustion Theory, Aerodynamics
- **Dr. David Menton** – Anatomist
- **Dr. Angela Meyer** – Creationist Plant Physiologist
- **Dr. John Meyer** – Physiologist
- **Dr. Albert Mills** – Animal Embryologist/Reproductive Physiologist
- **Colin W. Mitchell** – Geography
- **Dr. Elizabeth Mitchell** – Physician
- **Dr. Tommy Mitchell** – Physician
- **Dr. John N. Moore** – Science Educator
- **Dr. John W. Moreland** – Mechanical Engineer and Dentist
- **Dr. Henry M. Morris (1918–2006)** – Founder of the Institute for Creation Research
- **Dr. Arlton C. Murray** – Paleontologist
- **Dr. John D. Morris** – Geologist
- **Dr. Len Morris** – Physiologist
- **Dr. Graeme Mortimer** – Geologist
- **Dr. Terry Mortenson** – History of Geology
- **Stanley A. Mumma** – Architectural Engineering
- **Prof. Hee-Choon No** – Nuclear Engineering
- **Dr. Eric Norman** – Biomedical Researcher
- **Dr. David Oderberg** – Philosopher
- **Prof. John Oller** – Linguistics
- **Prof. Chris D. Osborne** – Assistant Professor of Biology
- **Dr. John Osgood** – Medical Practitioner
- **Dr. Charles Pallaghy** – Botanist
- **Dr. Gary E. Parker** – Biologist, Cognate in Geology (Paleontology)
- **Dr. David Pennington** – Plastic Surgeon
- **Prof. Richard Porter** – [Field not specified]
- **Dr. Georgia Purdom** – Molecular Genetics
- **Dr. John Rankin** – Cosmologist

- **Dr. A.S. Reece, M.D.** – [Field not specified]
- **Prof. J. Rendle-Short** – Pediatrics
- **Dr. Jung-Goo Roe** – Biology
- **Dr. David Rosevear** – Chemist
- **Dr. Ariel A. Roth** – Biology
- **Dr. Kenneth Royal** – Psychometrics
- **Dr. Joachim Scheven** – Palaeontologist
- **Dr. Ian Scott** – Educator
- **Dr. Saami Shaibani** – Forensic Physicist
- **Dr. Young-Gi Shim** – Chemistry
- **Prof. Hyun-Kil Shin** – Food Science
- **Dr. Mikhail Shulgin** – Physics
- **Dr. Roger Simpson** – Engineer
- **Dr. Harold Slusher** – Geophysicist
- **Dr. E. Norbert Smith** – Zoologist
- **George S. Smith, M.S.** – Chemistry
- **Dr. Andrew Snelling** – Geologist
- **Prof. Man-Suk Song** – Computer Science
- **Dr. Timothy G. Standish** – Biology
- **Prof. James Stark** – Assistant Professor of Science Education
- **Prof. Brian Stone** – Engineer
- **Dr. Esther Su** – Biochemistry
- **Dr. Charles Taylor** – Linguistics
- **Dr. Stephen Taylor** – Electrical Engineering
- **Dr. Ker C. Thomson** – Geophysics
- **Dr. Michael Todhunter** – Forest Genetics
- **Dr. Lyudmila Tonkonog** – Chemistry/Biochemistry
- **Dr. Royal Truman** – Organic Chemist
- **Dr. Larry Vardiman** – Atmospheric Science
- **Prof. Walter Veith** – Zoologist

- **Dr. Joachim Vetter** – Biologist
- **Dr. Stephen J. Vinay III** – Chemical Engineering
- **Sir Cecil P.G. Wakeley (1892–1979)** – Surgeon
- **Dr. Jeremy Walter** – Mechanical Engineer
- **Dr. Keith Wanser** – Physicist
- **Dr. Noel Weeks** – Ancient Historian (also has B.Sc. in Zoology)
- **Dr. A.J. Monty White** – Chemistry/Gas Kinetics
- **Dr. John Whitmore** – Geologist/Paleontologist

Modern Scientists

- Arthur E. Wilder-Smith (1915–1995) – Three science doctorates; Creation science pioneer
- Dr. Clifford Wilson – Psycholinguist and Archaeologist
- Dr. Gordon Wilson – Environmental Science and Public Policy
- Dr. Kurt Wise – Palaeontologist
- Prof. Verna Wright – Rheumatologist (deceased 1997)
- Prof. Seoung-Hoon Yang – Physics
- Dr. Thomas (Tong Y.) Yi, Ph.D. – Creationist Aerospace & Mechanical Engineering
- Dr. Ick-Dong Yoo – Genetics
- Dr. Sung-Hee Yoon – Biology
- Dr. Patrick Young – Chemist and Materials Scientist
- Prof. Keun Bae Yu – Geography
- Dr. Henry Zuill – Biology

Historical Scientists Who Believed in a Creator

(Sorted by birth year. These individuals are known to have believed in the Creator God of the Bible. Most affirmed a literal Genesis unless otherwise noted.)

Early Period

- Francis Bacon (1561–1626) – Founder of the scientific method; firm believer in biblical Christianity
- Galileo Galilei (1564–1642) – Physics, Astronomy; believed in a Creator despite historical conflicts
- Johann Kepler (1571–1630) – Scientific astronomy; viewed science as discovering God's design
- Athanasius Kircher (1601–1680) – Inventor and scholar with a Christian worldview
- John Wilkins (1614–1672) – Clergyman and natural philosopher; advocated science within a biblical framework
- Walter Charleton (1619–1707) – President of the Royal College of Physicians; Christian beliefs
- Blaise Pascal (1623–1662) – Hydrostatics, barometer; deeply Christian, wrote *Pensées*
- Sir William Petty (1623–1687) – Statistics and economics; devout believer
- Robert Boyle (1627–1691) – Founder of modern chemistry; committed Christian and Bible supporter
- John Ray (1627–1705) – Natural history; wrote extensively on God's design in nature
- Isaac Barrow (1630–1677) – Mathematician and theologian
- Nicolas Steno (1631–1686) – Founder of stratigraphy; Catholic bishop with strong faith
- Thomas Burnet (1635–1715) – Early geology; tried to align biblical narrative with observations
- Increase Mather (1639–1723) – Astronomy and theology; Puritan scholar
- Nehemiah Grew (1641–1712) – Medical doctor and botanist; believer in divine creation

The Age of Newton

- Isaac Newton (1642–1727) – Gravitation, calculus, optics; wrote extensively on theology and creation
- Gottfried Wilhelm Leibniz (1646–1716) – Mathematics and philosophy; believed in a rational Creator

- John Flamsteed (1646–1719) – Founder of the Greenwich Observatory; Bible-believing Christian
- William Derham (1657–1735) – Early ecology; theologian and science communicator
- Cotton Mather (1662–1727) – Physician and theologian; supported creationist views
- John Harris (1666–1719) – Mathematician and Christian apologist
- John Woodward (1665–1728) – Paleontology; defended biblical Flood interpretation

Historical Scientists Who Believed in a Creator

(Sorted by time period and birth year. Asterisks in the original text have been retained as notes regarding old-earth beliefs or compromises.)

Late 17th to 18th Century (Post-Newton to Pre-Darwin)

- William Whiston (1667–1752) – Physics, Geology
- John Hutchinson (1674–1737) – Paleontology
- Jonathan Edwards (1703–1758) – Physics, Meteorology
- Carolus Linnaeus (1707–1778) – Taxonomy; Biological classification system
- Jean Deluc (1727–1817) – Geology
- Richard Kirwan (1733–1812) – Mineralogy
- William Herschel (1738–1822) – Galactic astronomy; Uranus (probably believed in an old-earth)
- James Parkinson (1755–1824) – Physician (old-earth compromiser*)
- John Dalton (1766–1844) – Atomic theory; Gas law
- John Kidd, M.D. (1775–1851) – Chemical synthetics (old-earth compromiser*)

Just Before Darwin: Scriptural Geologists and Early 19th Century

- Timothy Dwight (1752–1817) – Educator
- William Kirby (1759–1850) – Entomologist
- Jedidiah Morse (1761–1826) – Geographer

- Benjamin Barton (1766–1815) – Botanist; Zoologist
- John Dalton (1766–1844) – Chemistry, Atomic Theory
- Georges Cuvier (1769–1832) – Comparative anatomy, paleontology (old-earth compromiser*)
- Samuel Miller (1770–1840) – Clergy
- Charles Bell (1774–1842) – Anatomist
- John Kidd (1775–1851) – Chemistry
- Humphrey Davy (1778–1829) – Thermokinetics; Safety lamp
- Benjamin Silliman (1779–1864) – Mineralogist (old-earth compromiser*)
- Peter Mark Roget (1779–1869) – Physician; Physiologist
- Thomas Chalmers (1780–1847) – Professor (old-earth compromiser*)
- David Brewster (1781–1868) – Optical mineralogy, kaleidoscope (probably believed in an old-earth)
- William Buckland (1784–1856) – Geologist (old-earth compromiser*)
- William Prout (1785–1850) – Food chemistry (probably believed in an old-earth)
- Adam Sedgwick (1785–1873) – Geology (old-earth compromiser*)
- Michael Faraday (1791–1867) – Electromagnetics, field theory, generator
- Samuel F.B. Morse (1791–1872) – Telegraph
- John Herschel (1792–1871) – Astronomy (old-earth compromiser*)
- Edward Hitchcock (1793–1864) – Geology (old-earth compromiser*)
- William Whewell (1794–1866) – Anemometer (old-earth compromiser*)
- Joseph Henry (1797–1878) – Electric motor; galvanometer

Just After Darwin: Mid-to-Late 19th Century

- Richard Owen (1804–1892) – Zoology; Paleontology (old-earth compromiser*)
- Matthew Maury (1806–1873) – Oceanography, Hydrography (probably believed in an old-earth*)
- Louis Agassiz (1807–1873) – Glaciology, Ichthyology (old-earth compromiser, polygenist*)
- Henry Rogers (1808–1866) – Geology
- James Glaisher (1809–1903) – Meteorology

- Philip H. Gosse (1810–1888) – Ornithologist; Zoology
- Sir Henry Rawlinson (1810–1895) – Archaeologist
- James Simpson (1811–1870) – Gynecology, Anesthesiology
- James Dana (1813–1895) – Geology (old-earth compromiser*)
- Sir Joseph Henry Gilbert (1817–1901) – Agricultural Chemist
- James Joule (1818–1889) – Thermodynamics
- Thomas Anderson (1819–1874) – Chemist
- Charles Piazzi Smyth (1819–1900) – Astronomy
- George Stokes (1819–1903) – Fluid Mechanics
- John William Dawson (1820–1899) – Geology (probably believed in an old-earth*)
- Rudolph Virchow (1821–1902) – Pathology
- Gregor Mendel (1822–1884) – Genetics
- Louis Pasteur (1822–1895) – Bacteriology, Biochemistry; Sterilization; Immunization

Late 19th Century Scientists (Just Before and After Darwin)

- Henri Fabre (1823–1915) – Entomology of living insects
- William Thomson, Lord Kelvin (1824–1907) – Energetics; Absolute temperatures; Atlantic cable (believed in an old earth, but younger than evolutionists proposed*)
- William Huggins (1824–1910) – Astral spectrometry
- Bernhard Riemann (1826–1866) – Non-Euclidean geometries
- Joseph Lister (1827–1912) – Antiseptic surgery
- Balfour Stewart (1828–1887) – Ionospheric electricity
- James Clerk Maxwell (1831–1879) – Electrodynamics; Statistical thermodynamics
- P.G. Tait (1831–1901) – Vector analysis
- John Bell Pettigrew (1834–1908) – Anatomist; Physiologist
- John Strutt, Lord Rayleigh (1842–1919) – Similitude; Model analysis; Inert gases
- Sir William Abney (1843–1920) – Astronomy
- Alexander MacAlister (1844–1919) – Anatomy
- A.H. Sayce (1845–1933) – Archaeologist
- John Ambrose Fleming (1849–1945) – Electronics; Electron tube; Thermionic valve

Early Modern Period (Post-1850 to Mid-20th Century)

- Edward H. Maunder (1851–1928) – Astronomy
- William Mitchell Ramsay (1851–1939) – Archaeologist
- William Ramsay (1852–1916) – Isotopic chemistry; Element transmutation
- Howard A. Kelly (1858–1943) – Gynecology
- George Washington Carver (1864–1943) – Inventor; agricultural science
- Douglas Dewar (1875–1957) – Ornithologist
- Paul Lemoine (1878–1940) – Geology
- Charles Stine (1882–1954) – Organic Chemist
- Dr. Arthur Rendle-Short (1885–1955) – Surgeon
- L. Merson Davies (1890–1960) – Geology; Paleontology
- Dr. Clifford Burdick – Geologist
- Dr. Frank Marsh – Biology
- Dr. John Mann – Agriculturist; biological control pioneer
- Dr. Larry Butler – Biochemist

Creation By Change Is Impossible

The eminent mathematical physicist Sir Roger Penrose calculated the chances of a life-supporting universe happening by chance to be 1 in $10^{10^{123}}$. Let me try to put that number into perspective: 10^{10^3} is a 1 followed by a thousand zeros, 10^{10^6} is a 1 followed by a million zeros and 10^{10^9} is a 1 followed by billion zeros. These numbers are practically impossible to imagine, but $10^{10^{123}}$ is so big that it is totally inconceivable to the human mind. So with odds of only 1 in $10^{10^{123}}$ it can be said with absolute certainty that a life-supporting universe could never happen by chance. But to realize that the universe is not the product of coincidence we don't really need calculations at all. We just need to look around and reflect on the perfection inherent in life, the universe and everything. If life only exists biologically where do thoughts, feelings and emotions come from? Their very existence seems to imply that there is more to life than just biology, that there is more to life than just survival. If life has no higher purpose, why does it strive to go on, and why did it even begin in the first place? Life is not an accident – it is on purpose! All of Creation in the universe was created by God. ALOHA

Sir Roger Penrose's calculation regarding the improbability of a life-supporting universe arising by chance. Penrose, a renowned mathematical physicist, estimated that the odds

of our universe's initial low-entropy state occurring randomly are approximately 1 in $10^{(10^{123})}$. This figure is so astronomically small that it effectively rules out the possibility of such a universe forming by chance alone.

To put this into perspective, if you were to write out this number, it would require more zeros than there are particles in the observable universe. Even if you dedicated every particle in the universe to writing a zero, you would fall far short of representing this number. Penrose's calculation highlights the extraordinary fine-tuning required for life to exist in our universe. This improbability has led some to question whether such a finely-tuned universe could have arisen by chance or if it points to some form of intentional design.

Some modern scientists who have accepted the biblical account of creation

- Dr. William Arion, Biochemistry, Chemistry
- Dr. Paul Ackerman, Psychologist
- Dr. E. Theo Agard, Medical Physics
- Dr. Steve Austin, Geologist
- Dr. S.E. Aw, Biochemist
- Dr. Thomas Barnes, Physicist
- Dr. Geoff Barnard, Immunologist
- Dr. John Baumgardner, Electrical Engineering, Space Physicist, Geophysicist, expert in supercomputer modeling of plate tectonics
- Dr. Jerry Bergman, Psychologist
- Dr. Kimberly Berrine, Microbiology & Immunology
- Prof. Vladimir Betina, Microbiology, Biochemistry & Biology
- Dr. Andrew Bosanquet, Biology, Microbiology
- Edward A. Boudreaux, Theoretical Chemistry
- Dr. David R. Boylan, Chemical Engineer
- Professor Stuart Burgess, Engineering Design
- Prof. Linn E. Carothers, Associate Professor of Statistics
- Dr. Rob Carter, Marine Biology
- Prof. Sung-Do Cha, Physics
- Dr. Eugene F. Chaffin, Professor of Physics
- Dr. Choong-Kuk Chang, Genetic Engineering
- Prof. Jeun-Sik Chang, Aeronautical Engineering
- Dr. Donald Chittick, Physical Chemist
- Prof. Chung-II Cho, Biology Education
- Dr. John M. Cimbala, Mechanical Engineering
- Dr. Harold Coffin, Palaeontologist

- Timothy C. Coppess, M.S., Environmental Scientist
- Dr. Bob Compton, DVM
- Dr. Ken Cumming, Biologist
- Dr. Jack W. Cuzzo, Dentist
- Dr. William M. Curtis III, Th.D., Th.M., M.S., Aeronautics & Nuclear Physics
- Dr. Malcolm Cutchins, Aerospace Engineering
- Dr. Lionel Dahmer, Analytical Chemist
- Dr. Raymond V. Damadian, M.D., Pioneer of magnetic resonance imaging
- Dr. Chris Darnbrough, Biochemist
- Dr. Nancy M. Darrall, Botany
- Dr. Bryan Dawson, Mathematics
- Dr. Douglas Dean, Biological Chemistry
- Prof. Stephen W. Deckard, Assistant Professor of Education
- Dr. David A. DeWitt, Biology, Biochemistry, Neuroscience
- Dr. Don DeYoung, Astronomy, atmospheric physics, M.Div
- Dr. Geoff Downes, Creationist Plant Physiologist
- Dr. Ted Driggers, Operations research
- Robert H. Eckel, Medical Research
- Dr. André Eggen, Geneticist
- Dr. Dudley Eirich, Molecular Biologist
- Prof. Dennis L. Englin, Professor of Geophysics
- Dr. Andrew J. Fabich, Microbiology
- Prof. Danny Faulkner, Astronomy
- Prof. Carl B. Fliermans, Professor of Biology
- Prof. Dwain L. Ford, Organic Chemistry
- Dr. Kenneth W. Funk, Organic Chemistry
- Prof. Robert H. Franks, Associate Professor of Biology
- Dr. Alan Galbraith, Watershed Science
- Dr. Paul Giam, Medical Research
- Dr. Maciej Giertych, Geneticist
- Dr. Duane Gish, Biochemist
- Dr. Werner Gitt, Information Scientist
- Dr. Warwick Glover, General Surgeon
- Dr. D.B. Gower, Biochemistry

- Dr. Robin Greer, Chemist, History
- Dr. Stephen Grocott, Chemist
- Dr. Vicki Hagerman, DMV
- Dr. Donald Hamann, Food Scientist
- Dr. Barry Harker, Philosopher
- Dr. Charles W. Harrison, Applied Physicist, Electromagnetics
- Dr. Mark Harwood, Engineering (satellite specialist)
- Dr. George Hawke, Environmental Scientist
- Dr. Margaret Helder, Science Editor, Botanist
- Dr. Harold R. Henry, Engineer
- Dr. Jonathan Henry, Astronomy
- Dr. Joseph Henson, Entomologist
- Dr. Robert A. Herrmann, Professor of Mathematics, US Naval Academy
- Dr. Andrew Hodge, Head of the Cardiothoracic Surgical Service
- Dr. Kelly Hollowell, Molecular and Cellular Pharmacologist
- Dr. Ed Holroyd, III, Atmospheric Science
- Dr. Bob Hosken, Biochemistry
- Dr. George F. Howe, Botany
- Dr. Neil Huber, Physical Anthropologist
- Dr. James A. Huggins, Professor and Chair, Department of Biology
- Evan Jamieson, Hydrometallurgy
- George T. Javor, Biochemistry
- Dr. Arthur Jones, Biology
- Dr. Jonathan W. Jones, Plastic Surgeon
- Dr. Raymond Jones, Agricultural Scientist
- Prof. Leonid Korochkin, Molecular Biology
- Dr. William F. Kane, (Civil) Geotechnical Engineering
- Dr. Valery Karpounin, Mathematical Sciences, Logics, Formal Logics
- Dr. Dean Kenyon, Biologist
- Prof. Gi-Tai Kim, Biology
- Prof. Harriet Kim, Biochemistry
- Prof. Jong-Bai Kim, Biochemistry
- Prof. Jung-Han Kim, Biochemistry
- Prof. Jung-Wook Kim, Environmental Science

- Prof. Kyoung-Rai Kim, Analytical Chemistry
- Prof. Kyoung-Tai Kim, Genetic Engineering
- Prof. Young-Gil Kim, Materials Science
- Prof. Young In Kim, Engineering
- Dr. John W. Klotz, Biologist
- Dr. Vladimir F. Kondalenko, Cytology/Cell Pathology
- Dr. Leonid Korochkin, M.D., Genetics, Molecular Biology, Neurobiology
- Dr. John K.G. Kramer, Biochemistry
- Dr. Johan Kruger, Zoology
- Prof. Jin-Hyouk Kwon, Physics
- Prof. Myung-Sang Kwon, Immunology
- Dr. John G. Leslie, Ph.D., Biochemist, Physician, Archaeologist
- Dr. Jason Lisle, Astrophysicist
- Dr. Alan Love, Chemist
- Dr. Ian Macreadie, molecular biologist and microbiologist
- Dr. John Marcus, Molecular Biologist
- Dr. Ronald C. Marks, Associate Professor of Chemistry
- Dr. George Marshall, Eye Disease Researcher
- Dr. Ralph Matthews, Radiation Chemist
- Dr. John McEwan, Chemist
- Prof. Andy McIntosh, Combustion theory, aerodynamics
- Dr. David Menton, Anatomist
- Dr. Angela Meyer, Creationist Plant Physiologist
- Dr. John Meyer, Physiologist
- Dr. Albert Mills, Animal Embryologist/Reproductive Physiologist
- Colin W. Mitchell, Geography
- Dr. Elizabeth Mitchell, Physician
- Dr. Tommy Mitchell, Physician
- Dr. John N. Moore, Science Educator
- Dr. John W. Moreland, Mechanical engineer and Dentist
- Dr. Henry M. Morris (1918–2006), founder of the Institute for Creation Research.
- Dr. Arlton C. Murray, Paleontologist
- Dr. John D. Morris, Geologist
- Dr. Len Morris, Physiologist

- Dr. Graeme Mortimer, Geologist
- Dr. Terry Mortenson, History of Geology
- Stanley A. Mumma, Architectural Engineering
- Prof. Hee-Choon No, Nuclear Engineering
- Dr. Eric Norman, Biomedical researcher
- Dr. David Oderberg, Philosopher
- Prof. John Oller, Linguistics
- Prof. Chris D. Osborne, Assistant Professor of Biology
- Dr. John Osgood, Medical Practitioner
- Dr. Charles Pallaghy, Botanist
- Dr. Gary E. Parker, Biologist, Cognate in Geology (Paleontology)
- Dr. David Pennington, Plastic Surgeon
- Prof. Richard Porter
- Dr. Georgia Purdom, Molecular Genetics
- Dr. John Rankin, Cosmologist
- Dr. A.S. Reece, M.D.
- Prof. J. Rendle-Short, Pediatrics
- Dr. Jung-Goo Roe, Biology
- Dr. David Rosevear, Chemist
- Dr. Ariel A. Roth, Biology
- Dr. Kenneth Royal, Psychometrics
- Dr. Ron Samec, Professional Astronomer
- Dr. Joachim Scheven, Palaeontologist
- Dr. Ian Scott, Educator
- Dr. Saami Shaibani, Forensic physicist
- Dr. Young-Gi Shim, Chemistry
- Prof. Hyun-Kil Shin, Food Science
- Dr. Mikhail Shulgin, Physics
- Dr. Roger Simpson, Engineer
- Dr. Harold Slusher, Geophysicist
- Dr. E. Norbert Smith, Zoologist
- George S. Smith, M.S., Chemistry
- Dr. Andrew Snelling, Geologist
- Prof. Man-Suk Song, Computer Science

- Dr. Timothy G. Standish, Biology
- Prof. James Stark, Assistant Professor of Science Education
- Prof. Brian Stone, Engineer
- Dr. Esther Su, Biochemistry
- Dr. Charles Taylor, Linguistics
- Dr. Stephen Taylor, Electrical Engineering
- Dr. Ker C. Thomson, Geophysics
- Dr. Michael Todhunter, Forest Genetics
- Dr. Lyudmila Tonkonog, Chemistry/Biochemistry
- Dr. Royal Truman, Organic Chemist:
- Dr. Larry Vardiman, Atmospheric Science
- Prof. Walter Veith, Zoologist
- Dr. Joachim Vetter, Biologist
- Dr. Stephen J. Vinay III, Chemical Engineering
- Sir Cecil P. G. Wakeley (1892–1979) Surgeon
- Dr. Jeremy Walter, Mechanical Engineer
- Dr. Keith Wanser, Physicist
- Dr. Noel Weeks, Ancient Historian (also has B.Sc. in Zoology)
- Dr. A.J. Monty White, Chemistry/Gas Kinetics
- Dr. John Whitmore, Geologist/Paleontologist
- Arthur E. Wilder-Smith (1915–1995) Three science doctorates; a creation science pioneer
- Dr. Clifford Wilson, Psycholinguist and archaeologist
- Dr. Gordon Wilson, Environmental Science and Public Policy
- Dr. Kurt Wise, Palaeontologist
- Prof. Verna Wright, Rheumatologist (deceased 1997)
- Prof. Seoung-Hoon Yang, Physics
- Dr. Thomas (Tong Y.) Yi, Ph.D., Creationist Aerospace & Mechanical Engineering
- Dr. Ick-Dong Yoo, Genetics
- Dr. Sung-Hee Yoon, Biology
- Dr. Patrick Young, Chemist and Materials Scientist
- Prof. Keun Bae Yu, Geography
- Dr. Henry Zuill, Biology

Another List: From credit CMI

Some scientists alive today* who accept the biblical account of creation

Note: Individuals on this list possess an earned doctorate in a field of science, or (for the rare person lacking a PhD) high level research achievements or academic status.

- Dr Paul Ackerman, Assistant Professor of Psychology, Wichita State University.
- Dr E. Theo Agard, Medical Physics
- Dr James Allan, Genetics
- Dr John Ashton, Chemistry, Food technology
- Dr Steve Austin, Geology
- Dr S.E. Aw (胡瑞永; Pinyin *Hú Ruìyǒng*), Biochemistry
- Dr Geoff Barnard, Immunology
- Dr Don Batten, Plant physiology
- Dr Donald Baumann, Solid State Physics, Professor of Biology and Chemistry, Cedarville University
- Dr John Baumgardner, Electrical Engineering, Space Physicist, Geophysicist, expert in supercomputer modeling of plate tectonics
- Dr Élizabeth Beauchesne Biomedical Sciences.
- Dr Jerry Bergman, Psychology, Human Biology/Physiology
- Dr Kimberly Berrine, Microbiology & Immunology
- Prof. Vladimir Betina, Microbiology, Biochemistry & Biology
- Dr Markus Blietz, Astrophysicist
- Dr Raymond G. Bohlin, Biology
- Dr Andrew Bosanquet, Biology, Microbiology
- Dr Edward A. Boudreaux, Theoretical Chemistry
- Dr David Boylan, Chemical Engineering
- Dr Bernard Brandstater, Anesthesiology
- Prof. Stuart Burgess, Engineering and Biomimetics, Professor of Design & Nature, Head of Department, Mechanical Engineering, University of Bristol (UK)
- Prof. Linn E. Carothers, Associate Professor of Statistics

- Dr Ben Carson, Professor and chief of pediatric neurosurgery at Johns Hopkins University. He has 51 honorary doctorates, including from Yale and Columbia Universities.
- Dr Robert W. Carter, Marine Biology
- Prof. Sung-Do Cha, Physics
- Dr Eugene F. Chaffin, Professor of Physics
- Dr Ainsley Chalmers, Biochemist, medical researcher
- Dr Choong-Kuk Chang, Genetic Engineering
- Prof. Jeun-Sik Chang, Aeronautical Engineering
- Dr Xidong Chen, Solid State Physics, Assistant Professor of Physics, Cedarville University
- Dr Donald Chittick, Physical Chemistry
- Prof. Chung-Il Cho, Biology Education
- Dr John M. Cimbala, Mechanical Engineering
- Dr Harold Coffin, Paleontology
- Dr Bob Compton, DVM, PhD
- Dr Matthew Cserhati, Molecular Biology
- Dr Ken Cumming, Biology
- Dr Malcolm Cutchins, Aerospace Engineering
- Dr Lionel Dahmer, Analytical Chemistry
- Dr Chris Darnbrough, Biochemistry
- Dr Nancy M. Darrall, Botany
- Dr Bryan Dawson, Mathematics
- Dr Douglas Dean, Biological Chemistry
- Prof. Stephen W. Deckard, Assistant Professor of Education
- Dr David A. DeWitt, Biology, Biochemistry, Neuroscience
- Dr Don DeYoung, Astronomy, atmospheric physics
- Dr Geoff Downes, Plant Physiology
- Dr Ted Driggers, Operations research
- Robert H. Eckel, Medical Research (more than 80 research papers)
- Dr André Eggen, Genetics

- Dr Leroy Eimers, Atmospheric Science, Professor of Physics and Mathematics, Cedarville University
- Dr Dudley Eirich, Molecular biologist
- Prof. Dennis L. Englin, Professor of Geophysics
- Prof. Danny Faulkner, Astronomy
- Dr Dennis Flentge, Physical Chemistry, Professor of Chemistry and Chair of the Department of Science and Mathematics, Cedarville University
- Prof. Carl B. Fliermans, Professor of Biology
- Prof. Dwain L. Ford, Organic Chemistry
- Prof. Robert H. Franks, Associate Professor of Biology
- Dr Kenneth W. Funk, Organic Chemistry; biologically active peptide synthesis.
- Dr Alan Galbraith, Watershed Science
- Dr Roger G. Gallop, P.G., Geology
- Dr Robert Gentry, Physics
- Dr Maciej Giertych, Genetics
- Dr Werner Gitt, Information Science
- Dr Steven Gollmer, Atmospheric Science, Professor of Physics, Cedarville University
- Dr D.B. Gower, Biochemistry
- Dr Stephen Grocott, Industrial Chemistry
- Dr Donald Hamann, Food Science
- Dr Barry Harker, Philosophy
- Dr Charles W. Harrison, Applied Physics, Electromagnetics
- Dr John Hartnett, Physics and Cosmology
- Dr Mark Harwood, Satellite Communications
- Dr Joe Havel, Botanist, Silviculture, Ecophysiology
- Dr George Hawke, Environmental Science
- Dr Steven Hayes, Nuclear Science
- Dr Margaret Helder, Science Editor, Botany
- Dr Larry Helmick, Organic Chemistry, Professor of Chemistry, Cedarville University
- Dr Harold R. Henry, Engineering

- Dr Dewey Hodges, Professor of Aerospace Engineering
- Dr Joseph Henson, Entomology
- Dr Jonathan Henry, Chemical Engineering, Astronomy
- Dr Robert A. Herrmann, Professor of Mathematics, US Naval Academy
- Dr Kelly Hollowell, Molecular and Cellular Pharmacology
- Dr Ed Holroyd, III, Atmospheric Science
- Dr Bob Hosken, Biochemistry
- Dr George F. Howe, Botany
- Dr Neil Huber, Physical Anthropology
- Dr Russell Humphreys, Physics
- Dr James A. Huggins, Professor and Chair, Department of Biology
- Dr G. Charles Jackson, Science Education
- Dr Evan Jamieson, Hydrometallurgy
- Prof. George T. Javor, Biochemistry
- Dr Pierre Jerlström, Molecular Biology
- Dr Arthur Jones, Biology
- Dr Raymond Jones, Agricultural Science
- Dr Valery Karpounin, Mathematical Sciences, Logic, Formal Logic
- Dr Dean Kenyon, Biology
- Prof. Gi-Tai Kim, Biology
- Prof. Harriet Kim, Biochemistry
- Prof. Jong-Bai Kim, Biochemistry
- Prof. Jung-Han Kim, Biochemistry
- Prof. Jung-Wook Kim, Environmental Science
- Prof. Kyoung-Rai Kim, Analytical Chemistry
- Prof. Kyoung-Tai Kim, Genetic Engineering
- Prof. Young-Gil Kim, Materials Science
- Prof. Young In Kim, Engineering
- Dr David King, Astronomy.
- Dr John W. Klotz, Biology

- Dr Vladimir F. Kondalenko, Cytology/Cell Pathology
- Dr Felix Konotey-Ahulu, Physician, leading expert on [sickle-cell anemia](#)
- Dr Leonid Korochkin, M.D., Genetics, Molecular Biology, Neurobiology
- Dr John K.G. Kramer, Biochemistry
- Dr Johan Kruger, Zoology
- Dr Wolfgang Kuhn, biology researcher and lecturer
- Dr Heather Kuruvilla, Plant Physiology, Senior Professor of Biology, Cedarville University
- Prof. Jin-Hyouk Kwon, Physics
- Prof. Myung-Sang Kwon, Immunology
- Dr Barry Lawrence, Nuclear Engineering
- Dr Matti Leisola, Biochemistry (esp. of enzymes), D.Sc. in biotechnology, Dean, Faculty of Chemical and Materials Sciences, Aalto University, Finland
- Dr John G. Leslie, biochemistry, molecular biology, medicine, biblical archaeology
- Prof. Lane P. Lester, Biology, Genetics
- Dr Jean Lightner, Agriculture, Veterinary science
- Dr Peter Line, Neuroscience
- Dr Jason Lisle, Astrophysics
- Dr Raúl E López, Meteorology
- Dr Alan Love, Chemistry
- Dr Gloria Luciani-Torres, Molecular Oncology Researcher (Cancer Biology)
- Dr Heinz Lycklama, Nuclear physics and Information Technology
- Dr Ian Macreadie, Molecular Biology and Microbiology
- Dr John Marcus, Molecular Biology
- Dr George Marshall, Ophthalmology researcher
- Dr James Mason, Nuclear physics
- Dr Ralph Matthews, Radiation Chemistry
- Dr Mark McClain, Inorganic Chemistry, Associate Professor of Chemistry, Cedarville University
- Dr John McEwan, Organic Chemistry
- Prof. Andy McIntosh, Combustion theory, aerodynamics

- Dr David Menton, Anatomy
- Dr Angela Meyer, Plant Physiology
- Dr John Meyer, Physiology
- Dr Victor Meyer, Entomology, environmental science
- Dr Douglas Miller, Professor of Chemistry, Cedarville University
- Dr Robert T. Mitchell, Internal Medicine (specialist)
- Dr Colin W. Mitchell, Geography
- Dr Gina Mohammed, Plant physiology
- Dr John N. Moore, Science Education
- Dr John D. Morris, Geology
- Dr Len Morris, Physiology
- Dr Graeme Mortimer, Geology
- Dr Stanley A. Mumma, Architectural Engineering
- Dr Ron Neller, fluvial geomorphology
- Prof. Hee-Choon No, Nuclear Engineering
- Dr Eric Norman, Biomedical science
- Dr David Oderberg, Philosophy
- Professor Douglas Oliver, Professor of Biology
- Prof. John Oller, Linguistics
- Prof. Chris D. Osborne, Assistant Professor of Biology
- Dr Charles Pallaghy, Botany
- Dr Gary E. Parker, Biology, Cognate in Geology (Paleontology)
- Dr Terry Phipps, Professor of Biology, Cedarville University
- Dr Jules H. Poirier, Aeronautics, Electronics
- Dr Georgia Purdom, Molecular Genetics
- Dr Graeme Quick, Engineering, former Principle Research Scientist with CSIRO (Australia)
- Dr Dan Reynolds, Organic Chemistry
- Dr Chad Rodekohr, Engineering, Physics
- Dr Jung-Goo Roe, Biology

- Dr David Rodda, PhD, Population Genetics
- Dr David Rosevear, Chemistry
- Dr Marcus Ross, Paleontology
- Dr Ariel A. Roth, Biology
- Dr Ronald G. Samec, Astronomy
- Dr John Sanford, Plant science / genetics
- Dr Jonathan D. Sarfati, Physical chemistry / spectroscopy
- Dr Joachim Scheven Paleontology
- Dr Ian Scott, Education
- Dr Saami Shaibani, Forensic Physics
- Dr Young-Gi Shim, Chemistry
- Prof. Hyun-Kil Shin, Food Science
- Dr Mikhail Shulgin, Physics
- Dr Emil Silvestru, Geology/karstology
- Dr Roger Simpson, Engineering
- Dr Horace D. ('Skip') Skipper, Professor Emeritus Soil microbiology, College of Agriculture, Forestry and Life Sciences, Clemson University, SC, USA
- Dr E. Norbert Smith, Zoology
- Dr Andrew Snelling, Geology
- Prof. Man-Suk Song, Computer Science
- Dr Timothy G. Standish, Biology
- Prof. James Stark, Assistant Professor of Science Education
- Prof. Brian Stone, Engineer
- Dr Esther Su (苏绯云, Pinyin *Sū Fēiyún*), Biochemistry
- Dr Dennis Sullivan, Biology, surgery, chemistry, Professor of Biology, Cedarville University
- Dr Greg Tate, Plant Pathology
- Dr Stephen Taylor, Electrical Engineering
- Dr Larry Thaete, Molecular and Cellular Biology and Pathobiology
- Dr Ker C. Thomson, Geophysics

- Dr Michael Todhunter, Forest Genetics
- Dr Lyudmila Tonkonog, Chemistry/Biochemistry
- Dr S.H. 'Wally 'Tow (Tow Siang Hwa), retired chairman of the Department of Obstetrics and Gynecology at the University of Singapore (d. 8 March 2019).
- Dr Royal Truman, Organic Chemistry
- Dr Brandon van der Ventel, Nuclear scientist
- Dr Gerald Van Dyke, Ph.D. and Professor Emeritus in Botany, North Carolina State University
- Dr Larry Vardiman, Atmospheric Science
- Prof. Walter Veith, Zoology
- Dr Joachim Vetter, Biology
- Dr Erich Vorpapel, Biochemistry, Molecular Biology; computational protein function.
- Dr Tas Walker, Mechanical Engineering and Geology
- Dr Jeremy Walter, Mechanical Engineering
- Dr Keith Wanser, Physics
- Dr Noel Weeks, Ancient Near-East History (also has B.Sc. in Zoology)
- Dr Carl Werner, Biologist
- Dr A.J. Monty White, Chemistry/Gas Kinetics
- Dr John Whitmore, Geology/Paleontology
- Dr Kurt Wise, Paleontology
- Dr Bryant Wood, Archaeology
- Prof. Seoung-Hoon Yang, Physics
- Dr Thomas (Tong Y.) Yi, Aerospace & Mechanical Engineering
- Dr Ick-Dong Yoo, Genetics
- Dr Sung-Hee Yoon, Biology
- Dr Patrick Young, Chemistry and Materials Science
- Prof. Keun Bae Yu, Geography
- Dr Daiqing Yuan, Theoretical Physics
- Dr Henry Zuill, Biology

Wayne Frair Creationist

- § Biology
- § Ph.D. in biochemical taxonomy from Rutgers, The State University, New Jersey (1962)
- § M.A. in embryology from the University of Massachusetts (1955)
- § A.B. in zoology from Houghton College, New York (1950)
- § B.S. in zoology from Wheaton College, Illinois (1951)
- § Author of numerous research papers on turtles and creation-evolution materials
- § Co-author of *A Case for Creation*
- § Fellow of the American Association for the Advancement of Science
- § President of the Creation Research Society (1986-1993)
- § Professor emeritus of biology at The King's College, Tuxedo, New York City (joined faculty in 1955)
- § Member: American Scientific Affiliation, Creation Research Society, and Victoria Institute in England

Robert V. Gentry Creationist

- § Physicist and chemist
- § D.Sc. (honorary) from Columbia Union College
- § M.S. in Physics from University of Florida
- § Graduate work at Georgia Institute of Technology
- § Often considered the world's foremost authority on radiohalos
- § Former Guest Scientist at Oak Ridge National Laboratories, Atomic Energy Commission
- § Published scientific papers in *Nature*, *Science*, *Applied Physics Letters*, *Earth and Planetary Science Letters*, *Annual Review of Nuclear Science*, etc.

Paul Giam Creationist

- § Medical research
- § M.D. from Loma Linda University, Loma Linda, California (1977)
- § M.A. in religion from Loma Linda University (1977)
- § B.A. in religion, major in chemistry from Union College, Lincoln, Nebraska, U.S.A. (1973)
- § Post-graduate training in internal medicine, Loma Linda University (1977-81)
- § Numerous articles published on religion and medicine
- § Author of *Scientific Theology*
- § Current research in carbon-14 dating methods

- § Member: American Medical Association
- § Member: American College of Emergency Physicians
- § Member: Alpha Omega Alpha Honor Medical Society
- § Member: American Schools of Oriental Research
- § Assistant professor of emergency medicine at Loma Linda University
- § Emergency medicine doctor at various Southern California hospitals including Loma Linda University Community Medical Center and Century City Hospital

Alan Gillen Creationist

- § Science education
- § Ed.D. in science education from the University of Houston, Texas, U.S.A.
- § M.S. in zoology from Ohio State University
- § B.A. in biology from Washington & Jefferson College in Washington, Pennsylvania, U.S.A.
- § Certification in Allied Health Science from the Baylor College of Medicine
- § Member: National Association of Biology Teachers
- § Member: Human Anatomy & Physiology Society
- § Member: National Science Teachers Association
- § Taught anatomy & physiology, general biology, microbiology, parasitology, and survey of biology at Pensacola Christian College in Florida
- § Teaches at Liberty University—including anatomy and physiology
- § Writing a creation-based biology university textbook for majors

Duane T. Gish Creationist

- § Biochemist
- § Ph.D. in Biochemistry from University of California at Berkeley (1953)
- § B.S. in chemistry from U.C.L.A. (1949)
- § Research Associate, Research Division, The Upjohn Company, Kalamazoo, Michigan (1960-1971)
- § Assistant Research Associate in Biochemistry, University of California (Berkeley), Virus Laboratory (1956-1960)
- § Assistant Professor of Biochemistry, Cornell University Medical College (NYC) (1955-1956)
- § Lilly Postdoctoral Fellow, Cornell University Medical College (1953-1955)
- § Phi Beta Kappa, University of California, Los Angeles
- § Vice President of the Institute for Creation Research

§ Lecturer and most well-known debater on Creation-Evolution

§ Died March 2013.

Werner Gitt Creationist

§ Information science

§ Doctorate in engineering *summa cum laude* from the Technical University of Aachen

§ Diploma in engineering from the Technical University of Hanover

§ Borchers Medal from the Technical University of Aachen

§ Author of numerous research papers dealing with information science, numerical mathematics, and control engineering

§ Author of *In the Beginning Was Information*

§ Director and professor, and Head of the Department of Information Technology, at the German Federal Institute of Physics and Technology

D.B. Gower Creationist

§ Biochemistry

§ Ph.D. in biochemistry from the University of London

§ B.S. in chemistry from the University of London

§ D.Sc. from the University of London

§ Royal Society of Chemistry fellow

§ Institute of Biology fellow

§ Emeritus professor of steroid biochemistry at the University of London, U.K.

John Grebe Creationist

§ Chemist

§ D.Sc. from Case Institute of Technology (1935) (Case is now part of Western Reserve University)

§ Honorary Doctor of Laws degree from Hillsdale College (1967)

§ M.S. from Case Institute of Technology

§ Former researcher at Oak Ridge National Laboratory Reactor School and Engineering Team (1946-1947)

§ Former Director of the Dow Chemical Company Physical Chemistry Research Laboratories in Midland, Michigan

§ Served as Chief Scientist to the Army Chemical Corps at Edgewood Arsenal New Baltimore (1948-1949)

§ In 1943 became the youngest recipient ever to receive the Chemical Industry Medal

§ Certificate of Merit from The Franklin Institute (1942)

§ A founder of the Creation Research Society

Stephen Grocott Creationist

§ Inorganic chemistry

§ Ph.D. in organometallic chemistry from the University of Western Australia

§ B.S. (honors) in chemistry from the University of Western Australia

§ Author of 30 research papers

§ Holds 4 patents

§ Elected fellow of the Royal Australian Chemical Institute

§ General manager, Research and Development, Southern Pacific Petroleum

Brad Harrub Creationist

Anatomy and Neurobiology

Ph.D. in neurobiology and anatomy from the College of Medicine at the University of Tennessee in Memphis

B.S. degree in biology from Kentucky Wesleyan College

Member of the Society for Neuroscience

Listed in the 2001-2002 edition of *Who's Who Among Scientists and Researchers*

Author or co-author of numerous scientific articles published in professional journals

Co-author of *Diamonds in the Rough: Nuggets of Truth from God's Word*, as well as several tracts on biblical and/or scientific topics

Popular speaker on Christian evidences / Presents *Truth About Origins* seminars.

§ Director of Scientific Information at *Apologetics Press*

George S. Hawke Creationist

§ Meteorology

§ Ph.D. in air pollution meteorology from Macquarie University

§ B.S. with first class honors in physics from the University of Sydney

§ Former government environmental scientist and environmental consultant

§ Certified environmental auditor with the Quality Society of Australasia

§ Senior environmental consultant for a Sydney-based electricity supply company

Kelly Hollowell Creationist

§ Molecular and cellular pharmacology

- § Ph.D. in molecular and cellular pharmacology from the University of Miami, Florida
- § B.S. in biology and math from New College of Florida
- § Attorney-at-law
- § Formerly worked as a Research Assistant, Assistant Director of Technical Analysis, Forensic Toxicologist and Science Consultant for various labs and companies

Edmond W. Holroyd Creationist

- § Meteorology
- § Ph.D. in atmospheric science from the University of New York at Albany
- § B.S. in astrophysics from the University of Rochester
- § Research physical scientist from the U.S. Bureau of Reclamation, Denver, Colorado

Bob Hoskin Creationist

- § Biochemistry
- § Ph.D. in biochemistry from the University of Newcastle, Australia
- § M.S. in biochemistry from Monash University
- § M.B.A. from the University of Newcastle
- § B.S. in biochemistry from the University of Western Australia
- § Author of over 50 research papers
- § Senior lecturer in food technology at the University of Newcastle

George F. Howe Creationist

- § Botanist and biologist
- § Ph.D. and M.Sc. in Botany from Ohio State University (1959, 1956)
- § Charles F. Kettering fellow while at Ohio State
- § B.S. in Botany from Wheaton College
- § Post-doctoral studies in radiation biology, Cornell University (1965-66)
- § Post-doctoral studies in botany, Washington State University (1961)
- § Post-doctoral studies in desert biology, Arizona State University (1963)
- § Post-doctoral studies in radiation biology, Cornell University
- § Former Assistant Professor of biology and botany at Westmont College, Santa Barbara, California
- § Professor and Chairman of the Division of Natural Sciences, The Master's College, Newhall, California
- § Published papers in scientific journals including: *Bulletin of the Southern California Academy of Sciences*, *Ohio Journal of Science*, and *Creation Research Society Quarterly*

- § Twice voted Teacher of the Year by students at The Master's College
- § Charter member and former President of the Creation Research Society (1977-1983)
- § Editor of the Creation Research Society Quarterly (1969-1973)
- § Director of CRS Grand Canyon Experimental Station

D. Russell Humphreys Creationist

- § Award-winning physicist, involved in physics research and development in geophysics, optics, nuclear physics, high energy physics, electricity, magnetism, and theoretical physics
- § B.S. in Physics from Duke University
- § Ph.D. in Physics from Louisiana State University (dissertation: cosmic rays and ultrahigh energy nucleon-nucleon interactions)
- § Worked six years for General Electric's High Voltage Laboratory where he received a US patent and one of Industrial Research Magazine's IR-100 awards. He received another US patent and two awards from Sandia, including an Award for excellence for contributions to light ion-fusion target theory.
- § Former researcher at Sandia National Laboratories, Albuquerque, New Mexico starting in 1979—in nuclear physics, geophysics, pulsed power research, theoretical atomic and nuclear physics, and the Particle Beam Fusion Project
- § Helped design particle accelerators used in fusion energy and Strategic Defense research
- § Co-inventor of laser-triggered “Rimfire” high-voltage switches
- § Staff scientist Institute for Creation Research
- § Associate Professor of Physics at Institute for Creation Research Graduate School
- § Author of numerous technical papers on origins on such subjects as...
- § Paleomagnetism: Developed theory for rapid reversals of the earth's magnetic field during the Genesis flood; it shared prizes for best technical paper at the First and Second International Conferences on Creationism, 1986 and 1990, and it successfully predicted later measurements.
- § Geomagnetism: Developed theory for origin of planetary magnetic fields which successfully predicted later spaceprobe measurements, 1983 - present.
- § Geochemistry: Co-authored paper on sodium accumulation in the ocean; it shared a prize at the Second International Conference on Creationism in 1990.
- § Cosmology: Began development of a relativistic creationist cosmology. The first article won an award at the Third International Conference on Creationism, 1994. Wrote a best-selling book about it, as well as several technical articles defending it and developing it further.
- § Publications include:

§ “Comparison of experimental results and calculated detector responses for PBFA II Selected thermal source experiments,” Review of Scientific Instruments 63 (October 1992) No. 10.

§ “Inertial confinement fusion with light ion beams,” 13th Internat. Conf. on Plasma Physics and Controlled Nuclear Fusion Research, Washington, D.C. 1-6, October, 1990.

§ Reducing aspect ratios in inertial confinement fusion targets,” JOWOG 37 Conference, Albuquerque, NM, January 1990. (Contents classified).

§ “Progress Toward a Superconducting Opening Switch,” Proceedings of the Sixth IEEE Pulsed Power Conference, Arlington, Virginia, 1987, pp. 279-282.

§ “Scaling relations for the Rimfire multi-stage gas switch,” Proceedings of the Sixth IEEE Pulsed Power Conference, Arlington, VA, June 29 - August 1, 1987.

§ “Rimfire: A Six Megavolt Laser-Triggered Gas-Filled Switch for PBFA-II,” Proceedings of the Fifth IEEE Pulsed Power Conference, Arlington, Virginia, June 10-12, 1985, pp. 262-269.

§ “PBFA II, a 100 TW pulsed power driver for the inertial confinement fusion program,” Proceedings of the Fifth IEEE Pulsed Power Conference, Arlington, Virginia, June 10-12, 1985.

§ “Uranium Logging with Prompt Fission Neutrons,” International Journal of Applied Radiation and Isotopes, 34 (1983) 261-268.

§ “Uranium logging with prompt fission neutrons,” IEEE Transactions on Nuclear Science, NS-28 (1981) 1691-1695.

§ “Pulsed neutron gamma ray logging for minerals associated with uranium,” 6th Conf. on Small Accelerators in Research and Industry, Denton, TX, November 3-5, 1980. Sandia National Laboratories document no. SAND80-1531.

§ Wide-range multi-channel analog switch,” Nuclear Instruments and Methods 121 (1974) 505-508.

§ “The 1/g Velocity Dependence of Nucleon-Nucleus Optical Potentials,” Nuclear Physics A182 (1972) 580.

§ “Studies of hadron interactions at energies around 10 TeV using an ionization spectrometer-emulsion chamber combination,” Proc. 11th Int. Conf. on Cosmic Rays, Budapest 1969, in Acta Physica Acad. Sci. Hungaricae 29 (1970) 497-503.

§ “Wide-Range multi-input pulse height recording system,” Review of Scientific Instruments 38 (1967) 1123-1127.

George T. Javor Creationist

§ Biochemistry

§ Ph.D. in biochemistry from Columbia University, New York, U.S.A.

§ Post-doctoral studies at Rockefeller University

- § B.S. in chemistry from Brown University
- § Author of over 40 technical papers and abstracts
- § Professor of Biochemistry, School of Medicine, Loma Linda University, California

Arthur Jones Creationist

- § Biology
- § Ph.D. in biology from the University of Birmingham
- § M.Ed. from Bristol University
- § B.S. (hons) in biology from the University of Birmingham
- § Former teacher of science and religion at London and Bristol Universities
- § Member: Institute of Biology, London
- § Research consultant for curriculum development for the Christian School's Trust
- § Science and education consultant

David A. Kaufmann Creationist

- § Anatomist
- § Ph.D. in Human Anatomy, University of Iowa
- § Post doctoral research: Swiss Federal Institute of Technology, Zurich, and Wingate Institute, Netanya, Israel
- § Professor of Exercise Science, University of Florida
- § Board of Higher Education, LC-MS
- § Secretary, Creation Research Society

Elaine Kennedy Creationist

- § Ph.D. in geology from the University of Southern California
- § M.S. in geology from Loma Linda University
- § B.S. in geology from Phillips University
- § B.S. in teaching sciences from Phillips University
- § Research scientist at the Geoscience Research Institute

John W. Klotz Creationist

- § Biologist and Geneticist
- § Ph.D in Biology from the University of Pittsburgh
- § Former Professor of Biology and Chairman of the Division of Natural Science, Concordia

- § Senior College, Fort Wayne, Indiana
- § Chief Academic Officer, Concordia Seminary, St. Louis
- § Member of the Editorial Board of the Creation Research Society Quarterly

C. Everett Koop Creationist

- § Former Surgeon General of the United States of America
- § Former editor of *The Journal of Pediatric Surgery*
- § Recipient of at least 8 honorary degrees stemming from his surgical expertise
- § Member of more than a dozen medical societies worldwide
- § Former president of the Surgical section of the American Academy of Pediatric Surgery
- § Former Professor at the University of Pennsylvania School of Medicine.

Leonid Korochnik Creationist

- § Professor of Genetics at Yale University
- § Head of the molecular biology laboratory of the Russian Academy of Sciences.

John K. G. Kramer Creationist

- § Biochemistry
- § Ph.D. in biochemistry from the University of Minnesota, U.S.A.
- § B.S. (hons) and M.S in biochemistry from the University of Manitoba, Canada
- § Post-doctoral studies as a Hormel fellow at the Hormel Institute (three years)
- § Post-doctoral studies as an NRC fellow at the University of Ottawa, Canada
- § Associate editor of the scientific journal *LIPIDS*
- § Research scientist with Agriculture and Agri-Food Canada

Walter E. Lammerts Creationist

- § Former editor of the Creation Research Society Quarterly (1964-1968)

Walter E. Lammerts Creationist

- § Former editor of the Creation Research Society Quarterly (1964-1968)

Lane P. Lester Creationist

- § Geneticist and Biologist
- § Ph.D. in Genetics from Purdue University, 1971

- § Professor of Biology, Emmanuel College, Franklin Springs, Georgia
- § Director, Museum of Earth and Life History, Liberty University
- § Member, Board of Directors, Creation Research Society
- § Managing Editor, *Creation Research Society Quarterly*
- § 15 publications, including: *Designs in the Living World* and *The History of Life*

David P. Livingstone, Jr. Creationist

- § Archaeology and Ancient History
- § Ph.D. in archaeology and ancient history from Andrews University
- § M.A. with honors in Old Testament Studies from Trinity Evangelical Divinity School, Illinois
- § B.A. in general science from Wheaton College, Illinois
- § Studied archaeology and Hebrew at the Institute for Holy Land Studies in Jerusalem, Israel (one year)
- § Graduate studies in ancient history at Dropsie University in Philadelphia, Pennsylvania
- § Active in numerous excavations in Khirbet Nisya (near Jerusalem) and elsewhere

Raul E. Lopez Creationist

- § Ph.D. and M.S. in atmospheric science from Colorado State University
- § B.S. in physics and math from the University of Puerto Rico
- § Author of over 45 papers and over 90 conference papers and technical reports

John P. Marcus Creationist

- § Biochemistry
- § Ph.D. and M.S. in biological chemistry from the University of Michigan, U.S.A.
- § B.A. in chemistry from Dordt College
- § Research officer at the Cooperative Research Centre for Tropical Plant Pathology, University of Queensland, Australia

Frank L. Marsh Creationist

- § Biologist
- § Ph.D.
- § Emeritus Professor of Biology of Andrews University
- § Author of *Variation and Fixity in Nature: The Meaning of Diversity and Discontinuity in the World of Living Things, and Their Bearing on Creation and Evolution* (Mountain View, California: Pacific Press Publishing Association, 1976)

Joseph A. Mastropaolo Creationist

- § Kinesiology
- § Ph.D. in kinesiology from the University of Iowa (1958)
- § Electrocardiography and Biophysics of the Circulation, University of Chicago, Medical School (1962-63)
- § M.S in kinesiology from the University of Illinois (1955)
- § B.S. in kinesiology from Brooklyn College (1950)
- § Council on Epidemiology fellow
- § Holds patent in crew conditioning for extended manned space missions (1971)
- § Reviewer of *Journal of Applied Physiology* (1992-96)
- § Author of numerous publications
- § Council on Epidemiology, American Heart Association fellow
- § Associate Member: American Physiological Society
- § Member: International Human Powered Vehicle Association
- § Former faculty member at University of Illinois (1955), University of Iowa (1955-57), St. Cloud State College (1957-58), Western State College (1958-61)
- § Former professor of biomechanics and physiology at California State University (1968-1994)
- § Professor Emeritus at California State University (1994-Present)
- § Adjunct faculty at Institute for Creation Research, Santee, California

Charles McCombs Creationist

- § Chemist
- § Ph.D. in Organic Chemistry, UCLA: Westwood, CA, 1978.
- § B.S. in Chemistry, CSULB: Long Beach, CA. Nominated for Phi Beta Kappa; 1973.
- § 1978-1999: Principal Research Chemist, Eastman Chemical Company; Kingsport, Tennessee.
- § 20 chemical patents over 21 years

Andrew McIntosh Creationist

- § Mathematics
- § D.Sc. in mathematics from the University of Wales (1998)
- § Ph.D. in the theory of combustion from the Cranfield Institute of Technology (1981)
- § B.Sc. with first class honors in applied mathematics from the University of Wales (1973)

- § Author of over 80 research papers
- § Contributor to 10 textbooks dealing with combustion theory
- § Reader in Combustion Theory, Department of Fuel and Energy, University of Leeds, U.K.

Tom McMullen Creationist

- § History and philosophy of science
- § Ph.D. in the history and philosophy of science from Indiana University (1989)
- § M.A. in history and philosophy of science from Indiana University (1986)
- § Graduate, United States Air Force Air War College, Air University (1976)
- § M.S. in engineering administration from Southern Methodist University (1971)
- § B.S. in electrical engineering from Washington State University (1964)
- § Member: History of Science Society
- § Member: American Association for the Advancement of Science

Angela Meyer Creationist

- § Horticulture science
- § Ph.D. in horticulture science from the University of Sydney, Australia
- § M.S. with first class honors and B.S. in botany from the University of Auckland, New Zealand
- § Author of 11 refereed papers
- § Recipient of the New Zealand Science and Technology bronze medal for excellence in kiwi fruit research and service to science
- § Former research scientist at Hort Research, Mount Albert Research Centre, New Zealand

John R. Meyer Creationist

- § Zoologist / Biologist
- § Ph.D. in Zoology, University of Iowa
- § Undergraduate degrees in chemistry, biology, and Bible
- § Director, Van Andel Research Center
- § Taught Physiology and Biophysics at University of Louisville, Kentucky
- § Established Research Lab at the Brain Research Institute Center, UCLA
- § Research in meteors and stalactite formation

§ Has been a student, teacher or researcher in twenty different institutions of higher learning

Colin W. Mitchell Creationist

§ Geography

§ Ph.D. in desert terrain geography from Cambridge University

§ M.A. with honors in geography from Oxford University

§ M.C.D. from the University of Liverpool

§ Studies at Harvard University

§ Former international consultant in the development of arid lands

§ Specialist consultant for many years to 16 countries including long term work in several African and Middle Eastern nations

Henry Morris Creationist

§ Hydraulic Engineering

§ Ph.D. and M.S. from the University of Minnesota (1950, 1948)

§ LL.D.

§ Litt.D.

§ B.S. with honors in civil engineering from Rice University (1939)

§ Former faculty member at Rice University (1942-46), University of Minnesota (1946-51), University of Southwestern Louisiana (1951-56) and Southern Illinois University (1956-57)

§ Former head of the Department of Civil Engineering at the Virginia Polytechnic Institute and State University (1957-1970)

§ Former president of Creation Research Society (1967-1973)

§ Biographical listings in *World Who's Who in Science, Antiquity to Present: Who's Who in America: American Men of Science; Who's Who in Engineering; Who's Who in Science and Engineering; Who's Who in the World; Contemporary Authors*; etc.

§ Author of over 45 books regarding Creation-Evolution

§ Founder and president emeritus of the Institute for Creation Research

§ Deceased

John Morris Creationist

- § Geological engineering

- § Ph.D. and M.S. in geological engineering from the University of Oklahoma (1980 and 1977)

- § B.S. in civil engineering from Virginia Polytechnic Institute (1969)
- § Former research assistant at Oklahoma University (1978-1980)
- § Former assistant professor at Oklahoma University (1980-1984)
- § Member: American Association of Petroleum Geologists
- § Member: Society of Petroleum Engineers
- § Department of Health, Education & Welfare Mining and Mineral Fuels Fellowship
- § Phillips Petroleum Graduate Fellowship
- § Oklahoma Mining & Minerals Research Institute Research Grant
- § Sun Oil Teaching Award (1980, 1981)
- § Author of numerous books regarding origins and the Bible
- § President of the Institute for Creation Research

Stanley A. Mumma Creationist

- § Architectural engineering
- § Ph.D. and M.S. in mechanical engineering from the University of Illinois
- § B.S. in mechanical engineering from the University of Cincinnati
- § Director of the Building Thermal Mechanical Systems Laboratory at the Pennsylvania State University
- § Professor of architectural engineering at the Pennsylvania State University

Gary E. Parker Creationist (former Evolutionist professor and secular science textbook author)

- § Biologist and paleontologist
- § Ed.D. from Ball State University in biology with a cognate in geology and paleontology
- § American Society of Zoologists
- § Former Chairman of the Biology Department of the Institute for Creation Research
- § Former Chairman of the Natural Science Department at Christian Heritage College
- § Former head of the Science Department at Clearwater Christian College, Clearwater, Florida
- § Lecturer for Answers in Genesis

J.H. John Peet Creationist

- § Chemistry
- § Ph.D. in photochemistry from Wolverhampton Polytechnic

- § B.S. with honors, and M.S. in chemistry from the University of Nottingham
- § Fellow: Royal Society of Chemistry
- § Author of 2 textbooks and various research papers
- § Author of *In the Beginning God Created...*
- § Editor of *Origins* journal
- § Travelling secretary for the Biblical Creation Society in the United Kingdom

John R. Rankin Creationist

- § Mathematical physics
- § Ph.D. in mathematical physics from the University of Adelaide, Australia
- § B.S. (hons) with first class honors in applied mathematics from Monash University
- § Post-graduate diploma of computer science from the University of Adelaide
- § Over 17 years of teaching in various institutions
- § Senior lecturer in the Department of Computer Science and Computer Engineering, La Trobe University, Australia

David Rosevear Creationist

- § Chemist
- § Ph.D. in Organometallic Chemistry from the University of Bristol, United Kingdom
- § F.R.S.C.
- § Lectured for two decades at the University of Portsmouth
- § Has worked directly with two Fellows of the Royal Society
- § Author of a score of papers in scientific journals
- § Member of Council of the *Creation Science Movement*, the world's senior creationist organization, for a quarter of a century, the last seventeen years as its Chairman (as of 2003)
- § 1995-2000: He oversaw the building of the *Genesis Expo* at the heart of Portsmouth's tourist area. This exhibition majoring on scientific evidence for Creation has welcomed more than 15,000 visitors since its opening.
- § Dr. Rosevear has chaired 5 of the 7 *European Creationist Congresses*. He has lectured on the evidence for Creation from Los Angeles to Moscow, including Poland, Romania and most Western European countries, as well as speaking at two dozen universities across the UK.
- § Author: *Creation Science—Confirming that the Bible is Right* (in English, Czech and Russian) and *Has Darwin Had His Day?*(2007).
- § Married with three sons.

Ariel A. Roth Creationist

- § Biology
- § Ph.D. and M.S. in biology from the University of Michigan, U.S.A.
- § B.A. in biology from Pacific Union College
- § Author of over 140 articles on origins issues
- § Former editor of *ORIGINS* (23 years)
- § Academic positions in various universities
- § Former professor of biology and chairman, Loma Linda University, California, U.S.A.
- § Former director of the Geoscience Research Institute in Loma Linda

Wilbert Henry Rusch, Sr. Creationist

- § Biologist and paleontologist
- § L.L.D. (honorary) from Concordia Seminary (1975)
- § M.S. in Biology from University of Michigan (1952)
- § Specialist in Science degree from Eastern Michigan University (1969)
- § Also studied at Purdue University, University of Nebraska (geology), Illinois Institute of Technology
- § Professor emeritus of Biology and Geology and former head of the Science and Mathematics Division of Concordia College in Ann Arbor (Michigan) (1980)
- Board member of the Nebraska Academy of Science (1960-63)

Jonathan D. Sarfati Creationist

- § Physical chemistry
- § Ph.D. in physical chemistry from Victoria University of Wellington, New Zealand
- § B.S. (Hons) in chemistry from Victoria University of Wellington
- § Former New Zealand Chess Champion
- § Research scientist for Answers in Genesis, Australia

Andrew Snelling Creationist

- § Geology
- § Ph.D. in geology from the University of Sydney
- § B.S. (hons) with first class honors in geology from the University of New South Wales in Sydney, Australia
- § Former editor of *Creation Ex Nihilo Technical Journal* in Australia

- § Author of numerous technical papers dealing with origins and radioactive dating problems
- § Former creation researcher with Answers in Genesis Australia
- § Creation researcher for Institute of Creation Research, California, U.S.A.

Timothy G. Standish Creationist

- § Ph.D. in biology and public policy from George Mason University (University of Virginia), Charlottesville, Virginia, U.S.A.
- § M.S. in biology from Andrews University, Berrien Springs, Michigan, U.S.A.
- § B.S. in zoology from Andrews University
- § Associate professor of biology at Andrews University

Stephen Taylor Creationist

- § Electrical engineering
- § Ph.D. and M.Eng. in electrical engineering from the University of Liverpool
- § B.S. in electrical engineering and electronics from the Imperial College of Science and Technology, University of London, U.K.
- § Author of over 80 scientific articles
- § Reviewer for the journals *IEE Electronic Letters*, *Solid State Electronics*, *Journal of Applied Physics* and *Applied Physics Letters*
- § Senior lecturer in electrical engineering at the University of Liverpool

Charles B. Thaxton Creationist

- § Chemist
- § Ph.D. in Chemistry from Iowa State University
- § Postdoctoral Fellow at Harvard University (2 years), history and philosophy of science
- § Postdoctoral appointment in molecular biology laboratory at Brandeis University (3 years)
- § Director of Curriculum Research of the Foundation for Thought and Ethics in Dallas
- § Staff member of the Julian Center in Julian, California.

Bert Thompson Creationist

- § Microbiology
- § Ph.D. and M.S. in microbiology from Texas A&M University
- § B.S. in biology from Abilene Christian University
- § Member: American Society of Microbiology

- § Former professor in the College of Veterinary Medicine at Texas A&M University (taught for several years)
- § Former Coordinator of the Cooperative Education Program in Biomedical Science at Texas A&M
- § Executive Director of Apologetics Press
- § Adjunct professor of Bible and science at Southern Christian University, Montgomery, Alabama
- § Popular speaker on science & nature

Ker C. Thomson Creationist

- § Geophysics
- § D.Sc. in geophysics from the Colorado School of Mines
- § B.A. in physics and geology from the University of British Columbia, Canada
- § Author of numerous technical papers
- § Former professor of geophysics at Baylor University
- § Former professor of science at Bryan College
- § Former director of the U.S. Air Force Terrestrial Sciences Laboratory

Larry Vardiman Creationist

- § Astrophysicist and geophysicist
- § M.S. and Ph.D. in Atmospheric Science from Colorado State University (1972, 1974)
- § B.S. in meteorology from St. Louis University (1967)
- § B.S. in physics from the University of Missouri (1965)
- § Former Academic Dean and Chairman of Physical Sciences and Mathematics at Christian Heritage College, Santee, CA
- § Member: American Meteorological Society
- § Author of various papers related to cloud physics and meteorology
- § Chairman of Astro/Geophysics Department of the Institute for Creation Research Graduate School (beginning Summer 1989)

Walter J. Veith Creationist

- § Zoology
- § Ph.D. in zoology from the University of Cape Town
- § B.S. (hons) cum laude and M.S. in zoology from the University of Stellenbosch
- § Author of *The Genesis Conflict: Putting the Pieces Together*

§ Professor and chair of the Department of Zoology at the University of Western Cape, South Africa

Jeremy L. Walter Creationist

§ Mechanical Engineering

§ M.S. and Ph.D. in mechanical engineering from Pennsylvania State University, U.S.A.

§ B.S. in mechanical engineering with highest distinction from Pennsylvania State University

§ National Science Foundation Fellowship recipient (1975)

§ Head of the Engineering Analysis and Design Department, Applied Research Laboratory (Energy Science and Power Systems Division), Pennsylvania State University

Keith H. Wanser Creationist

§ Physics

§ Ph.D. in condensed matter physics from the University of California, Irvine, U.S.A.

§ M.A. in physics from the University of California, Irvine

§ B.A. in physics from California State University

§ Author of over 48 technical papers (30 refereed)

§ Holds seven U.S. patents

§ Recipient of the School of Natural Sciences and Mathematics Outstanding Research Award, 1996

§ Professor of physics, California State University, Fullerton

John C. Whitcomb, Jr. Creationist

§ Theologian

§ International lecturer and author

§ Th.D.

§ Former Professor of Theology and Old Testament at Grace Theological Seminary, Winona Lake, Indiana

§ Books include: *The World That Perished*, *The Origin of the Solar System*, *The Genesis Flood*, *The Early Earth*, etc.

A.J. (Monty) White Creationist

§ Chemist

§ Ph.D. in physical chemistry, specialty: gas kinetics, from University College of Wales

§ B.S. (with honors) from University College of Wales

§ Post-doctoral studies at University College of Wales

- § Research fellow at the Edward Davies Chemical Laboratories, Aberystwyth, United Kingdom
- § Previous university administrator at various schools
- § Frequent writer on such topics as Creation-Evolution & science and the Bible
- § Guest appearances on British TV and radio programs
- § Student advisor, dean of students office, University of Cardiff, United Kingdom

Arthur Ernest Wilder-Smith Creationist

- § Chemist
- § Ph.D. in physical organic chemistry at University of Reading, England (1941)
- § Dr.es.Sc. in pharmacological sciences from Eidgenossische Technische Hochschule (Swiss Federal Institute of Technology) in Zurich
- § D.Sc. in pharmacological sciences from University of Geneva (1964)
- § F.R.I.C. (Fellow of the Royal Institute of Chemistry)
- § Professorships held at numerous institutions including: University of Illinois Medical School Center (Visiting Full Professor of Pharmacology, 1959-61, received 3 “Golden Apple” awards for the best course of lectures), University of Geneva School of Medicine, University of Bergen (Norway) School of Medicine, Hacettepe University (Ankara, Turkey) Medical School, etc.
- § Former Director of Research for a Swiss pharmaceutical company
- § Presented the 1986 Huxley Memorial Lecture at the invitation of the University of Oxford
- § Author or co-author of over 70 scientific publications & more than 30 books in 17 languages.
- § NATO three-star general
- § Lecturer
- § Deceased

Jay L. Wile Creationist

- § Nuclear chemistry
- § Ph.D. in nuclear chemistry from the University of Rochester in New York
- § B.S. in chemistry from the University of Rochester in New York
- § Awarded Outstanding Teacher Award at the University of Chicago
- § Former assistant professor of chemistry at Ball State University, Muncie, Indiana (1992-95)
- § Former instructor of science at Indiana Academy of Science, Muncie, Indiana (1990-92)

- § Member: American Chemical Society
- § Member: American Physical Society
- § Member: American Association for the Advancement of Science

Emmett L. Williams, Jr. Creationist

- § Ph.D. in Metallurgical Engineering from Clemson University
- § Formerly served as Development Specialist with Union Carbide Nuclear Corporation and as Metallurgical Consultant for several other industrial firms
- § Currently on staff of Continental Telephone Laboratories, Norcross, Georgia
- § Former Professor of Physics at Bob Jones University
- § Editor of the Creation Research Society Quarterly (1984-89).

Kurt P. Wise Creationist

- § Geology
- § Ph.D. and M.A. in geology from Harvard University
- § B.A. with honors in geophysical sciences from the University of Chicago
- § Former student of Professor Stephen Jay Gould
- § Author of numerous papers regarding origins
- § Member: Geological Society of America
- § Director of Center for Origins Research and Education (CORE) at Bryan College, Dayton, Tennessee, U.S.A.

Glen W. Wolfrom Creationist

- § Animal Science
- § Ph.D. in Animal Husbandry from University of Missouri, 1976
- § M.S. in Animal Industries from Southern Illinois University, 1972
- § B.S. with honors in Animal Science from Western Illinois University, 1969
- § Author of numerous publications
- § Member: American Society of Animal Science (ASAS)
- § Member: American Association for the Advancement of Science (AAAS)
- § Member: Council for Agricultural Science and Technology (CAST)
- § Holder of numerous patents
- § Formerly Research Scientist for Pitman-Moore, Inc. / Mallinckrodt Veterinary
- § Senior Clinical Research Scientist for Boehringer Ingelheim Vetmedica, Inc.

Henry Zuill Creationist

§ Biology

§ Ph.D. and M.A. in biology from Loma Linda University, California, U.S.A.

§ B.A. in biology from Atlantic Union College

§ Curator of the Joshua C. Turner Arboretum, Nebraska, U.S.A.

§ Professor of Biology at Union Hills College in Lincoln, Nebraska

Which scientists of the past believed in a Creator? As far as we know, the scientists of the past listed here believed in a literal Genesis unless indicated with an asterisk. The ones who did not are nevertheless included in the list below because of their general belief in the creator God of the Bible and opposition to evolution. But because the idea that the earth is ‘millions of years ’old has been disastrous in the long run, no present day ‘long-agers ’are included intentionally, because we submit that they should know better.

Note: These scientists are sorted by birth year.

Early

- Francis Bacon (1561–1626) Scientific method.
- Galileo Galilei (1564–1642) (WOH) Physics, Astronomy (see also The Galileo affair: history or heroic hagiography?)
- Johann Kepler (1571–1630) (WOH) Scientific astronomy
- Athanasius Kircher (1601–1680) Inventor
- John Wilkins (1614–1672)
- Walter Charleton (1619–1707) President of the Royal College of Physicians
- Blaise Pascal (biography page) and article from Creation magazine (1623–1662) Hydrostatics; Barometer
- Sir William Petty (1623–1687) Statistics; Scientific economics
- Robert Boyle (1627–1691) (WOH) Chemistry; Gas dynamics
- John Ray (1627–1705) Natural history
- Isaac Barrow (1630–1677) Professor of Mathematics
- Nicolas Steno (1631–1686) Stratigraphy
- Thomas Burnet (1635–1715) Geology
- Increase Mather (1639–1723) Astronomy
- Nehemiah Grew (1641–1712) Medical Doctor, Botany

- The Age of Newton
- Isaac Newton (1642–1727) (WOH) Dynamics; Calculus; Gravitation law; Reflecting telescope; Spectrum of light (wrote more about the Bible than science, and emphatically affirmed a Creator. Some have accused him of Arianism, but it's likely he held to a heterodox form of the Trinity—See Pfizenmaier, T.C., Was Isaac Newton an Arian? *Journal of the History of Ideas* 68(1):57–80, 1997)
- Gottfried Wilhelm Leibnitz (1646–1716) Mathematician
- John Flamsteed (1646–1719) Greenwich Observatory Founder; Astronomy
- William Derham (1657–1735) Ecology
- Cotton Mather (1662–1727) Physician
- John Harris (1666–1719) Mathematician
- John Woodward (1665–1728) Paleontology
- William Whiston (1667–1752) Physics, Geology
- John Hutchinson (1674–1737) Paleontology
- Johathan Edwards (1703–1758) Physics, Meteorology
- Carolus Linneaus (1707–1778) Taxonomy; Biological classification system
- Jean Deluc (1727–1817) Geology
- Richard Kirwan (1733–1812) Mineralogy
- William Herschel (1738–1822) Galactic astronomy; Uranus (probably believed in an old-earth)
- James Parkinson (1755–1824) Physician (old-earth compromiser*)
- John Dalton (1766–1844) Atomic theory; Gas law
- John Kidd, M.D. (1775–1851) Chemical synthetics (old-earth compromiser*)
- Just Before Darwin
- The 19th Century Scriptural Geologists, by Dr. Terry Mortenson
- Timothy Dwight (1752–1817) Educator
- William Kirby (1759–1850) Entomologist
- Jedidiah Morse (1761–1826) Geographer
- Benjamin Barton (1766–1815) Botanist; Zoologist
- John Dalton (1766–1844) Father of the Modern Atomic Theory; Chemistry
- Georges Cuvier (1769–1832) Comparative anatomy, paleontology (old-earth compromiser*)

- Samuel Miller (1770–1840) Clergy
- Charles Bell (1774–1842) Anatomist
- John Kidd (1775–1851) Chemistry
- Humphrey Davy (1778–1829) Thermokinetics; Safety lamp
- Benjamin Silliman (1779–1864) Mineralogist (old-earth compromiser*)
- Peter Mark Roget (1779–1869) Physician; Physiologist
- Thomas Chalmers (1780–1847) Professor (old-earth compromiser*)
- David Brewster (1781–1868) Optical mineralogy, Kaleidoscope (probably believed in an old-earth)
- William Buckland (1784–1856) Geologist (old-earth compromiser*)
- William Prout (1785–1850) Food chemistry (probably believed in an old-earth)
- Adam Sedgwick (1785–1873) Geology (old-earth compromiser*)
- Michael Faraday (1791–1867) (WOH) Electro magnetics; Field theory, Generator
- Samuel F.B. Morse (1791–1872) Telegraph
- John Herschel (1792–1871) Astronomy (old-earth compromiser*)
- Edward Hitchcock (1793–1864) Geology (old-earth compromiser*)
- William Whewell (1794–1866) Anemometer (old-earth compromiser*)
- Joseph Henry (1797–1878) Electric motor; Galvanometer
- Just After Darwin
- Richard Owen (1804–1892) Zoology; Paleontology (old-earth compromiser*)
- Matthew Maury (1806–1873) Oceanography, Hydrography (probably believed in an old-earth*)
- Louis Agassiz (1807–1873) Glaciology, Ichthyology (old-earth compromiser, polygenist*)
- Henry Rogers (1808–1866) Geology
- James Glaisher (1809–1903) Meteorology
- Philip H. Gosse (1810–1888) Ornithologist; Zoology
- Sir Henry Rawlinson (1810–1895) Archeologist
- James Simpson (1811–1870) Gynecology, Anesthesiology
- James Dana (1813–1895) Geology (old-earth compromiser*)
- Sir Joseph Henry Gilbert (1817–1901) Agricultural Chemist

- James Joule (1818–1889) Thermodynamics
- Thomas Anderson (1819–1874) Chemist
- Charles Piazzi Smyth (1819–1900) Astronomy
- George Stokes (1819–1903) Fluid Mechanics
- John William Dawson (1820–1899) Geology (probably believed in an old-earth*)
- Rudolph Virchow (1821–1902) Pathology
- Gregor Mendel (1822–1884) (WOH) Genetics
- Louis Pasteur (1822–1895) (WOH) Bacteriology, Biochemistry; Sterilization; Immunization
- Henri Fabre (1823–1915) Entomology of living insects
- William Thompson, Lord Kelvin (1824–1907) Energetics; Absolute temperatures; Atlantic cable (believed in an older earth than the Bible indicates, but far younger than the evolutionists wanted*)
- William Huggins (1824–1910) Astral spectrometry
- Bernhard Riemann (1826–1866) Non-Euclidean geometries
- Joseph Lister (1827–1912) Antiseptic surgery
- Balfour Stewart (1828–1887) Ionospheric electricity
- James Clerk Maxwell (1831–1879) (WOH) Electrodynamics; Statistical thermodynamics
- P.G. Tait (1831–1901) Vector analysis
- John Bell Pettigrew (1834–1908) Anatomist; Physiologist
- John Strutt, Lord Rayleigh (1842–1919) Similitude; Model Analysis; Inert Gases
- Sir William Abney (1843–1920) Astronomy
- Alexander MacAlister (1844–1919) Anatomy
- A.H. Sayce (1845–1933) Archeologist
- John Ambrose Fleming (1849–1945) Electronics; Electron tube; Thermionic valve
- Early Modern Period
- Dr. Clifford Burdick, Geologist
- George Washington Carver (1864–1943) Inventor
- L. Merson Davies (1890–1960) Geology; Paleontology
- Douglas Dewar (1875–1957) Ornithologist

- Howard A. Kelly (1858–1943) Gynecology
- Paul Lemoine (1878–1940) Geology
- Dr. Frank Marsh, Biology
- Dr. John Mann, Agriculturist, biological control pioneer
- Edward H. Maunder (1851–1928) Astronomy
- William Mitchell Ramsay (1851–1939) Archeologist
- William Ramsay (1852–1916) Isotopic chemistry, Element transmutation
- Charles Stine (1882–1954) Organic Chemist
- Dr. Arthur Rendle-Short (1885–1955) Surgeon
- Dr. Larry Butler, Biochemist
- Is there a list of those who are against the biblical view of creation?
- Q&A: Countering the Critics
-
- Other biographies and interviews of interest
- David Aikman, journalist
- Basil of Caesarea
- Gary and Meri Bell, underwater photographers
- Hillmon Buckingham, Salvation Army Commissioner
- Betty Cuthbert, Olympic champion
- Thyrza Davey, illustrator and author
- Buddy Davis, sculptor, singer
- Ralph DiCosimo, police officer
- Pete Dobré, creationist photographer
- Ken Duncan, photographer
- Chang-Sha Fang, plant scientist
- Jim Farquhar, geologist
- Sergei Golovin, geophysicist
- David and Doreen Hart
- Johnny Hart, cartoonist
- Paul James-Griffiths, missionary to the New Age Movement

- Robert Jensen, photographer
- Dr. Douglas Kelly, academic theologian
- Dan Lietha, cartoonist
- Dr. George Lindsey, associate professor of science education
- Martin Lloyd-Jones, evangelist
- Prof. Marvin Lubenow, anthropology
- Luther on Evolution, and What was Martin Luther's stand on Creation/Evolution? (Christian Answers Network)
- Lou Moss, photographer
- William J. Murray, son of Madalyn Murray O'Hair
- Michael Oard, atmospheric scientist
- Jules H Poirier, design engineer
- Gary Raymond, law enforcement
- Joe Taylor, paleontologist
- Dr. Ting Wang, lecturer in biblical Hebrew
- Prof. Hannington Enoch, zoologist, 'The man who got me hunting down evolution!' by David C.C. Watson, author of Myths and Miracles
- Dr. John Whitcomb, theologian
- John Woodmorappe, geologist

Judaism / Christianity Connection

The connection between **Judaism and Christianity** is deeply rooted in the shared heritage of the **Hebrew Scriptures (Old Testament)** and the belief in **one sovereign God**, the Creator of heaven and earth. Christianity (The Way) emerged from within first-century Judaism and shares many of its foundational doctrines, including monotheism, covenant theology, and the moral and ethical teachings found in the Torah. The early followers of Jesus, including the apostles, were devout Jews who understood His life and mission through the lens of Jewish prophecy and tradition. Christianity, in many ways, sees itself as the fulfillment of the promises made by God to the Jewish people, especially the promise of a coming Messiah who would bring salvation not only to Israel but to the nations (Isaiah 49:6).

A central point of connection is the figure of **Abraham**, who is considered the father of faith in both traditions. In Genesis 12, God makes a covenant with Abraham, promising

to bless him and through him bless all the families of the earth. This covenant is foundational for Judaism and also central in Christian theology. Paul, in Romans 4 and Galatians 3, emphasizes that Christians, through faith in Jesus Christ, are spiritual descendants of Abraham. The Law (Torah), the Prophets, and the Writings (collectively the **Tanakh**) form the basis of Jewish Scripture and are revered in Christianity as the **Old Testament**. Jesus Himself affirmed the authority of these Scriptures (Luke 24:44), and Christian doctrine relies heavily on their prophetic and theological framework, particularly in understanding the nature of God, sin, righteousness, and redemption.

The divergence between Judaism and Christianity primarily centers on the identity of **Jesus of Nazareth**. Christianity proclaims Jesus as the **Messiah (Christ)** foretold by the prophets (e.g., Isaiah 53, Micah 5:2, Psalm 22), the Son of God, and the Savior of the world. Judaism, however, does not accept Jesus as the Messiah, instead awaiting a future anointed one who will restore Israel and establish peace on earth. While Christianity teaches that Jesus fulfilled the Messianic prophecies and established a new covenant through His death and resurrection (Jeremiah 31:31–34; Luke 22:20), Judaism maintains that the Messianic era has not yet arrived. This theological divide has led to distinct religious identities, liturgies, and interpretations of Scripture, though the moral and ethical teachings of both traditions continue to reflect their common origins.

Today In Israel and around the world, many Jewish people are now recognizing Jesus as the True Messiah, these Jewish Christians are also referred to as Messianic Christians

Despite their differences, Judaism and Christianity remain closely intertwined. Christianity honors the Jewish people as the original recipients of God's covenant and the chosen bearers of His revelation. Paul, in Romans 11, speaks of Gentile Christians being “grafted in” to the olive tree of Israel, emphasizing humility and continuity rather than replacement. Many Christian doctrines—such as atonement, covenant, priesthood, and prophecy—find their roots in Jewish theology and temple worship. In the modern era, dialogue between Jews and Christians has grown, fostering mutual respect, theological exchange, and a shared commitment to justice, peace, and the sanctity of human life. The connection between Judaism and Christianity is not just historical—it is spiritual and enduring, reflecting the ongoing work of God among His people and the hope of redemption that continues to unite them in expectation and faith.

Judaism

The general teachings of Judaism are commonly called **Jewish Law and Theology**, or collectively:

- **The Torah** – Refers to the foundational teachings, especially the first five books of the Hebrew Bible (Genesis to Deuteronomy). The Torah includes both ethical and ritual commandments.
- **Halakhah** – This is the body of Jewish law, including the written and oral traditions that guide religious practice and daily life.
- **Tanakh** – The complete Hebrew Bible (Torah, Prophets, and Writings).

- **Jewish Theology** – Core beliefs include the oneness of God, covenant with Israel, the importance of ethical living, and the coming of the Messiah (in a future, not-yet-fulfilled sense).

Christianity

The general teachings of Christianity are broadly referred to as **Christian Doctrine** or **Christian Theology**, which are grounded in:

- **The Bible** – Including the Old Testament (shared with Judaism) and the New Testament (focused on the life, teachings, death, and resurrection of Jesus Christ).
- **The Gospel** – Meaning “Good News,” referring to the message of salvation through Jesus Christ.
- **Christian Doctrine** – Core teachings include the Trinity (Father, Son, Holy Spirit), the deity and humanity of Christ, salvation by grace through faith, the resurrection, and eternal life.
- **Creeds** – Such as the **Apostles' Creed** or **Nicene Creed**, which summarize essential Christian beliefs.

In summary:

- **Judaism** – Teachings are centered around the **Torah**, **Halakhah**, and **covenantal theology**.
- **Christianity** – Teachings are centered on **Scripture**, especially the **Gospel**, and articulated through **doctrine** and **creeds**.

Both beliefs share ethical monotheism and a reverence for the Hebrew Scriptures but differ in their understanding of God’s covenant and the role of Jesus Christ.

Evidence of Creation by God: A Theological Examination

Introduction:

The declaration of creation by God stands as a foundational tenet in various religious traditions, particularly within the Judeo-Christian framework. This essay explores the theological understanding of creation by God, examining the evidence presented in the scriptures, the intricate design of the natural world, and the philosophical implications of a purposeful Creator.

Biblical Accounts of Creation:

The Bible opens with the profound declaration, "In the beginning, God created the heavens and the earth" (Genesis 1:1). The Genesis narrative unfolds, detailing the purposeful and sequential act of creation, culminating in the formation of humanity in the image of God. The scriptural accounts provide a theological foundation for understanding the world as a deliberate creation, affirming the belief in a purposeful Creator who fashioned the universe with intention and order.

Order and Complexity in Nature:

One compelling piece of evidence for creation by God is the intricate order and complexity observed in the natural world. The precision of the cosmos, the complexity of biological systems, and the interdependence of ecological processes reflect a level of design that suggests a purposeful Creator. Psalm 19:1 echoes this sentiment: "The heavens declare the glory of God; the skies proclaim the work of his hands." The evident order and beauty in creation serve as a testament to the craftsmanship of a divine Creator.

Anthropic Principle:

The anthropic principle highlights the remarkable fine-tuning of the universe, suggesting that the fundamental constants and conditions necessary for life are precisely calibrated. This fine-tuning, as observed in the laws of physics and the conditions conducive to life on Earth, raises questions about the improbability of such circumstances occurring randomly. The anthropic principle points towards a purposeful design that accommodates life, prompting theological reflections on the idea that the universe appears finely tuned for the existence of conscious beings.

Philosophical Reflections on Cause and Effect:

Philosophically, the concept of creation by God engages with the classical arguments for a First Cause or Uncaused Cause. The cosmological argument, for instance, posits that every effect must have a cause, leading to the conclusion that there must be an uncaused First Cause—identified by many as God. This philosophical reasoning aligns with the theological understanding of God as the ultimate source and sustainer of all existence.

Providential Care:

The concept of providence underscores the ongoing involvement of God in sustaining and guiding His creation. Scriptural passages such as Matthew 6:26-30 emphasize God's care for the natural world, symbolized by the provision for birds and the adornment of flowers. The evidence of creation by God extends beyond the initial act of bringing the universe into existence; it includes the continual sustenance, governance, and care for the intricacies of life. The recognition of God's providential care deepens the theological understanding of creation as an ongoing relationship between the Creator and His creation.

Human Purpose within Creation:

The creation narrative in Genesis not only speaks to the formation of the natural world but also addresses the unique purpose of humanity. Genesis 1:26-28 describes humanity as made in the image of God, entrusted with dominion over the earth and the responsibility to steward God's creation. This theological perspective suggests that part of the evidence for creation by God is found in the purposeful placement of humanity within the broader context of the created order. The acknowledgment of human agency and responsibility within creation speaks to a deliberate intentionality behind our existence.

Moral and Spiritual Implications:

The theological understanding of creation by God extends beyond the physical and material aspects to encompass moral and spiritual dimensions. The recognition of a Creator who endowed humanity with moral agency and spiritual capacity implies a purposeful design for ethical and spiritual growth. The moral compass inherent in human nature, coupled with the innate yearning for the divine, suggests that creation is not only a physical reality but a framework for the development of character and the pursuit of spiritual fulfillment.

Creation as a Revelation:

Creation is considered a form of revelation, showcasing aspects of God's character and attributes. Romans 1:20 asserts, "For since the creation of the world, God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made." The natural world serves as a testimony to God's wisdom, creativity, and sustaining power, revealing glimpses of the divine that beckon contemplation and awe.

Conclusion:

In conclusion, the evidence of creation by God extends into the realms of providential care, human purpose, and the moral and spiritual dimensions of existence. The theological exploration deepens as we consider creation not only as a one-time event but as an ongoing relationship between the Creator and His creation. The multifaceted evidence underscores the richness of the theological understanding, inviting believers to contemplate the purpose behind the intricacies of existence and to recognize creation as both a revelation of God's nature and an invitation to participate in His ongoing redemptive plan.

The Garden of Eden

The Garden of Eden was the original dwelling place for humanity, a paradise created by God where His presence, provision, and peace were fully experienced. It represents God's perfect intent for creation—unbroken fellowship with Him, harmonious living, and abundant life. The events in Eden reveal foundational truths about God, humanity, sin, and redemption.

1. Key Scriptures on the Garden of Eden

1.1 Genesis 2:8–9

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree... the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” God personally prepares a place of beauty and sustenance for man, centered around fellowship and moral choice.

1.2 Genesis 2:15

“And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.”

Man's role was to care for the garden, indicating stewardship, responsibility, and purpose.

1.3 Genesis 3:8

“And they heard the voice of the Lord God walking in the garden in the cool of the day...” God's intimate presence with man in Eden signifies unbroken communion before sin.

1.4 Genesis 3:23–24

“Therefore the Lord God sent him forth from the garden of Eden... So he drove out the man; and he placed at the east of the garden... a flaming sword... to keep the way of the tree of life.”

After sin, humanity is exiled from Eden, showing separation from life and fellowship with God.

2. Theological Significance of Eden

2.1 A Place of God's Presence

Eden was not just a physical location but a sacred space where God walked with man—foreshadowing the temple and ultimately heaven.

2.2 A Place of Provision and Abundance

Every tree was provided for food except one. Eden reflects God's goodness and generosity (Genesis 2:9, 16).

2.3 A Place of Purpose

Man was given work before the Fall—work was good, not a curse (Genesis 2:15).

3. The Trees in Eden

3.1 The Tree of Life

Symbolized eternal life and direct access to God's sustaining power. Blocked after sin (Genesis 3:24), it reappears in Revelation 22.

3.2 The Tree of Knowledge of Good and Evil

Represented the moral boundary God set. Eating from it brought awareness of sin and death (Genesis 2:17; 3:6).

4. The Fall in Eden

4.1 The Temptation and Sin (Genesis 3:1–6)

The serpent deceived Eve, questioning God's word and character. Adam and Eve chose rebellion over trust.

4.2 The Consequences

- **Spiritual death:** Separation from God.
- **Physical death:** Mortality enters.
- **Exile:** Banished from Eden.
- **Cursed ground:** Toil and pain.

5. Eden as a Foreshadowing of Redemption

5.1 Eden Lost, Eden Regained

The story of Scripture moves from paradise lost (Genesis) to paradise restored (Revelation 21–22).

5.2 The Seed of the Woman (Genesis 3:15)

God immediately promises redemption—the first prophecy of Christ, who would crush the serpent.

5.3 Christ as the Way Back to Life

Through Christ, access to the Tree of Life and God's presence is restored (John 14:6; Revelation 22:14).

6. Symbolism and Spiritual Lessons

- **God desires fellowship** with His people.
- **Man was made for paradise**, not pain.
- **Free will is essential** to love and obedience.
- **Sin brings exile**, but **grace offers a return**.

7. Conclusion

The Garden of Eden was more than a garden—it was the first temple, the first home, and the first glimpse of God's perfect will for creation. Though sin led to its loss, God's redemptive plan through Jesus Christ points to a restored Eden, where believers will dwell with God forever in righteousness and peace.

“To him who overcomes, I will grant to eat of the tree of life, which is in the paradise of God.” (Revelation 2:7)

The Tree of Life and The Tree of the Knowledge of Good and Evil – A Biblical Commentary

The **Tree of Life** and the **Tree of the Knowledge of Good and Evil** are central symbols in the Genesis creation account, each carrying profound theological meaning. They appear in **Genesis 2:9**, where we are told that God “made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.” Both trees were real, literal features of Eden, but they also represented spiritual realities—life with God and the human responsibility of moral trust, respectively. The Tree of Life symbolizes divine sustenance, immortality, and blessing. The Tree of the Knowledge of Good and Evil, on the other hand, represents the boundary of human autonomy: the limit God set to test

humanity's trust and obedience. Together, they set the stage for the unfolding drama of creation, rebellion, judgment, and redemption.

The Tree of the Knowledge of Good and Evil was not inherently evil; rather, it was the object of God's command, the one prohibition given to Adam and Eve (Genesis 2:16–17): “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” This command provided an opportunity for Adam and Eve to express love and loyalty to their Creator by choosing trust and submission over self-will. However, in Genesis 3, tempted by the serpent, Eve and then Adam ate the fruit. In doing so, they sought moral independence—wanting to define right and wrong for themselves. The tragic irony is that they already knew *good*, as they lived in fellowship with God. What they came to know by disobedience was evil, guilt, shame, and death. Their eyes were opened, but their innocence was lost, and they were alienated from God's presence.

The immediate consequence of this act was spiritual death and eventual physical death, as promised. Humanity was expelled from the Garden of Eden, and most notably, **from access to the Tree of Life** (Genesis 3:22–24): “He drove out the man, and at the east of the garden He placed the cherubim and a flaming sword... to guard the way to the tree of life.” This separation signified that man, in his fallen state, could no longer partake of the eternal life and blessing symbolized by the Tree of Life. Death, toil, and suffering became the new reality of life under the curse. Yet even in this judgment, there was mercy. Had they eaten of the Tree of Life in their fallen state, they would have lived forever in brokenness. By barring access, God was preparing the way for redemption through Christ, who would one day restore what was lost.

Remarkably, the Tree of Life reappears at the end of the Bible—in **Revelation 22:2, 14**—in the New Jerusalem, where it yields fruit every month and its leaves are “for the healing of the nations.” Access to it is restored through Jesus Christ, who by His death and resurrection opened the way back to eternal life. Revelation 2:7 also promises, “To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.” Christ, in a sense, becomes the Tree of Life—He is the true source of eternal life, and through Him believers are reconnected to what was once lost in Eden. Thus, the two trees in Genesis are not only keys to understanding the Fall, but also the entire redemptive arc of Scripture. They remind us that life and blessing are found only in trusting God's wisdom, not in seizing autonomy, and that through Christ, the way back to true life has been reopened.

The Tree of Life and The Tree of Knowledge of Good and Evil

In the early chapters of Genesis, two significant trees in the Garden of Eden symbolize critical spiritual truths and divine principles: **The Tree of Life** and **The Tree of Knowledge of Good and Evil**. These trees represent God's provision for eternal life and the boundary of human moral choice, respectively. Their presence frames the human experience of innocence, free will, obedience, and the tragic consequences of disobedience.

1. Key Scriptures on the Trees in Eden

1.1 Genesis 2:9

“And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

God planted both trees deliberately, inviting humanity to live by His provision and trust His commands.

1.2 Genesis 2:16–17

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

God sets a clear boundary: obedience brings life, disobedience brings death.

1.3 Genesis 3:22–24

“And the Lord God said, Behold, the man is become as one of us, to know good and evil... Therefore the Lord God sent him forth from the garden... lest he put forth his hand, and take also of the tree of life, and eat, and live forever.”

After sin, access to the Tree of Life is denied, marking the entrance of death into human existence.

2. The Tree of Life

2.1 Symbol of Eternal Life

The Tree of Life represents God's provision for **eternal life and continual fellowship** with Him.

2.2 Divine Sustenance and Healing

In Revelation 22:2, the Tree of Life appears again, symbolizing eternal healing and restoration for the redeemed.

2.3 Access Contingent on Obedience

Adam and Eve's access to the Tree of Life was conditional; sin barred them from it (Genesis 3:24).

3. The Tree of Knowledge of Good and Evil

3.1 Symbol of Moral Choice

This tree represents the **knowledge of moral distinctions**—the human ability (and responsibility) to choose obedience or rebellion.

3.2 The Test of Obedience

God commanded Adam not to eat from this tree as a test of trust and submission.

3.3 Consequences of Disobedience

Eating its fruit brought awareness of sin, guilt, shame, and ultimately death (Genesis 3).

4. Theological Significance

4.1 Free Will and Responsibility

God granted humanity the freedom to obey or disobey, making human beings moral agents.

4.2 The Entrance of Sin and Death

By eating from the Tree of Knowledge, humanity stepped into a fallen state with spiritual and physical death.

4.3 Separation from God's Life

Sin cut off access to the Tree of Life, symbolizing separation from God and eternal life.

5. Redemption and Restoration

5.1 Christ as the True Tree of Life

Jesus offers eternal life to all who believe, restoring access to life God intended (John 14:6; Revelation 22:14).

5.2 The Cross Reverses the Curse

Through Christ's atonement, the penalty of sin is removed, and believers are given new life.

5.3 Eternal Fellowship Restored

In the new creation, the Tree of Life will be accessible once again to God's redeemed people (Revelation 22:2).

6. Conclusion

The two trees in Eden symbolize profound spiritual realities: the **Tree of Life** represents God's gift of eternal life and fellowship, while the **Tree of Knowledge of Good and Evil** represents the test of human obedience and the tragic fall into sin. Through disobedience, humanity lost access to the Tree of Life and introduced death into the world. Yet, God's redemptive plan through Jesus Christ restores what was lost, offering eternal life to all who trust Him.

“To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.” (Revelation 2:7)

The Fall Of Mankind / Original Sin

In the beginning when God created the world and the universe, God also created the first man called Adam and He then created the first woman called Eve.

They lived in perfect harmony with God and nature in paradise called Eden. God allowed them to eat of every tree in the garden except the tree of the knowledge of good and evil. God warned them that if they should eat of this tree that they would surely die.

However Eve fell into the deception of Satan and Adam willfully disobeyed God and ate from the tree of knowledge of good and evil. This was The Fall of Man from good fellowship with God and this disobedience is called the original sin.

Every man and woman is born into a sinful nature because the damaging effects of the original sin is spiritually passed on to every person. This spiritual sinful nature is what separates us from having good fellowship with God.

God has sent his Son Jesus Christ to deliver and save us from our sinful nature. Those who reject Jesus and His words will not be reconciled back to God and they are further self condemned and will face eternal destruction. However everyone who accepts Jesus Christ and His words has eternal life and is reconciled back to God.

THE FALL OF MAN Key Scriptures

1 Timothy 2:14 (AKJV) And Adam was not deceived, but the woman being deceived was in the transgression.

Genesis 6:5 (AKJV) And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Psalms 14:1-3 (AKJV) The fool has said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that does good. 2The LORD looked down from heaven on the children of men, to see if there were any that did understand, and seek God. 3They are all gone aside, they are all together become filthy: there is none that does good, no, not one.

THE FALL OF MAN Key Scriptures

Genesis 3:1-21 (AKJV)

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said to the woman, Yes, has God said, You shall not eat of every tree of the garden? 2And the woman said to the serpent, We may eat of the fruit of the trees of the garden: 3But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die. 4And the serpent said to the woman, You shall not surely die: 5For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil. 6And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat. 7And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9And the LORD God called to Adam, and said to him, Where are you? 10And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself. 11And he said, Who told you that you were naked? Have you eaten of the tree, whereof I commanded you that you should not eat? 12And the man said, The woman whom you gave to be with me, she gave me of the tree, and I did eat. 13And the LORD God said to the woman, What is this that you have done? And the woman said, The serpent beguiled me, and I did eat.

14And the LORD God said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life: 15And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel. 16To the woman he said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you. 17And to Adam he said, Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life; 18Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field; 19In the sweat of your face shall you eat bread, till you return to the ground; for out of it were you taken: for dust you are, and to dust shall you return. 20And Adam called his wife's name Eve; because she was the mother of all living. 21To Adam also and to his wife did the LORD God make coats of skins, and clothed them.

THE FALL OF MAN

Romans 5:12-19 (AKJV) But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded to many. 16And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses to justification. 17For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18Therefore as by the offense of one judgment came on all men to condemnation; even so by the righteousness of one the free gift came on all men to justification of life. 19For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 3:10-24 (AKJV)

As it is written, There is none righteous, no, not one: 11There is none that understands, there is none that seeks after God. 12They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one. 13Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: 14Whose mouth is full of cursing and bitterness: 15Their feet are swift to shed blood: 16Destruction and misery are in their ways: 17And the way of peace have they not known: 18There is no fear of God before their eyes. 19Now we know that what things soever the law said, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22Even the righteousness of God which is by faith of Jesus Christ to all and on all them that believe: for there is no difference: 23For all have sinned, and come short of the glory of God; 24Being justified freely by his grace through the redemption that is in Christ Jesus:

The Fall of Mankind / Original Sin – A Biblical Commentary

The fall of mankind, often referred to as “original sin,” is one of the most foundational doctrines in Scripture, explaining the origin of human brokenness, suffering, and separation from God. This event is recorded in Genesis 3, where Adam and Eve, the first humans created in the image of God, disobey His explicit command not to eat from the tree of the knowledge of good and evil. Tempted by the serpent (identified later in Scripture as Satan), Eve takes the fruit and eats, and Adam follows, fully aware of the command he is breaking (Genesis 3:6). This single act of disobedience was far more than a dietary choice; it was a deliberate rebellion against the authority and goodness of God. Through this act, sin entered the human race, bringing spiritual death, physical decay, and a curse upon all creation.

The immediate consequences of the fall were devastating. Adam and Eve, who once walked with God in intimate fellowship, now hide in shame and fear (Genesis 3:8–10). Their eyes are opened, but not to divine wisdom—instead, they see their nakedness and experience guilt. The harmonious relationship between man and woman is fractured, the ground is cursed, pain enters human labor and childbirth, and death becomes the inevitable end for all humanity (Genesis 3:14–19). More profoundly, sin alienates humanity from God, making all people inherently sinful and spiritually dead from birth. Paul affirms this in Romans 5:12: “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.” Original sin refers not just to the first sin, but to the inherited sinful nature that results from it. Every person is now born with a nature inclined toward rebellion against God, unable to save themselves or restore what was lost.

This doctrine is essential for understanding the human condition and the necessity of redemption. Without a proper grasp of the fall, the gospel loses its urgency and meaning. Humanity's problem is not merely ignorance, injustice, or poor decisions—it is deep, pervasive, and spiritual. Sin affects every part of human life: our minds, desires, relationships, and will. This is why the Bible describes unredeemed humanity as “dead in trespasses and sins” (Ephesians 2:1). The fall explains why evil exists, why death reigns, and why no amount of human effort or morality can bridge the gap between us and a holy God. It also highlights the righteousness of God's judgment and the utter need for divine intervention. The curse was just, but it also set the stage for the promise of salvation. Even in the moment of judgment, God speaks a word of hope—the “protoevangelium” of Genesis 3:15, where He promises that the seed of the woman will crush the serpent's head, pointing forward to Christ.

The fall is tragic, but it is not the end of the story. The rest of Scripture unfolds as God's redemptive plan to undo the effects of original sin through Jesus Christ. Where Adam failed, Christ triumphed. Paul calls Jesus the “last Adam” who brings life instead of death: “For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous” (Romans 5:19). In Christ, believers are not only forgiven but regenerated—given a new nature and reconciled to God. Though the fall brought devastation, it also magnifies the grace and mercy of God who did not leave humanity in its fallen state. Original sin explains our deepest problems, but it also reveals the depth of God's love in sending a Savior who restores what was lost. Thus, the fall of mankind is not merely a historical or theological concept—it is the backdrop against which the brilliance of the gospel shines most clearly.

Original Sin – The Fall of Man: The Beginning of Humanity's Need for Redemption

The doctrine of original sin begins with the Fall of Man in the Garden of Eden. This foundational event explains not only the origin of sin but also humanity's universal condition: separated from God, morally corrupted, and in need of divine rescue. What

began as an act of disobedience quickly became the root of every evil that followed. In Adam, all fell; in Christ, the second Adam, all may be made alive (1 Corinthians 15:22).

Genesis 3 records not merely a moral failure but a spiritual rebellion—where trust in God's word was broken, divine order overturned, and death entered the world. The Fall reveals our desperate need for a Savior and lays the groundwork for the entire biblical story of redemption.

1. Key Scriptures on the Fall and Original Sin

1.1 Genesis 3:6

“And when the woman saw that the tree was good for food... she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”
This moment marks humanity's first sin—disobedience to God's clear command.

1.2 Romans 5:12

“Wherefore, as by one man sin entered into the world, and death by sin...”
Adam's sin brought sin and death to all mankind.

1.3 Psalm 51:5

“Behold, I was shapen in iniquity; and in sin did my mother conceive me.”
David acknowledges his sinful nature from birth—reflecting the inherited consequence of Adam's sin.

1.4 Romans 3:23

“For all have sinned, and come short of the glory of God...”
The universal impact of sin extends to every human being.

1.5 1 Corinthians 15:22

“For as in Adam all die, even so in Christ shall all be made alive.”
Christ is presented as the remedy to the death brought by Adam's fall.

2. Hebrew and Greek Word Study

2.1 Hebrew (Old Testament)

חָטָא(chātā') – *To sin, to miss the mark*

Used to describe the disobedience of Adam and Eve (Genesis 4:7; related conceptually to Genesis 3).

ἁγ(āwōn) – Iniquity, guilt

Refers to the deeper moral corruption that results from sin.

2.2 Greek (New Testament)

ἁμαρτία (hamartia) – Sin, missing the mark

Describes both the act and the condition of sin that began with Adam.

παράπτωμα (paraptōma) – Trespass, offense

Used in Romans 5 to describe Adam's transgression as a deliberate violation.

3. The Fall of Man in Genesis 3

3.1 The Temptation (Genesis 3:1–5)

Satan deceives Eve by questioning God's word and goodness.

3.2 The Disobedience (Genesis 3:6)

Both Adam and Eve knowingly violate God's command, choosing autonomy over obedience.

3.3 The Immediate Consequences (Genesis 3:7–13)

Shame, fear, and blame replace innocence, intimacy, and trust.

3.4 The Divine Judgment (Genesis 3:14–19)

God pronounces curses on the serpent, the woman, and the man—introducing pain, toil, and death into human experience.

4. Theological Implications of Original Sin

4.1 Human Nature Corrupted

“The heart is deceitful above all things...” (Jeremiah 17:9)

Since the Fall, human beings are born with a sinful nature.

4.2 Universal Guilt

“By the offence of one, judgment came upon all men to condemnation.” (Romans 5:18)

All are held accountable in Adam and in need of justification.

4.3 Separation from God

“Your iniquities have separated between you and your God...” (Isaiah 59:2)
Sin cuts humanity off from God's presence and blessing.

4.4 Death Entered the World

“The wages of sin is death...” (Romans 6:23)
Both physical and spiritual death are consequences of sin.

5. God's Promise of Redemption

5.1 The First Gospel – Protoevangelium (Genesis 3:15)

“And I will put enmity between thee and the woman... it shall bruise thy head, and thou shalt bruise his heel.”
God immediately promises a Redeemer who will defeat the serpent.

5.2 A Covering for Sin (Genesis 3:21)

“Unto Adam also and to his wife did the Lord God make coats of skins...”
The first physical death points to the necessity of blood for atonement—foreshadowing Christ.

6. The Ongoing Effects of the Fall

6.1 Sin Passed to All People

“Through one man's disobedience many were made sinners...” (Romans 5:19)
The effects of Adam's sin are inherited by all his descendants.

6.2 A Groaning Creation

“The whole creation groaneth and travaileth in pain together...” (Romans 8:22)
The Fall affected not only mankind but the entire created order.

6.3 The Need for a Second Adam

“The last Adam was made a quickening spirit.” (1 Corinthians 15:45)
Christ comes to undo what Adam ruined.

7. Conclusion

The Fall of Man was not merely a tragic mistake—it was a rebellion that altered the course of history and the condition of every human soul. From Adam's disobedience sprang

death, guilt, and alienation from God. But from God's mercy sprang a promise: a coming Savior who would crush the serpent and restore what was lost.

Original sin explains why the world is broken, why our hearts are prone to evil, and why salvation must be by grace. It prepares us for the gospel by showing us the desperate need for deliverance—a need that only Christ can meet.

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

(Romans 5:19)

Let us understand the gravity of the Fall so we may fully rejoice in the greatness of God's grace.

The fall of humankind, often referred to as the original sin, marks a pivotal moment in biblical history. This event, recorded in the book of Genesis, explains how sin entered the world through human disobedience and how this disobedience resulted in separation from God. It centers on Adam and Eve, who were tempted by the serpent and chose to eat from the Tree of the Knowledge of Good and Evil—an act that directly violated God's command. Through this act, sin and its consequences entered into human existence, impacting all future generations.

Genesis 3 details the narrative of the fall, describing the temptation that led Adam and Eve to seek independence and wisdom apart from God. By choosing to eat the forbidden fruit, they not only disobeyed God's direct instruction but also disrupted the intimate relationship they once shared with Him. The fall symbolizes rebellion against divine authority and the beginning of humanity's spiritual estrangement. This event marks the origin of human suffering, shame, and the internal struggle with sin.

The consequences of the fall are far-reaching. Romans 5:12 highlights that through one man—Adam—sin entered the world, bringing death along with it. This death was not only physical but also spiritual, leading to a fallen nature that affects all of humanity. Because of Adam's sin, every person inherits a sinful disposition, which distorts our understanding of God, our identity, and our purpose. Thus, the fall explains the brokenness in the human condition and our need for restoration.

Ephesians 2:1–3 adds further insight, explaining that humanity is spiritually dead in sin and influenced by forces contrary to God's will. It portrays people as enslaved by their fleshly desires and unable to pursue righteousness without divine intervention. This passage emphasizes the depth of corruption that came through the fall—spiritual blindness, moral decay, and the inability to save ourselves.

Despite this bleak reality, the fall also highlights the necessity and beauty of redemption. In 1 Corinthians 15:22, the contrast between Adam and Christ becomes clear: just as death came through Adam, life comes through Christ. Jesus is presented as the one who reverses the consequences of the fall through His sacrificial death and resurrection. His

redemptive work restores the broken relationship between God and humanity, offering eternal life to those who believe.

This theme of restoration continues in 2 Corinthians 5:17, which speaks of becoming a new creation in Christ. Through faith in Him, the old sinful nature is replaced by a new identity rooted in God's grace. The fall, then, is not just about humanity's failure but also about God's ongoing plan of reconciliation, emphasizing His mercy and the possibility of a transformed life.

Genesis 3:22–23 portrays Adam and Eve being expelled from Eden, symbolizing the loss of innocence and the consequences of their disobedience. This loss included not only exile from paradise but also the forfeiture of direct access to God and the Tree of Life. It represents the transition from harmony with God to an existence marked by suffering, toil, and moral awareness. The fall introduced a profound shift in humanity's spiritual state and its relationship with the Creator.

Scripture also calls us to personal responsibility in light of the fall. According to 1 John 1:8–10, confession and repentance are essential steps toward forgiveness and healing. The acknowledgment of sin is not merely an admission of guilt but a necessary step in the process of restoration. God's faithfulness ensures that those who seek His mercy will receive cleansing and renewal.

Galatians 5:16–17 illustrates the ongoing struggle between the desires of the flesh and the guidance of the Holy Spirit. Even after receiving salvation, believers must contend with their sinful tendencies. The fall explains why this internal conflict exists, while the Holy Spirit provides the power to live righteously. This tension underscores the need for spiritual discipline and reliance on God's grace in our pursuit of holiness.

Summary

The fall of humankind is a foundational event in the Bible that explains the origin of human sinfulness and the resulting separation from God. It illustrates the consequences of disobedience, the inheritance of a sinful nature, and the spiritual and moral corruption that followed. At the same time, it provides the backdrop for understanding our need for redemption, the significance of Jesus Christ's sacrificial work, and God's plan for restoring humanity through repentance, renewal, and the work of the Holy Spirit.

Conclusion

Ultimately, the fall of mankind reveals both the depth of human brokenness and the greatness of God's redemptive love. It reminds us of the consequences of rebellion, the seriousness of sin, and the ongoing struggle we face. Yet, it also points us to the hope found in Jesus Christ—the one who makes restoration possible. Through faith, confession, and the transformative power of the Holy Spirit, believers can experience renewed fellowship with God and a restored sense of identity and purpose.

Salvation Available to All People Who Believe in Jesus Christ – A Biblical Commentary

The message of salvation is the heart of the Christian gospel, declaring that all people—regardless of background, ethnicity, or personal history—can be reconciled to God through faith in Jesus Christ. This truth is rooted in the character of God, who is both just and merciful, and who “desires all people to be saved and to come to the knowledge of the truth” (1 Timothy 2:4). The human condition, as revealed in Scripture, is one of universal sin and separation from God: “For all have sinned and fall short of the glory of God” (Romans 3:23). Because of sin, humanity faces not only spiritual death but also divine judgment. Yet in His love, God provided a perfect Savior—His Son, Jesus Christ—who lived a sinless life, died a substitutionary death, and rose again to secure eternal life for all who believe. The offer of salvation is not limited to a select few; it is universally extended but must be personally received.

Salvation through Jesus Christ is grounded in grace and accessed by faith. Ephesians 2:8–9 teaches, “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.” This passage makes clear that salvation is not something one can earn by good deeds, religious rituals, or moral effort. It is a divine gift—undeserved, unmerited, and freely offered through the finished work of Christ. Faith is the hand that receives this gift: a trusting belief that Jesus is who He claims to be—the Son of God, the Savior of the world—and that His death and resurrection are sufficient to forgive sin and restore the sinner to God. John 1:12 affirms, “But to all who did receive Him, who believed in His name, He gave the right to become children of God.” This act of belief is not merely intellectual agreement, but personal trust in Christ as Lord and Redeemer.

The inclusive scope of this salvation is one of the most stunning aspects of the gospel. Romans 10:12–13 declares, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing His riches on all who call on Him. For ‘everyone who calls on the name of the Lord will be saved.’” Salvation is not bound by geography, race, culture, or socioeconomic status. It is available to the rich and poor, the moral and immoral, the religious and the irreligious. The thief on the cross, the Samaritan woman, the Roman centurion, and the Philippian jailer all testify to the transforming power of Christ’s salvation in diverse lives. However, the gospel also makes clear that this offer must be responded to in faith. While salvation is available to all, it is only *effective* for those who believe. To reject Christ is to reject the only path to reconciliation with God: “There is salvation in no one else” (Acts 4:12).

Salvation, then, is not only about escaping judgment—it is about being restored to a right relationship with God and transformed into His likeness. Those who believe in Jesus are justified (declared righteous), regenerated (made new), and indwelt by the Holy Spirit. They become part of the family of God and begin a life of sanctification—growing in holiness and obedience by the power of the Spirit. This salvation is both a present reality and a future hope, culminating in eternal life with God. It is a message of hope for the broken, freedom for the captive, and assurance for the repentant. And because it is

available to *all* who believe, the Church is commanded to proclaim it boldly and compassionately to the ends of the earth (Matthew 28:19–20). Salvation through Jesus Christ is the great equalizer: no one is too far gone, and no one is beyond God's reach. To believe in Him is to be rescued, restored, and forever changed.

A Brief History of Creation to Abraham (Genesis 1–12)

The Bible opens with the majestic narrative of **Creation** in **Genesis 1–2**, where God (Yahweh) creates the heavens and the earth in six days. He brings order from chaos, forming light, sky, land, seas, plants, celestial bodies, animals, and finally **humankind**, made in His own image (Genesis 1:26–27). Adam and Eve, the first humans, are placed in the **Garden of Eden** with the responsibility to care for it and to live in fellowship with God. However, in **Genesis 3**, they disobey God's command by eating from the Tree of the Knowledge of Good and Evil, introducing **sin**, **shame**, and **death** into the world. This act of disobedience, often referred to as *the Fall*, results in their expulsion from the garden and marks the beginning of humanity's broken relationship with God.

Following the Fall, sin rapidly spreads throughout the earth. In **Genesis 4**, Cain, the firstborn son of Adam and Eve, murders his brother Abel out of jealousy, showcasing the depth of human corruption. By **Genesis 6**, humanity has become so wicked that God decides to judge the earth through a great **flood**, sparing only **Noah**, a righteous man, and his family. God instructs Noah to build an ark and preserve a remnant of creation. After the flood, God establishes a **covenant** with Noah, promising never to destroy the earth by water again, and gives the rainbow as a sign of this covenant (Genesis 9:11–13). Despite this fresh start, sin continues as humanity once again rebels by attempting to make a name for themselves at the **Tower of Babel** (Genesis 11). God responds by confusing their language and scattering them across the earth.

This brings the narrative to a pivotal moment in **Genesis 12**, where the story shifts from a broad focus on all humanity to a specific focus on one man: **Abram** (later called Abraham). God calls Abram out of the city of **Ur** and makes a monumental covenant with him. In **Genesis 12:1–3**, God promises Abram that He will make him into a **great nation**, bless him, and make his name great. Most importantly, God declares, *“in you all the families of the earth shall be blessed.”* This marks the beginning of God's redemptive plan to restore the broken relationship with humanity through one chosen family—Abram's descendants—who would eventually become the nation of **Israel**.

The history from **Creation to Abraham** sets the stage for the entire biblical story. It reveals God's power, holiness, and justice, as well as His mercy and faithfulness. The pattern of human sin and divine grace is clearly seen, culminating in God's personal call to Abram—a call that begins a covenantal relationship through which the Messiah, Jesus Christ, would ultimately come. This section of Genesis is not just the beginning of the world but the beginning of God's plan to redeem it.

The Flood

The **Flood**, also known as **Noah's Flood**, is one of the most well-known events in the Bible. It is recorded in **Genesis 6–9** and describes a global catastrophe brought upon the earth by God in response to humanity's overwhelming wickedness and corruption. The Flood serves as both a judgment against sin and a demonstration of God's desire to cleanse and renew His creation.

According to the biblical account, by the time of Noah, the earth was filled with violence, immorality, and rebellion against God. In **Genesis 6:5**, it states that “every inclination of the thoughts of the human heart was only evil all the time.” Grieved by this, God decided to bring a flood to destroy all life on earth, except for Noah, who was described as “a righteous man, blameless among the people of his time” (Genesis 6:9).

God commanded Noah to build an **ark**, a large vessel designed to preserve life during the coming deluge. Noah was instructed to bring his family and pairs of every kind of animal into the ark. After Noah completed the ark, the floodwaters came—rain fell for **forty days and forty nights**, and the fountains of the deep were opened, covering the earth. Every living thing that was not inside the ark perished.

After the waters receded, the ark came to rest on **Mount Ararat**, and Noah, his family, and the animals left the ark to begin life anew. God made a **covenant** with Noah, promising never again to destroy the earth by flood. The **rainbow** was given as a sign of this covenant (Genesis 9:13–17), symbolizing God's mercy and faithfulness despite human failure.

The story of the Flood carries deep theological meaning. It illustrates God's **justice** in dealing with sin and His **grace** in preserving a remnant. It also sets a pattern for divine judgment followed by renewal. Noah's obedience and faith are emphasized throughout the narrative, showing the importance of righteousness in the face of widespread corruption.

In the New Testament, the Flood is referenced by Jesus (Matthew 24:37–39) and the apostles as a warning of coming judgment and a call to repentance. Just as the people in Noah's day were caught unaware, so will the final judgment come unexpectedly. The ark is often seen as a symbol of **salvation**, pointing forward to Jesus Christ, who offers rescue from the judgment of sin.

Summary

The Flood, as recorded in Genesis, was God's response to human wickedness and corruption. Through Noah's obedience, a remnant of life was saved while the rest of the world was judged. The event demonstrates God's justice in punishing sin and His grace

in preserving life. The covenant with Noah and the symbol of the rainbow reflect God's commitment to mercy and renewal.

Conclusion

The story of the Flood is a powerful reminder of the seriousness of sin and the holiness of God. It warns of the consequences of disobedience but also highlights the hope found in God's grace and faithfulness. Through Noah's faith, we see that salvation comes by trusting and obeying God. The Flood ultimately points forward to a greater rescue through Jesus Christ, offering a way to escape the final judgment and enter into new life with God.

The Flood – A Biblical Commentary

The account of the Flood, found in **Genesis 6–9**, is one of the most dramatic and theologically significant narratives in the Bible. It describes God's judgment on a world consumed by wickedness, as well as His grace toward Noah and the promise of future redemption.

By the time of Noah, the earth had become filled with violence and corruption. **Genesis 6:5** says, *“The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.”* This verse captures the utter moral collapse of humanity after the fall.

The Flood was not a reactionary outburst of divine anger, but a righteous and holy judgment against sin. God, who is patient and merciful, declared His sorrow over the state of His creation, yet acted justly to cleanse the earth and begin again through Noah, *“a righteous man, blameless in his generation”* (**Genesis 6:9**).

The building of the ark and the deliverance of Noah's family reveal God's commitment to salvation even amid judgment. Noah obeys God's instructions to build the ark—a massive vessel capable of holding his family and representatives of all living creatures. This act of obedience, carried out over decades, demonstrates Noah's faith (Hebrews 11:7) and provides a powerful picture of God's provision. The ark becomes a symbol of divine rescue: a refuge in the face of wrath, foreshadowing Jesus Christ, who is the ultimate Ark of salvation for all who take refuge in Him. As the waters rise and the flood destroys all living things outside the ark, God preserves Noah, his family, and the animals, reaffirming that He is both just and merciful. The judgment is total, but so is the grace extended to those who trust and obey.

After the waters subside and Noah emerges from the ark, a new beginning is marked by worship. Genesis 8:20–21 tells us Noah built an altar and offered sacrifices to God, and in response, God makes a covenant not to curse the ground again or destroy all life by flood. The **Noahic Covenant** in Genesis 9 includes the sign of the **rainbow**, a symbol of divine mercy and a reminder of God's promise: *“I have set my bow in the cloud... the waters shall never again become a flood to destroy all flesh”* (Genesis 9:13–15). This covenant is not only a promise to Noah but to all of creation. It reveals that even though humanity remains sinful (Genesis 8:21), God chooses to deal with the world in patience

and grace. The rainbow stands as a perpetual sign of hope—a divine commitment to sustain life while the redemptive plan through Christ unfolds.

Theologically, the Flood serves as a preview of both final judgment and ultimate salvation. Jesus referenced the days of Noah when warning of the coming Day of the Lord (Matthew 24:37–39), underscoring that just as judgment once came suddenly upon a careless world, it will come again. Yet, just as the ark offered safety from the waters, Christ offers eternal safety from God’s wrath. Peter also connects the floodwaters with baptism, saying that just as the ark saved Noah “through water,” so baptism now saves believers—not by physical washing but as an appeal to God for a clean conscience through the resurrection of Jesus (1 Peter 3:20–21). The Flood account, therefore, is more than a historical narrative; it is a profound story of judgment, salvation, covenant, and hope. It reminds us of the seriousness of sin, the necessity of faith, and the unwavering mercy of God who preserves His people and keeps His promises.

The Flood

The Flood narrative, found in Genesis 6–9, is one of the most significant events in the Bible, revealing God’s righteous judgment on a world overwhelmed by sin, His mercy in preserving a remnant, and His covenant promise for the future. The Flood is both a historic judgment and a theological symbol of cleansing, judgment, and renewal.

1. Key Scriptures on the Flood

1.1 Genesis 6:5–7

“The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And the Lord regretted that he had made man on the earth, and it grieved him to his heart. So the Lord said, ‘I will blot out man whom I have created from the face of the land...’”

God’s grief over rampant sin leads to decisive judgment.

1.2 Genesis 6:13–14

“And God said to Noah, ‘I have determined to make an end of all flesh... Make yourself an ark of gopher wood...’”

God provides a way of salvation through Noah’s obedience.

1.3 Genesis 7:17–23

“And the flood was forty days upon the earth... and all flesh died that moved on the earth...”

The Flood brings comprehensive judgment on the wicked.

1.4 Genesis 9:11

“I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood...”

God promises never to destroy the earth by flood again.

2. The Reason for the Flood

2.1 Universal Corruption

Humanity had become thoroughly corrupt, with evil dominating their thoughts and actions (Genesis 6:5).

2.2 Divine Grief and Justice

God was grieved and resolved to judge sin, demonstrating His holiness and justice.

3. Noah: The Righteous Remnant

3.1 A Man of Faith

Noah found favor because of his righteousness and obedience (Genesis 6:8–9).

3.2 The Ark as Salvation

The ark symbolizes God’s provision for deliverance amid judgment.

4. The Flood as Judgment

4.1 Total Destruction of the Wicked

The Flood wiped out all living beings outside the ark, signifying the seriousness of sin.

4.2 Death as Consequence of Sin

The Flood highlights that sin results in death and destruction.

5. The Flood as a Type of Salvation

5.1 Water as Judgment and Cleansing

Water both destroys and purifies, symbolizing God’s judgment and the possibility of renewal.

5.2 The Ark as a Picture of Christ

Just as Noah and his family were saved through the ark, believers are saved through Jesus Christ (1 Peter 3:20–21).

6. God's Covenant After the Flood

6.1 Covenant with Noah

God promises never to destroy the earth with a flood again (Genesis 9:11).

6.2 The Rainbow as a Sign

The rainbow serves as a sign of God's mercy and faithfulness.

7. Theological Themes

7.1 God's Holiness and Justice

God must judge sin but does so righteously.

7.2 God's Mercy and Salvation

Even in judgment, God provides a way of salvation.

7.3 Human Responsibility

Noah's obedience demonstrates the call to respond faithfully to God.

8. Conclusion

The Flood story reveals the gravity of sin and the certainty of God's judgment, balanced by His mercy in preserving a faithful remnant. It serves as a powerful reminder of God's justice, the need for obedience, and the hope of salvation through God's provision.

“But Noah found grace in the eyes of the Lord.” (Genesis 6:8)

The Tower of Babel – A Biblical Commentary

The account of the **Tower of Babel** is found in **Genesis 11:1–9**, and it marks a pivotal moment in early human history according to the Bible. It serves as both a theological and historical explanation for the origin of diverse languages and the scattering of nations. After the flood, humanity began to repopulate the earth. God had commanded Noah's descendants to “be fruitful and multiply, and fill the earth” (Genesis 9:1). However, instead of dispersing, the people gathered in the land of **Shinar** (Babylonia) and decided to build a city and a tower “with its top in the heavens” (Genesis 11:4). Their stated purpose was

to **make a name for themselves** and to avoid being scattered—directly **opposing God's command**. The building of the tower was not merely a civil engineering project; it represented **pride, self-sufficiency, and rebellion** against God's authority.

The phrase “a tower with its top in the heavens” is likely a reference to an ancient **ziggurat**, a pyramid-like temple structure common in Mesopotamia. But more than architecture, the tower became a symbol of human ambition to reach divine status or autonomy. The people's desire to “make a name for ourselves” echoes the sin of Eden—attempting to define greatness on human terms rather than glorifying God. In response, **God intervenes**. Genesis 11:7 records His judgment: “Come, let Us go down and there confuse their language, so they may not understand one another's speech.” The sudden multiplication of languages disrupted their communication, halted the construction, and ultimately led to the scattering of the people across the earth. The city was named **Babel**, which sounds like the Hebrew word for “confusion,” because there the Lord confused the language of all the earth.

Theologically, the Tower of Babel represents a critical demonstration of **God's sovereignty over human pride** and plans. It shows that no matter how unified or advanced human efforts become, they cannot thwart God's will. Psalm 2:4 captures this divine mockery of human arrogance: “He who sits in the heavens laughs; the Lord holds them in derision.” God did not destroy the people as in the flood; instead, He mercifully **dispersed them**, reestablishing His original plan to fill the earth. The scattering also set the stage for the rise of distinct cultures and nations, which later play a role in redemptive history. Ironically, Babel's failure to reach heaven on its own becomes the contrast for the **future unity** God promises through the gospel—where people from “every tribe and language and people and nation” (Revelation 5:9) are brought together, not by human pride, but by **faith in Christ**.

Interestingly, the effects of Babel are reversed in part at **Pentecost** in Acts 2, where the Holy Spirit empowers the apostles to speak in various languages so that Jews from all nations could understand the gospel in their own tongue. This moment signifies that **God's redemptive plan transcends language and culture** and reunites scattered humanity not through prideful unity, but through spiritual rebirth and submission to Christ. Thus, Babel is both a judgment and a mercy—exposing human rebellion and redirecting history toward God's redemptive purposes. It reminds us that true unity is found not in building towers to heaven, but in bowing before the One who came down from heaven to save us.

1. **The Flood** — Genesis 6–9 records the worldwide Flood during Noah's lifetime. After the Flood, Noah's family repopulated the earth.
2. **The Post-Flood Generations** — Genesis 10 (often called the “Table of Nations”) lists the descendants of Noah's sons—Shem, Ham, and Japheth—and how their families spread.
3. **The Tower of Babel** — Genesis 11:1–9 describes how humanity, still united by one language, settled in the plain of Shinar and began building a city and tower.

God judged them by confusing their language, causing them to scatter. This event occurred **several generations after Noah**, but still relatively early in human history.

In short, **the Tower of Babel came sometime after the Flood but before Abraham** (Genesis 12).

A Brief History from Abraham to Jesus (Genesis to the Gospels)

The story from **Abraham to Jesus** spans the majority of the Bible and covers the unfolding of God's redemptive plan through covenant, prophecy, kingship, exile, and fulfillment. It begins with **Abraham**, whom God calls in **Genesis 12** to leave his homeland and promises him three things: a **great nation**, a **land**, and that through him, **all nations would be blessed**. Abraham's faith becomes the model for future generations (Genesis 15:6), and God's covenant with him is later reaffirmed to his son **Isaac** and grandson **Jacob** (later named **Israel**), whose descendants become the **twelve tribes of Israel**.

Israel's story continues in **Exodus**, where the descendants of Jacob, now living in Egypt, are enslaved. God raises up **Moses** to lead them out of bondage in the **Exodus**, forming them into a nation at **Mount Sinai** through the giving of the **Law** and establishing a covenant with them (Exodus 19–20). Despite frequent rebellion, God remains faithful. Israel eventually enters the **Promised Land** under **Joshua**, and after a chaotic period of the **Judges**, God establishes a monarchy through **King Saul**, and later **King David**, who becomes the ideal king. To David, God promises a **dynasty** and a future **King whose kingdom will last forever** (2 Samuel 7), a key prophecy pointing toward the coming of the **Messiah**.

After David, his son **Solomon** builds the **temple in Jerusalem**, but the kingdom later divides into **Israel (north)** and **Judah (south)** due to idolatry and political strife. Over time, both kingdoms fall into deeper sin, leading to the **Assyrian and Babylonian exiles** (722 BC and 586 BC). During and after these dark times, prophets such as **Isaiah, Jeremiah, Ezekiel, and Daniel** speak of a coming **Redeemer**, a **Servant King**, and a **new covenant** written on the hearts of God's people (Jeremiah 31:31–34; Isaiah 9:6–7). After 70 years of Babylonian captivity, a remnant returns to rebuild the temple and Jerusalem, but the fullness of God's promises remains unfulfilled. The **Old Testament** closes with expectation and hope for the coming **Messiah**.

For approximately **400 years**, known as the **intertestamental period**, Israel is under foreign rule (Persians, Greeks, then Romans), and though prophecy ceases, Jewish longing for a deliverer grows. This sets the stage for the arrival of **Jesus Christ** in the **New Testament**, born in Bethlehem as foretold (Micah 5:2), from the lineage of **David** (Matthew 1:1), and to a virgin named **Mary**, fulfilling Isaiah 7:14. Jesus proclaims the **kingdom of God**, performs miracles, teaches with authority, and lives a sinless life. He

fulfills the **Law and the Prophets** (Matthew 5:17), and through His death on the cross, becomes the final **atonement sacrifice** for sin, ushering in the **New Covenant** promised by Jeremiah. His resurrection affirms His identity as the **Son of God** and the Savior of the world (Romans 1:4), making Him the fulfillment of all God's promises from Abraham to the end of time.

Thus, the history from **Abraham to Jesus** is the story of God's unfolding plan of salvation. It reveals His faithfulness to His covenant people, His justice in judgment, His mercy in restoration, and ultimately, His **grace** in sending **Jesus**, the **Messiah**, through whom all the nations of the earth are truly blessed—just as God had promised to Abraham from the beginning.

Old Covenant vs. New Covenant

The **Old Covenant** and **New Covenant** represent two major stages in God's redemptive relationship with humanity, particularly with His chosen people. The **Old Covenant** refers primarily to the agreement established between God and Israel at **Mount Sinai** after their deliverance from Egypt, as recorded in **Exodus 19–24**. This covenant was centered on **God's law**, including the **Ten Commandments**, and involved a system of sacrifices, rituals, and priesthood mediated through Moses and the Levitical order. It was a conditional covenant: blessings were promised for obedience and curses for disobedience (Deuteronomy 28). The purpose of the Old Covenant was to reveal God's holiness, the seriousness of sin, and Israel's need for atonement and a Mediator.

The **New Covenant**, foretold in **Jeremiah 31:31–34**, was fulfilled and inaugurated by **Jesus Christ** through His life, death, and resurrection. Unlike the Old Covenant, which was written on tablets of stone, the New Covenant is written on the hearts of believers through the Holy Spirit. It is not based on law-keeping for righteousness, but on **grace** through **faith** in Jesus, who fulfilled the Law perfectly and became the once-for-all **sacrifice for sin** (Hebrews 10:10). At the Last Supper, Jesus declared, *“This cup is the new covenant in My blood, which is poured out for you”* (Luke 22:20), signaling the transition from the old system of sacrifices to His ultimate atonement. The New Covenant establishes an eternal, unbreakable relationship between God and His people.

The key differences between the two covenants lie in their **foundation, focus, and effect**. The Old Covenant was **external** and national—focused on outward obedience, ritual purity, and the earthly nation of Israel. It revealed sin but could not remove it permanently (Hebrews 10:1-4). The New Covenant, however, is **internal** and spiritual—transforming hearts, offering full forgiveness, and extending salvation to **both Jews and Gentiles**. Where the Old Covenant required continual sacrifices, the New Covenant rests on the **finished work of Christ**, who is both the High Priest and the sacrifice. The Old Covenant pointed forward to the need for a Savior; the New Covenant proclaims that the Savior has come.

Despite their differences, the Old and New Covenants are not contradictory—they are **progressive and complementary**. The Old Covenant served as a **shadow** or **preparation** for the New (Colossians 2:16–17; Galatians 3:24). It provided the framework for understanding sin, sacrifice, and redemption, which find their ultimate fulfillment in Jesus. Paul explains in Romans 10:4, “*Christ is the end of the law for righteousness to everyone who believes.*” Through the New Covenant, believers are granted a new identity as God’s people, not by ethnicity or legal observance, but by union with Christ through the Spirit. Thus, the New Covenant fulfills the promises of the Old, bringing them to completion in a way that magnifies God’s grace and secures eternal life for all who believe.

Law - The Old Covenant

The law and the Old Covenant occupies a central place in the biblical narrative, particularly in the Old Testament. The Law, often referred to as the Mosaic Law or the Torah, represents the set of commandments and regulations given by God to the Israelites through Moses on Mount Sinai. The pinnacle of this legal framework is encapsulated in the Ten Commandments, as found in Exodus 20 and Deuteronomy 5.

The primary purpose of the Law was to establish a covenantal relationship between God and the people of Israel. Exodus 19:5-6 expresses God's intention for Israel to be a "kingdom of priests and a holy nation." Compliance with the Law was seen as the means by which the Israelites could maintain this special relationship with God. Leviticus, in particular, outlines the intricate details of sacrificial rituals, cleanliness laws, and moral conduct, emphasizing the holiness required to approach a holy God.

Deuteronomy 28 vividly portrays the blessings that would follow obedience to the Law and the curses that would result from disobedience. This covenantal structure set the framework for Israel's national identity, religious practices, and social cohesion. The Law covered various aspects of life, including ethical conduct, social justice, and religious observances.

However, the Old Testament also bears witness to the shortcomings of the Law. The prophet Jeremiah, in Jeremiah 31:31-34, anticipates a new covenant, one not written on stone tablets but on the hearts of God's people. This prophecy hints at a future covenant that transcends the external adherence to rules and regulations, pointing toward a transformation of the inner being.

In summary, the Old Covenant played a crucial role in shaping the religious, moral, and social identity of Israel. Its laws and sacrifices pointed to the need for redemption and a deeper transformation. The New Covenant, ushered in by Jesus Christ, fulfills and surpasses the Old Covenant, providing believers with an internal transformation through faith in Christ and the empowering presence of the Holy Spirit.

In Matthew 5:17-20, Jesus delivers a significant discourse on the Law during the Sermon on the Mount. He begins by asserting that He did not come to abolish the Law or the Prophets but to fulfill them. This statement underscores the continuity between the Old Testament and Jesus' mission. Instead of negating the Law, Jesus brings it to its intended completion.

Jesus then makes a profound statement in Matthew 5:18: "For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished." This meticulous language emphasizes the enduring significance and precision of God's law. The terms "iota" and "dot" refer to the smallest strokes or markings in the Hebrew alphabet, indicating the utmost attention to detail.

In Matthew 5:19, Jesus follows with a crucial declaration: "Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven." This statement highlights the dual importance of both obeying and teaching the commandments. Jesus is not merely concerned with external adherence but with the transformation of the heart and a commitment to instructing others in God's ways.

The phrase "the least of these commandments" challenges His audience to recognize the value of even the seemingly minor aspects of the Law. Jesus desires a wholehearted commitment to God's commands, rejecting any attempt to diminish their significance. Those who diligently follow and teach these commandments are esteemed highly in the kingdom of heaven.

This teaching reinforces the idea that Jesus did not come to abolish the Law but to emphasize its true intent. Rather than a legalistic approach focused solely on external observance, Jesus calls for a genuine internal righteousness that goes beyond mere compliance. The teachings of Jesus not only interpret the Law but also bring about its fulfillment in a transformative way.

So to further convey, we should no longer literally follow the written ordinances of the Mosaic law, which is recorded within the Old Testament of the Bible, as a means to be justified or saved by God. The Mosaic law is under the old covenant made by God and is now obsolete.

For anyone to purpose to be saved from the penalty their sinful nature, by futility attempting to obey the Law, would be an absolute error and against God's will, and further unattainable.

Just trying to follow the *letter of the law* cannot save anyone, because the law could not—and did not—provide the perfect grace and mercy of God that is necessary to cleanse us from all sin. Perfect grace and forgiveness are essential for sanctifying our lives, enabling us to grow progressively in spiritual maturity, to become holy, and to be pure in heart.

This perfect grace is now made possible and available only through what Jesus Christ has accomplished on our behalf.

Likewise, by merely keeping the old law, no one could receive the perfect spiritual power, ability, and strength to overcome sin and cast aside the evil ways of life, as God wills for us to do.

However, under the grace of Christ, the Holy Spirit now directs, empowers, and enables us to resist temptation, lay aside sin, and turn from our former evil ways. He equips us to do the will of God—something that the law alone could never accomplish.

Neither could just attempting to obey the letter of the law give the full perfect *Spirit of Wisdom, the Spirit of Counsel, and the Spirit of Knowledge, which are all necessary to fully understand and perceive the height, and depth of true justice, the true righteousness,

the true mercy, and the true love, beyond the letter of the law, which God desires us to follow and do in every circumstances.

*The phrase grouping “Spirit of Wisdom, the Spirit of Counsel, and the Spirit of Knowledge” comes from Isaiah 11:2.

Here’s the full verse for context:

“The Spirit of the Lord will rest on Him — the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.”
— **Isaiah 11:2** (NKJV)

Breakdown:

- **Spirit of Wisdom** — The God-given ability to apply knowledge rightly.
- **Spirit of Counsel** — The ability to give and receive righteous guidance.
- **Spirit of Knowledge** — Deep understanding of God’s truth and His ways.

This verse is part of Isaiah’s prophecy about the coming **Messiah**, describing the qualities of the Holy Spirit that would rest upon Him. It’s often linked with the concept of the **Sevenfold Spirit of God** (see also *Revelation 1:4*; *Revelation 4:5*).

Overall the letter of the law was very limited and inadequate in giving guidance and was without mercy and forgiveness, when and where needed; Nor could the law spiritually work within our hearts to change our lives the way the Holy Spirit is now able if we accept Jesus Christ.

The law was good and still is good to teach us what is wrong and right but within itself, the law has no spiritual power to save us from God’s just penalty for our sin, which is spiritual death, Only believing in Jesus Christ through a sincere faith, can save anyone.

Law - The Old Covenant - Cannot Save Us

Moreover, under the Old law, the physical rituals and animal sacrifices that were necessary to obtain righteousness, were too awkward and burdensome to continually fulfill. However the righteousness of God is now attainable by faith through the Holy Spirit, as we continually repent and abide in the grace of Christ.

We will grow in righteousness by faith, as the perfect sacrifice of Jesus Christ and His provision of grace, spiritually takes effect upon the lives of those who believe. Therefore, under the New Covenant, we are no longer obligated to do the various obsolete ordinances or rituals as they were literally written in the Old Law.

Through trying to keep the old Law alone only leads to death but it reveals to us why we need Jesus to save us and only faith in Jesus brings Life.

Did Jesus abolish the Law? No. Rather, He fulfilled it and provided the better—and only—way to be holy and to live righteously. The only way to be sanctified, transformed,

regenerated, and reconciled to God is by abiding in Jesus, and washed clean by His word and His precious blood.

Now, Jesus has brought us a higher standard of righteous living as we walk with Him, while under His grace. As we continue to believe and have faith in Jesus, we take on and abide in His righteousness, something the old could not do. We are commanded to love in the new covenant, and all the law and prophets are fulfilled in love, therefore the law of the old testament does not pass away, Jesus didn't abolish the Law, rather it becomes fulfilled more perfectly as God writes His Law of Love on our hearts and minds and thereby only by God's Holy Spirit working through our lives can we demonstrate true righteousness, in giving the same love of Jesus Christ to others.

The New Testament sheds further light on the role of the Law in God's redemptive plan. In Galatians 3:24, the Apostle Paul describes the Law as a "tutor" or "guardian" that led people to Christ. It functioned as a temporary guide, revealing the need for a Savior. The book of Hebrews expounds on the inadequacy of the Old Covenant by contrasting it with the superior covenant established through Jesus Christ, emphasizing the insufficiency of animal sacrifices and the need for a better mediator (Hebrews 8:6-13).

The Law and the Old Covenant served a crucial role in shaping the identity and relationship of the people of Israel with God. It provided a framework for righteous living, ethical conduct, and worship. Yet, the limitations of the Old Covenant paved the way for the New Covenant inaugurated by Christ, which brings transformation from within through the Holy Spirit and emphasizes faith in Jesus Christ as the ultimate means of reconciliation with God.

The Old Covenant, with its emphasis on law, sacrifices, and rituals, served a vital purpose in God's redemptive plan. It established a clear moral code and guidelines for communal living, reflecting God's holiness and righteousness. The sacrificial system, outlined in Leviticus, provided a temporary means of atonement for sins, allowing the people of Israel to approach a holy God. However, the repetitive nature of these sacrifices highlighted the ongoing problem of sin and the need for a more lasting solution.

The intricate details of the Law revealed God's concern not only for individual piety but also for justice and compassion within the community. Laws regarding the treatment of the poor, strangers, and widows underscored the importance of social justice and care for the vulnerable. The Sabbath laws reminded the people of their dependence on God and the value of rest in a society prone to relentless labor.

Despite its merits, the Old Covenant faced inherent limitations. The prophet Jeremiah, in foreseeing a new covenant, indicated the need for a transformation beyond external adherence. The law, written on stone tablets, could not change the human heart. This recognition paved the way for the New Covenant, inaugurated by the life, death, and resurrection of Jesus Christ.

The New Testament, particularly the writings of the Apostle Paul, expounds on the inadequacies of the Old Covenant in bringing about salvation. Galatians emphasizes that no one is justified by the works of the Law but through faith in Christ (Galatians 2:16). The Book of Hebrews portrays Jesus as the ultimate High Priest, offering Himself as the perfect sacrifice once and for all, rendering the continual animal sacrifices obsolete (Hebrews 9:11-14, 10:10).

The significance of the New Covenant lies in its transformative power. Rather than an external code, the law is now written on the hearts of believers through the indwelling of the Holy Spirit (Jeremiah 31:33; 2 Corinthians 3:3). This internal transformation leads to genuine love for God and others, fulfilling the intent behind the Old Covenant's moral and ethical prescriptions.

In summary, the Old Covenant played a crucial role in shaping the religious, moral, and social identity of Israel. Its laws and sacrifices pointed to the need for redemption and a deeper transformation. The New Covenant, ushered in by Jesus Christ, fulfills and surpasses the Old Covenant, providing believers with an internal transformation through faith in Christ and the empowering presence of the Holy Spirit.

Key Scriptures:

Ephesians 2:13-16 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

2:14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall,

2:15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace,

2:16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity.

Galatians 3:21-26 Is the law then contrary to the promises of God ? May it never be ! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

3:22 But the scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.

3:23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

3:24 Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.

3:25 But now that faith has come, we are no longer under a tutor. 3:26 For you are all sons of God through faith in Christ Jesus.

Hebrews 8:4-13 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, " See," He says, " That you make all things according to the pattern which was shown you on the mountain."

8:6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

8:7 For if that first covenant had been faultless, there would have been no occasion sought for the second.

8:8 For finding fault with them, He says, " Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Judah;

8:9 Not like the covenant which I made with their fathers, on the day when I took them by the hand, to lead them out of the land of Egypt; for they did not continue in My covenant, and I did not care for them, says the Lord.

8:10 For this is the covenant that I will make with the house of Israel, after those days, says the Lord; I will put My law within them and on their heart I will write it; and I will be their God and they shall be My people.

8:11 And they shall not teach again, each man his neighbor and each man his brother saying, Know the Lord, for they shall all know Me, from the least of them to the greatest of them,' declares the Lord,'

8:12 ' For I will forgive their iniquity and their sin I will remember no more. '

8:13 When He said, " A new covenant," He has made the first (covenant) obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

Although the ordinances of the Old Covenant are obsolete, and imperfect in nature and cannot save us from our sins; We can only be saved through faith in Jesus Christ, Still Jesus wants us to practice and obey the moral truths of The Law and Prophets, and come to Jesus if and when we fail, for forgiveness, and to abide in His Grace. We know this to be true by what Jesus instructs...

Matthew 5:17-20 - **"Do not think that I have come to abolish the Law or the Prophets;** I have not come to abolish them but to fulfill them. 18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, **but whoever practices and teaches these commands will be called great in the kingdom of heaven.** 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Godly Righteousness does not come from attempting just to obey the Law and Prophets Righteousness can only come from faith in Jesus Christ, because everyone's righteousness is as dirty rags in comparison to God's Righteousness; Jesus Christ was the only one who fulfilled the Law and when we believe in Jesus Christ and abide in Him, we are made Righteous by Him.

We are saved from our sinful nature, and from the penalty of our sin, not by following the Law, even that which is good, but rather saved by faith in Jesus Christ, alone.

The Old Covenant - Continued

The **Old Covenant** refers to the formal agreement established between God and the people of Israel, primarily through Moses at Mount Sinai. This covenant, foundational to the Old Testament, outlined the laws, commandments, and expectations that God set for His chosen people. In return for their obedience, God promised to bless them, protect them, and give them a land of their own. This covenant was rooted in God's earlier

promises to Abraham, Isaac, and Jacob, and was further developed into a legal and religious system meant to guide the Israelites in every aspect of life.

At the heart of the Old Covenant were the **Ten Commandments**, given on stone tablets, along with a vast set of civil, ceremonial, and moral laws. These laws governed worship, justice, relationships, dietary practices, and more. The covenant was conditional—it required Israel's faithful adherence to God's commands. Obedience brought blessings; disobedience brought consequences, including exile and suffering. The covenant established the **Levitical priesthood**, animal sacrifices for atonement, and the construction of the Tabernacle (later the Temple) as the center of worship.

Despite the covenant's divine origin, Israel repeatedly broke it by turning to idolatry and ignoring God's commands. The Old Covenant revealed not only God's holiness and justice but also humanity's inability to fully live according to divine standards. This failure demonstrated the need for a better, more lasting covenant—one that would address the root of sin and provide a more complete reconciliation with God.

The prophets, particularly **Jeremiah and Ezekiel**, began to speak of a **New Covenant** that would replace the old. Jeremiah 31:31–34 foretold a time when God would write His law on people's hearts, not on tablets of stone. Unlike the Old Covenant, the New Covenant would involve internal transformation, forgiveness of sins, and a more intimate relationship with God. This promise looked ahead to the coming of the Messiah, who would fulfill the requirements of the law and establish a new way of relating to God.

Jesus Christ is seen in the New Testament as the fulfillment of the Old Covenant. Through His life, death, and resurrection, He completed what the old system could not. Hebrews 8–10 emphasizes that Jesus is the **mediator of a better covenant**, one that offers eternal redemption, not through repeated sacrifices, but through His once-for-all sacrifice on the cross. The Old Covenant served as a shadow, preparing the way for the full revelation of God's redemptive plan through Christ.

Summary

The Old Covenant was the agreement between God and Israel, established through Moses, that required obedience to the Law in exchange for God's blessings. It laid out a detailed system of worship, law, and sacrifice to guide the people, but it also exposed humanity's inability to maintain righteousness through works alone. The covenant ultimately pointed forward to a New Covenant that would be written on hearts and fulfilled in the person of Jesus Christ.

Conclusion

The Old Covenant plays a crucial role in understanding the history of redemption and the development of God's relationship with His people. While it revealed God's holiness and justice, it also highlighted humanity's need for grace and a deeper transformation. Its

fulfillment in Christ marks the beginning of a new, everlasting covenant—one based on faith, internal renewal, and direct access to God through the finished work of Jesus.

The Old Law: God's Covenant with Israel

The Old Law, also known as the Mosaic Law or the Law of Moses, was God's covenant given to Israel after their deliverance from Egypt. It includes moral, ceremonial, and civil instructions, and it formed the heart of God's relationship with His people under the Old Covenant. Given at Mount Sinai, the Law was not only a legal code but a divine revelation of God's character, expectations, and the standard of holiness.

The Old Law reveals the holiness of God, the sinfulness of man, and the need for atonement. It was never intended to be the final means of salvation, but a temporary guardian until the coming of Christ. As Galatians 3:24 declares, *"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."* The Law pointed forward to the gospel, preparing hearts for our Deliverer, Yeshua, Jesus Christ.

1. Key Scriptures on the Old Law

1.1 Exodus 19:5–6

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me... and ye shall be unto me a kingdom of priests, and an holy nation."

The Law established Israel as God's covenant people.

1.2 Exodus 20:1–17

The Ten Commandments form the moral foundation of the Law, summarizing God's expectations for righteous living.

1.3 Deuteronomy 6:5–6

"Thou shalt love the Lord thy God with all thine heart..."

The heart of the Law was love—both for God and neighbor.

1.4 Leviticus 18:5

"Ye shall therefore keep my statutes... which if a man do, he shall live in them..."

Obedience to the Law was tied to covenantal blessing and life in the land.

1.5 Galatians 3:24–25

"Wherefore the law was our schoolmaster to bring us unto Christ..."

The New Testament teaches that the Law was temporary and preparatory.

2. Hebrew and Greek Word Study

2.1 Hebrew (Old Testament)

תּוֹרָה (torah) – *Law, instruction, teaching*

Refers to the commandments and guidelines given by God, especially through Moses. It encompasses more than legal codes—it's divine instruction for life.

בְּרִית (berit) – *Covenant*

The Law was given within the framework of a covenant—a binding agreement between God and Israel.

2.2 Greek (New Testament)

νόμος (nomos) – *Law*

Used in the New Testament to refer to the Mosaic Law, human laws, or the principle of works versus grace.

διαθήκη (diathēkē) – *Covenant, testament*

Often used to contrast the Old Covenant (Law) with the New Covenant in Christ.

3. The Nature and Structure of the Old Law

3.1 Moral Law

The Ten Commandments (Exodus 20) reveal God's moral standard, still relevant as a reflection of His character.

3.2 Ceremonial Law

Instructions concerning sacrifices, festivals, the tabernacle, and priesthood (e.g., Leviticus) symbolized holiness and atonement.

3.3 Civil Law

Laws governing justice, property, social conduct, and penalties within Israel as a theocratic nation (e.g., Exodus 21–23).

4. The Purpose of the Old Law

4.1 To Reveal Sin

“By the law is the knowledge of sin.” (Romans 3:20)

The Law exposes human guilt and the need for grace.

4.2 To Guide Israel's National Life

The Law shaped Israel as a distinct and holy nation, set apart to reflect God to the surrounding nations.

4.3 To Foreshadow Christ

The sacrificial system, priesthood, and festivals all pointed forward to Jesus (Hebrews 10:1).

4.4 To Restrain Evil

The Law imposed boundaries on behavior and promoted justice and equity in society.

5. The Limitations of the Old Law

5.1 Could Not Save

“For by the works of the law shall no flesh be justified...” (Galatians 2:16)
The Law was never meant to be the means of salvation, only to point toward it.

5.2 Could Not Change the Heart

While the Law could instruct outward behavior, it could not transform inwardly (Romans 8:3).

5.3 Required Repeated Sacrifices

The blood of animals could not fully remove sin (Hebrews 10:4). A greater sacrifice was needed.

6. Christ and the Fulfillment of the Law

6.1 Jesus Fulfilled the Law

“Think not that I am come to destroy the law... but to fulfill.” (Matthew 5:17)
Jesus perfectly kept the Law and fulfilled its types and prophecies.

6.2 Jesus Is the End of the Law

“For Christ is the end of the law for righteousness...” (Romans 10:4)
He is the goal and fulfillment of what the Law anticipated.

6.3 A New Covenant Has Come

“This is my blood of the new covenant...” (Luke 22:20)

Jesus established a new covenant, not based on works of the Law, but on grace through faith.

7. Conclusion

The Old Law was a divine covenant, perfect in its purpose but temporary in its function. It revealed God's standards, humanity's failure, and the need for a greater Deliverer. Through its rituals and regulations, it taught the seriousness of sin and the necessity of atonement.

Yet, the Law could never save. It was a shadow of what was to come—a pointer to Christ, who fulfilled the Law and ushered in the New Covenant. Believers are no longer under the Law as a system of righteousness, but under grace (Romans 6:14).

“The law was given by Moses, but grace and truth came by Jesus Christ.” (John 1:17)

As followers of Christ, we honor the Old Law for what it revealed, but we walk in the Spirit and in the freedom of the New Covenant, rejoicing in the One who kept the Law perfectly on our behalf and gave us His righteousness in return.

The New Covenant

God has made a new and better covenant with all believers of Jesus Christ, and all Christians today receive the benefits of this new covenant.

The old covenant is now obsolete and was only necessary until the new covenant was declared by God. The new covenant is far more complete and perfect, and is able to be fulfilled in our lives by the power of the Holy Spirit. God has made this covenant with us and He will be faithful to do everything that He has promised.

Jeremiah 31:33,34 But this is the covenant which I will make with the house of Israel after those days, "declares the Lord, ' I will put My law within them and on their heart I will write it; and I will be their God and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother saying, Know the Lord, for they shall all know Me, from the least of them to the greatest of them,' declares the Lord,' For I will forgive their iniquity and their sin I will remember no more.

Hebrews 8:4-13 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, " See," He says, " That you make all things according to the pattern which was shown you on the mountain."

8:6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. 8:7 For if that

first covenant had been faultless, there would have been no occasion sought for the second.

8:8 For finding fault with them, He says, " **Behold, days are coming, says the Lord, when I will effect a new covenant** with the house of Judah; 8:9 Not like the covenant which I made with their fathers, on the day when I took them by the hand, to lead them out of the land of Egypt; for they did not continue in My covenant, and I did not care for them, says the Lord.

8:10 For this is the covenant that I will make with the house of Israel, after those days, says the Lord; I will put My law within them and on their heart I will write it; and I will be their God and they shall be My people. 8:11 And they shall not teach again, each man his neighbor and each man his brother saying, Know the Lord, for they shall all know Me, from the least of them to the greatest of them,' declares the Lord,'

8:12 For I will forgive their iniquity and their sin I will remember no more. 8:13 **When He said, " A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.**

The New Covenant - Continued

The **New Covenant** is the renewed and ultimate agreement between God and humanity, established through the life, death, and resurrection of **Jesus Christ**. Unlike the Old Covenant, which was based on the Law given through Moses and external observance, the New Covenant is rooted in **grace, faith, and an internal transformation**. It was foretold by the prophets in the Old Testament and fulfilled in the New Testament, marking a turning point in God's plan for redemption.

The foundation of the New Covenant is prophesied in **Jeremiah 31:31–34**, where God promises a new relationship with His people—one in which His law would be written on their hearts, not just on tablets of stone. This new covenant would bring about **forgiveness of sins, intimacy with God, and a personal knowledge of Him**. It would not be based on external obedience alone but on an inner change produced by the Holy Spirit.

Jesus Christ instituted the New Covenant at the Last Supper, as recorded in **Luke 22:20**, when He said, "This cup is the new covenant in my blood, which is poured out for you." His **sacrificial death on the cross** became the means by which the covenant was ratified. Unlike the animal sacrifices of the Old Covenant, Jesus' sacrifice was **once for all** and completely sufficient to atone for sin and bring reconciliation between God and humanity.

Under the New Covenant, believers are no longer under the ceremonial and civil laws of the Old Covenant but are instead guided by the **Holy Spirit** and the teachings of Christ. **Hebrews 8–10** explains that Jesus is the **High Priest** of this better covenant, one that brings access to God not through temples or rituals, but through faith. The New Covenant also brings the gift of the **Holy Spirit**, who empowers believers to live holy lives and transforms their hearts from within.

The New Covenant applies to all people, not just the descendants of Israel. It is **inclusive** and **universal**, offering salvation to anyone who believes in Jesus Christ. This covenant brings freedom from the penalty and power of sin, a restored relationship with God, and the promise of eternal life. It does not rely on human effort, but on **God's grace**, received through **faith**.

Summary

The New Covenant is God's ultimate promise of redemption, made through Jesus Christ. It replaces the Old Covenant by providing forgiveness, inner transformation, and direct relationship with God. It is built not on the law or human effort but on grace, faith, and the work of the Holy Spirit. Jesus 'death and resurrection sealed this covenant, making it available to all who believe in Him.

Conclusion

The New Covenant represents the fulfillment of God's redemptive plan and the hope of restored fellowship with Him. It shifts the focus from external religious observance to a deep, personal relationship grounded in faith and grace. Through Christ, the barriers of sin are removed, and believers are empowered by the Holy Spirit to live in righteousness. The New Covenant offers what the Old could not—complete forgiveness, eternal life, and a heart transformed by God's presence.

The New Covenant: God's Promise Fulfilled in Christ

The New Covenant is the heart of God's redemptive plan—a covenant of grace, established by the blood of Jesus Christ, and sealed by the Holy Spirit. It fulfills the promises foreshadowed in the Old Covenant, bringing spiritual renewal, forgiveness of sins, and a personal relationship with God. Unlike the Old Covenant, which was external, conditional, and dependent on human obedience, the New Covenant is internal, transformational, and empowered by the Spirit.

Jeremiah prophesied of this coming covenant, saying, *“I will put my law in their inward parts, and write it in their hearts... I will forgive their iniquity, and I will remember their sin no more.”* (Jeremiah 31:33–34). Jesus affirmed this at the Last Supper: *“This cup is the new covenant in my blood...”* (Luke 22:20). The New Covenant is God's final and perfect provision for salvation, making believers sons and daughters, not servants of the law, but heirs of grace.

1. Key Scriptures on the New Covenant

1.1 Jeremiah 31:31–34

“Behold, the days come, saith the Lord, that I will make a new covenant... not according to the covenant that I made with their fathers...”

This prophecy lays the foundation for the New Covenant—based on God's grace, not man's performance.

1.2 Ezekiel 36:26–27

“A new heart also will I give you, and a new spirit will I put within you...”
God promises inward transformation and the indwelling of the Holy Spirit.

1.3 Luke 22:20

“This cup is the new testament in my blood, which is shed for you.”
Jesus declares the New Covenant sealed by His own sacrificial death.

1.4 Hebrews 8:6

“He is the mediator of a better covenant, which was established upon better promises.”
Jesus mediates a superior covenant with eternal benefits.

1.5 2 Corinthians 3:6

“The letter killeth, but the Spirit giveth life.”
The New Covenant brings life through the Spirit, not death through the letter of the Law.

2. Hebrew and Greek Word Study

2.1 Hebrew (Old Testament)

בְּרִית (berit) – *Covenant, agreement*

Used throughout the Old Testament to describe God's formal agreements with His people, including the promise of a New Covenant (Jeremiah 31).

2.2 Greek (New Testament)

διαθήκη (diathēkē) – *Covenant, testament, will*

This term is used in the New Testament for both the old and new covenants. It carries legal and relational meaning, indicating God's binding promise fulfilled in Christ.

3. The Nature of the New Covenant

3.1 Initiated by God

Just as the Old Covenant was initiated by God with Israel, the New Covenant is a divine act of grace—not something man earns or initiates.

3.2 Fulfilled in Christ

Jesus is the perfect fulfillment of all covenantal promises. His life, death, and resurrection secured the blessings of the New Covenant (Hebrews 9:15).

3.3 Sealed by His Blood

Unlike the blood of bulls and goats, the blood of Christ brings full and final forgiveness (Hebrews 10:10–14).

3.4 Empowered by the Holy Spirit

The Spirit writes God's law on our hearts, enables obedience, and seals believers for redemption (Ephesians 1:13–14).

4. The Promises of the New Covenant

4.1 Forgiveness of Sins

“Their sins and iniquities will I remember no more.” (Hebrews 10:17)
Through Christ, sin is fully and finally forgiven.

4.2 A New Heart and Spirit

“I will give you a new heart...” (Ezekiel 36:26)
God transforms us from the inside out, giving new desires and new power to obey.

4.3 Personal Knowledge of God

“They shall all know me...” (Jeremiah 31:34)
Under the New Covenant, every believer has direct access to God.

4.4 Eternal Inheritance

“An eternal inheritance...” (Hebrews 9:15)
The New Covenant promises life everlasting and fellowship with God forever.

Eternal Life Available to All People – Through Jesus Christ: A Biblical Commentary

The message of eternal life is central to the gospel and represents God's ultimate gift to a fallen world. This life—unending, full, and in perfect fellowship with God—is not earned by human merit but offered freely through Jesus Christ. John 3:16 declares the heart of this truth: “For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life.” Eternal life is not merely endless existence; it is the quality of life that flows from union with God, both now and forever. The tragedy of the fall brought death—spiritual, relational, and physical—but through

Jesus, life is restored and made available to *all* who believe. This offer is not limited by nationality, background, or moral history; it is inclusive in its reach yet exclusive in its means: through Christ alone.

Jesus repeatedly emphasized that He Himself is the source of eternal life. In John 14:6, He boldly claims, “I am the way, and the truth, and the life. No one comes to the Father except through me.” This statement is not merely a theological assertion—it is a divine invitation. Eternal life is not found in religion, philosophy, or personal effort, but in a living relationship with the risen Christ. In John 17:3, Jesus defines eternal life as knowing “the only true God, and Jesus Christ whom You have sent.” Thus, eternal life is not just something we receive after death; it begins the moment we are united to Jesus Christ by faith. It is a present reality that transforms the way we live, think, and hope. Through His death and resurrection, Jesus broke the power of sin and death, making the way for us to be reconciled to God and to live forever in His presence.

The universality of this offer is repeatedly affirmed in Scripture. Romans 10:13 says, “Everyone who calls on the name of the Lord will be saved.” Titus 2:11 tells us, “The grace of God has appeared, bringing salvation for all people.” While not all will accept this gift, the invitation is real and sincere. Christ’s atonement is sufficient for all, even if it is effective only for those who believe. The Church is commissioned to proclaim this message to all nations (Matthew 28:19–20), because God’s heart desires that none should perish but that all should come to repentance (2 Peter 3:9). The gospel tears down the dividing walls of race, class, gender, and background. Whether Jew or Gentile, rich or poor, righteous or unrighteous by human standards—eternal life is available through Christ to anyone who will receive Him by faith.

To possess eternal life through Jesus is to be brought into the life of God—now and forever. It means forgiveness of sins, adoption as children of God, the indwelling of the Holy Spirit, and a hope that transcends death. It is a life marked by peace with God and joy in His presence. Revelation 21:4 paints the final picture: a life where there is no more death, mourning, crying, or pain, because all things have been made new in Christ. Yet, this life is not only future—it begins now in the believer’s soul. Eternal life is not a reward for the righteous but a gift for the humble—a life that anyone, anywhere, can receive through repentance and faith in Jesus Christ. It is the most inclusive invitation with the most powerful promise: that through Christ, we are not only saved from death, but brought into the eternal embrace of God Himself.