

Chapter 1 : Present at the Creation – Foreign Policy

Present at the Creation is a densely detailed account of Acheson's diplomatic career, delineated in intricately eloquent prose. Going over the origins of the cold war--the drawing of lines among the superpowers in Europe, the conflict in Korea--Acheson discusses how he and his colleagues came to realize "that the whole world structure and order.

It was compiled by computer search. The text used is the NKJV. Please feel free to save it or print it out and use it in your study. May the glory go to God the Creator. And the Spirit of God was hovering over the face of the waters. So the evening and the morning were the first day. So the evening and the morning were the second day. And God saw that it was good. He made the stars also. So the evening and the morning were the sixth day. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. And whatever Adam called each living creature, that was its name. In the day that God created man, He made him in the likeness of God. Or who makes the mute, the deaf, the seeing, or the blind? In it you shall do no work: Whoever does any work on the Sabbath day, he shall surely be put to death. Is He not your Father, who bought you? Has He not made you and established you? Then he forsook God who made him, And scornfully esteemed the Rock of his salvation. You have made heaven and earth. The host of heaven worships You. Can a man be more pure than his Maker? And will You turn me into dust again? But the thunder of His power who can understand? Did not the same One fashion us in the womb? Tell Me, if you have understanding. Or who stretched the line upon it? Or who laid its cornerstone, Job And darkness, where is its place, Job Can you set their dominion over the earth? Or who has given understanding to the heart? In them He has set a tabernacle for the sun, Psalms He who formed the eye, shall He not see? Today, if you will hear His voice: In wisdom You have made them all. The earth is full of Your possessions; Psalms And in Your book they all were written, The days fashioned for me, When as yet there were none of them. Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end. That God made man upright, But they have sought out many schemes. But you did not look to its Maker, Nor did you have respect for Him who fashioned it long ago. For it is a people of no understanding; Therefore He who made them will not have mercy on them, And He who formed them will show them no favor. Shall the potter be esteemed as the clay; For shall the thing made say of him who made it, "He did not make me"? Or shall the thing formed say of him who formed it, "He has no understanding"? Now I have brought it to pass, That you should be For crushing fortified cities into heaps of ruins. Have you not heard? His understanding is unsearchable. Before Me there was no God formed, Nor shall there be after Me. I, the LORD, have created it. Let the potsherd strive with the potsherds of the earth! I; My hands; stretched out the heavens, And all their host I have commanded. And where is the fury of the oppressor? On him who is poor and of a contrite spirit, And who trembles at My word. And though its waves toss to and fro, Yet they cannot prevail; Though they roar, yet they cannot pass over it. Or can the heavens give showers? Therefore we will wait for You, Since You have made all these. Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: Has not one God created us? Why do we deal treacherously with one another By profaning the covenant of the fathers? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, Acts Will the thing formed say to him who formed it, "Why have you made me like this? But God composed the body, having given greater honor to that part which lacks it, 1 Corinthians All things were created through Him and for Him. Shall we not much more readily be in subjection to the Father of spirits and live? For since the fathers fell asleep, all things continue as they were from the beginning of creation. Local churches and individuals may, within limits, distribute this Bible study guide for free, but not for sale. Web sites may link to this page but not reproduce it. For details click here for our copyright guidelines. Use your "back" key to return here. To enroll in a free online Bible course or to receive free Bible study materials by e-mail or to read other online Bible studies, click on the

links below. Use your "back" button to return to the previous page.

Chapter 2 : The Creation (band) - Wikipedia

On October 3, the International Court of Justice, the principal judicial organ of the United Nations issued a ruling on the Alleged Violations of the Treaty of Amity, Economic Relations, and Consular Rights (Islamic Republic of Iran v. United States of America). Excerpt via: (1) unanimously.

Born in a northern Syrian city to a conservative and religious Sunni Arab family, he was a student when the revolt began in March , and joined the protests against President Bashar al-Assad from day one. He joined a jihadi-leaning rebel group, whose members were mostly Syrians but also included some foreign fighters from Europe and Central Asia. But then the groups began to consolidate: In Spring , Abu Ahmad chose to side with the Islamic State of Iraq and the Levant when it officially expanded into Syria, as tensions escalated between the jihadi group and the Nusra Front. He patiently answered our questions on everything from how he ended up with the Islamic State, how the organization is organized, and the identity of the European foreign fighters within the group. Our interviews would go on for six hours a day, in week-long stretches. Abu Ahmad took a great personal risk in talking to us. Because he is still with the Islamic State, we had to deliberately obscure some details about his life to protect his identity. Abu Ahmad agreed to speak to us, he explained, for several reasons. He is attracted to the organization because he views it as the strongest Sunni group in the region. For example, Abu Ahmad objected to a punishment that the Islamic State implemented in the northern Syrian city of al-Bab, where it put a cage in the middle of the city center, known as Freedom Square, to punish Syrian civilians guilty of minor crimes, such as selling cigarettes. The group, Abu Ahmad said, imprisoned Syrians in the cage for three days at a time, hanging a sign around their neck stating the crime that they had committed. He admired the foreign fighters whom he knew, mainly young men from Belgium and the Netherlands who had traveled to Syria to fight jihad. They had all lived in rich and peaceful countries, and while tens of thousands of Syrians had paid large sums of money to be smuggled to Europe to escape the war, these jihadis voluntarily traveled in the exact opposite direction. Most of these crazies had no idea about religion, and hardly any of them ever read the Quran. There was Abu Sayyaf, a jihadi from Belgium, who often talked about beheadings. He once asked his emir, Abu al-Atheer al Absi, if he could slaughter somebody. In order to do so, we set up a quiz for Abu Ahmad. He said that he knew many of the Dutch and Belgian fighters who had joined the Islamic State, so we prepared a list with roughly 50 photographs of jihadis from those countries who are known to have left for Syria. During a meeting with Abu Ahmad, we asked him to identify the men in the pictures. In front of us “without access to the internet and with no outside help” Abu Ahmad went through the images, and correctly identified roughly 30 of the jihadis by name. In most cases, he would add some anecdotes about the fighter. For the other pictures, he said that he had not seen the people and did not know their names. A behind-the-scenes photograph supplied by Abu Ahmad showing an Islamic State execution in the city of Palmyra. The only way that he could have had these images was through deep, personal experience within the jihadi community. Weeks before the official Islamic State video of the gruesome executions by the German and Austrian fighters went online, Abu Ahmad supplied us with a picture of the execution. The picture supplied by Abu Ahmad is truly unique “secretly taken by an insider. Remarkably, one of the two cameramen in the photograph is Harry Sarfo, a German citizen who traveled to Syria to join the Islamic State. He said he subsequently became disillusioned with the group and fled back to Germany, where he is currently imprisoned. The photograph supplied by Abu Ahmad, however, contradicts the narrative that Sarfo played a passive role in this production: While the video only shows him holding the black flag, the photograph shows that he was one of the two cameramen filming the killers who are about to execute the two Syrians. The split between the Nusra Front and the Islamic State was one of the most epochal events of the Syrian war; it resulted in a massive divide within the anti-Assad ranks and signaled the rise of a new jihadi force, led by Abu Bakr al-Baghdadi, that has come to overshadow al Qaeda. Inside the vehicle sat four men. Abu Ahmad recognized none of them. The man sitting behind the driver wore a folded black balaclava like a cap. On top of it was a black shawl, falling over his shoulders. He had a long beard. Except for the driver, all occupants held small machine guns on their laps. Abu Ahmad could see that there was no extra

security at the gate of the headquarters. As usual, just two armed fighters stood guard in front of the entrance. The internet connection at the headquarters was working normally. Until the beginning of , ISI and Nusra worked together. Before sunset, the same car with the same driver would pick them up from the headquarters and take Baghdadi to a secret location for the night. The next morning, the car would come back to drop off Baghdadi and Bakr. Over the course of those five days, inside the headquarters of MSM, Baghdadi talked extensively to a group of important jihadi leaders in Syria. They were served breakfast and lunch: Baghdadi, the most wanted man in the world, drank either Pepsi or Mirinda, an orange-flavored soda. Abu Ahmad was fascinated by the congregation of so many senior commanders. During breaks in the talks, he would walk around the headquarters, speaking to people who attended the meeting. Abu Ahmad was full of questions: Why did Baghdadi come from Iraq to Syria? Why did all these commanders and emirs meet with him? And what was so important that Baghdadi himself discussed for days on end? On April 8, , Baghdadi announced that his organization had expanded into Syria. All jihadi factions there – including Nusra – had to submit to his control. The al Qaeda allegiance lie Baghdadi, however, faced one big problem in realizing his goal. How could they suddenly abandon Zawahiri and al Qaeda and switch to Baghdadi? According to Abu Ahmad, they asked Baghdadi during the meeting: Have you pledged allegiance to Zawahiri? But Baghdadi assured the men that he was acting under the command of the al Qaeda leader. The jihadi leaders had no way to check if this claim was true. With Zawahiri unable to mediate the dispute himself, the jihadi leaders had to make up their own minds. But if Baghdadi was freelancing, his plan to take over Nusra and other groups was an act of mutiny. So the commanders gave Baghdadi a conditional allegiance. Baghdadi also spoke about the creation of an Islamic state in Syria. It was important, he said, because Muslims needed to have a dawla, or state. Baghdadi wanted Muslims to have their own territory, from where they could work and eventually conquer the world. The participants differed greatly about the idea of creating a state in Syria. Throughout its existence, al Qaeda had worked in the shadows as a nonstate actor. It did not openly control any territory, instead committing acts of violence from undisclosed locations. Remaining a clandestine organization had a huge advantage: It was very difficult for the enemy to find, attack, or destroy them. But by creating a state, the jihadi leaders argued during the meeting, it would be extremely easy for the enemy to find and attack them. A state with a defined territory and institutions was a sitting duck. Abu al-Atheer, the MSM emir, had already told his fighters before the arrival of Baghdadi that he was very much against declaring a state. There was a reason why Osama bin Laden had been hiding all these years – to avoid getting killed by the Americans. Declaring a state would be an open invitation to the enemy to attack them. Despite the hesitation of many, Baghdadi persisted. Creating and running a state was of paramount importance to him. Up to this point, jihadis ran around without controlling their own territory. Baghdadi argued for borders, a citizenry, institutions, and a functioning bureaucracy. A state would offer a home to Muslims from all over the world. Because al Qaeda had always lurked in the shadows, it was difficult for ordinary Muslims to sign up. But an Islamic state, Baghdadi argued, could attract thousands, even millions, of like-minded jihadis. It would be a magnet. The only condition they wanted from him was this: The newly created state must be declared in full cooperation with Nusra and Ahrar al-Sham, another jihadi rebel group. Baghdadi agreed to these terms. The next step was, on the spot, to pledge allegiance. One by one they stood in front of Baghdadi, shaking his hand and repeating the following words: Many others followed suit. Our narrator, Abu Ahmad, would offer bayah two days later to Abu al-Atheer. A new age had begun – the age of the Islamic State. Harald Doornbos is a Dutch journalist based in the Middle East.

Chapter 3 : 14 Bible verses about The Holy Spirit In Creation

From The Community. Amazon Try Prime. All.

Career[edit] Pre-history: The Mark Four “ [edit] Most of the members of what would eventually become Creation were initially members of The Mark Four , a British beat group based in Cheshunt , Hertfordshire. Dalton then left the band, later joining The Kinks as a replacement for Pete Quaife , and was replaced by new bassist Tony Cooke. Around the same time, Thompson left the band and was not replaced. This Mark Four line-up issued two further non-charting singles: In April , the group signed a management deal with Tony Stratton-Smith. He promptly suggested replacing Cooke with new bassist Bob Garner previously of the Tony Sheridan Band , [4] and a name change. The band took him up on both suggestions: The track featured Phillips playing his electric guitar with a violin bow. He was reputedly the first guitarist to use this technique. The Creation took their pop art experimentation slightly further when, during live performances of "Painter Man" Pickett would spray paint a canvas during their concerts, before a member of the road crew set light to artwork on stage. Their commercial momentum in Germany was strong enough for a Creation album called *We Are Paintermen* to be issued in mid for the German and continental European market, compiled from previously issued singles and several newly recorded songs. The band remained popular in Germany, Sweden, Denmark and Norway. The single "Life Is Just Beginning" was released in the UK towards the end of , but almost immediately afterwards guitarist Eddie Phillips announced his departure. He was replaced for several European tour dates by guitarist Tony Ollard, but within a matter of weeks, vocalist Bob Garner also quit the group and by February , The Creation had officially ceased to exist. However this Creation line-up splintered almost immediately, and by June, the band was no more. Despite their early demise and lack of hits, The Creation posthumously became highly influential, acknowledged as an inspiration by Paul Weller , Ride , Pete Dinklage , The Sex Pistols and others. He left the music business for a time in the s, but by was collaborating again with Kenny Pickett as a songwriter. The two wrote the hit single "Teacher Teacher" for Rockpile. He later sang with The Kennedy Express. Bob Garner played in Warrington bands Magoos and Golliwog, who changed their name to Smiley for a single in He later participated in various Creation reunions see below. Jack Jones became a cabaret singer. Mick Avory was the drummer for the Kinks from to This line-up also recorded material for a new album in a more contemporary rock style such as new wave , but this project was never completed or even titled. The reformed band continued to tour, with various line-up changes, capitalising on their cult notoriety with the underground mod and garage rock audiences. In , the original line-up consisting of Phillips, Pickett, Garner and Jones got together to record the album *Power Surge*, issued in on UK indie label Creation Records , which had been named in honour of the group. Some years earlier The Godfathers , another UK alternative rock band of the time, had also included a cover of the song on their album *Unreal world* , so that the tune "How Does It Feel to Feel? Pickett died on January 10, , [6] but the group continued for a time with Garner as lead vocalist. The band performed in the United States for the first time in The only original member left in the current line-up is Phillips.

Chapter 4 : Is Jesus the Creator?

Also Present at the Creation Review by Justus D. Doenecke. Red Spies in America: Stolen Secrets and the Dawn of the Cold blog.quintoapp.com Katherine A.S. Sibley.

The Scriptures introduce man as a created being. But in spite of all that has been done scientifically and otherwise, no one has ever come up with a better explanation than creation for the origin of man. In recent centuries the theory of evolution has arisen, which attempts to explain all species of life, whether plant or animal, as a product of a gradual improvement that develops over many millions of years. The problem with evolution, however, is that it is a theory that has yet to be proved. With all the advantages of modern science, it has never been possible to change one species into another; a dog never becomes a cat; a plant never becomes a fish; and a tree never becomes a cow. In other words, a tree remains a tree though it may vary in its structure and leaf design and new kinds of trees can be formed, but the fact is that we have never been able by any scientific process to change one species into another. Evolution has no solution for the origin of life. Science never has been able to produce life out of that which was not life. The Bible remains the simple and effective and clear explanation of how man was created. Further, in the creation of man he was made in the image and likeness of God Gen. No development in evolution could ever take an animal and produce in it that which corresponds to the image of God. In the sweeping statement of John 1: Through Him all things were made; without him nothing was made that has been made. There is no alternative explanation to the doctrine of creation that satisfies the questions that are raised by the nature of our universe and the nature of man. The Nature of Man In the original creation as stated in Genesis 1: This means that he has the essential qualities of personality, which are intellect or mind, sensibility or feeling, and will, that is, the ability to make moral choices. These qualities do not exist in any creature other than man, but they make it possible for him to have communion with God and also to be morally responsible for his actions. The Scriptures further define man as composed of that which is material or immaterial. Accordingly, man has a body and he has life. As man is discussed in Scripture, it becomes evident that in addition to material and immaterial, the immaterial part of man is considered under two major aspects-that of spirit and soul. When man was created, according to Genesis 2: Several hundred times in both the Old and New Testaments man is declared to possess a soul. The Bible also claims that human beings possess a spirit. Other immaterial aspects of man are also mentioned in the Bible, such as mind, will, conscience, and other references to aspects of human personality. The bodies of Christians should be kept under control and made to submit to the human mind 1 Cor. The bodies of Christians, which now are corrupt and sinful, are going to be transformed, cleansed from sin, and made new like the resurrection body of Christ, at the time of resurrection or rapture Rom. Though man in his present humanity is sinful and comes short of what God would have him to be and do, Christians can look forward to the time when their bodies will be made perfect in the presence of God. The Problem of Sin The problem of sin in the world has been faced by theologians as well as by philosophers of all kinds, and some explanations have been attempted. People who ignore the Bible fall into two classifications-those who explain sin as that which occurs because God is not omnipotent and could not prevent it, and those who postulate that God Himself is sinful and that, therefore, sin is in the universe. Adherents to polytheism, the belief that there are many gods, assume that the gods have limitations, that they are not omnipotent, that they sin. Therefore, they can offer no solution for the sin problem. Christianity explains the problem in terms of divine revelation and what took place after Adam and Eve were created. The answer to the sin problem is that man freely chose evil and this brought sin into the human race. The biblical narrative in Genesis, however, continues with the account of how Eve partook of the fruit of the tree and Adam joined with her in partaking of it Gen. The result was that the entire human race was plunged into sin. The biblical narrative also supplies the fact that Satan, who appeared to Eve in the form of a serpent, was evil. This implies that there was an original creation of the angelic world and that some of the angels sinned against God and became the demon world, led by Satan, that exists today. Scripture assumes that God would not create evil but created a world in which there was moral choice possible, and both angels and men chose evil instead of that which was right. Unlike the philosophic

world, which has no solution for the problem of evil, the Bible not only accounts for its origin but also provides a divine remedy in the promise of Genesis 3: Satan was defeated and his ultimate judgment was assured. The doctrine of sin is at the root of explaining history with its record of wickedness, suffering, sin, and death. Before Adam sinned he was innocent in thought, word, and deed. He had been created without sin but with moral choice. The challenge of obedience to God was very simple. The only command God gave that could be disobeyed was the command not to partake of the forbidden fruit Gen. After Adam sinned a radical change took place. Physical aging began the process that led ultimately to his death, and his conscience was aware of the fact that he had sinned against God. The immediate result of sin was that God cursed the serpent for tempting Eve Gen. The woman was promised that she would be subject to her husband and that her pain in childbearing would increase Gen. Adam was promised that the ground would be cursed because of him and he would find it difficult to produce food. He was also informed that eventually he would die and return to the dust from which he was made. Because of the changed situation, Adam and Eve were driven out of the garden where they had been placed, which prevented them from eating of the Tree of Life, which would have given them physical life forever Gen. In the discussion of sin and its effect upon the human race, the Bible teaches that what Adam did was imputed, or reckoned, to all his descendants. Accordingly, it is revealed in Romans 5: Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—“for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. The whole human race was considered as if they themselves had done what Adam did, and the judgment was affirmed that if they had the same opportunity in the same situation that they would have sinned against God also. In providing a solution for human sin as intimated in Genesis 3: As stated in 2 Corinthians 5: Accordingly, though Abram was a sinner like all other members of the human race, when he put his trust in God as the one who would fulfill His promises, he received by divine reckoning the righteousness that only God can give. The principle of imputation of righteousness to those who believe in Christ is the basis for our justification and is mentioned frequently in Scripture Rom. Though it is difficult to understand completely what Christ did when He died, He died as our sin-bearer, as the Lamb of God who takes away the sin of the world, a fact that is mentioned many times in Scripture Isa. The fact that Christians have been made righteous and justified before a holy God makes it possible for them to be a part of the body of Christ through the baptism of the Holy Spirit 1 Cor. The unsaved have the sin of Adam reckoned to their account; they are born with a sin nature that naturally sins against God; and to this their personal sins are added. Those who are not saved through faith in Christ are spiritually dead and are separated from God Eph. They will also experience the second death, which is defined as eternal separation from God Rev. The History of Man The history of man since Adam and Eve brought sin into the world has been a sad record of the human race departing from God in spite of all that God has done for them. Though Adam and Eve had consciences that enabled them to distinguish right from wrong, that did not make them good, and their posterity drifted farther and farther from God until God decided to destroy the whole human race, except Noah and his family Gen. Following the flood, God gave to Noah the basic principles of human government. However, the human race again demonstrated its depravity by building the Tower of Babel, and God had to judge by confusing the languages of the people. With almost the entire world departing from God and sinning flagrantly, God chose Abram to fulfill His purpose in redemption. To Abram was promised that he would be able to bring blessing to the entire world Gen. Throughout the Old Testament the descendants of Abram were used as channels of divine revelation. Prophets spoke orally to the people, and some of them wrote the Scriptures, including the opening books of the Bible written by Moses. The Old Testament, instead of being a revelation of improvement as envisioned in the theory of evolution, instead took man farther and farther from God with the result that the human race no longer had the longevity it did in creation and that many acts of violence and sin were performed. However, just as was true in the Old Testament, the human race, for the most part, rejected God and went on its wicked way. In the present age God is calling out from both Jew and Gentile those who will believe in Christ and be saved. He is not attempting to judge the sins of the world, though sometimes there is

divine judgment upon sin. Even with all the advanced revelation given in the writing of the New Testament and the presentation of Jesus Christ to the world, the moral history of the world has become more and more a record of departure from God. The apostle Peter recorded in graphic tones how man departed from God and denied redemption by blood 2 Peter 2: This would continue even to the time of the second coming of Christ, when scoffers would reject the doctrine and refuse to believe that Christ is coming again to judge the world 2 Peter 3: The apostle Paul in his last epistle in 2 Timothy 3: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Though the millennial kingdom in many ways is a bright spot in the future history of the world, even in the millennial kingdom there is rebellion at the end when, in spite of all the divine revelation given to them in the Millennium, people will rebel against Christ and attempt to conquer Jerusalem by force. In the sad destiny of the human race, there will be division of those who are saved and those who are lost, with the saved being in the presence of the Lord forever in the new heaven and the new earth and the new Jerusalem and the lost ultimately being cast into the lake of fire Rev. How do the Scriptures represent the creation of man? What is the claim of the theory of evolution? Why is organic evolution rejected by those who accept the Bible as the Word of God? What solution does evolution have for the origin of life? How does evolution fail to explain that in man which corresponds to the image of God? How was Jesus Christ related to creation? Why do scoffers have to begin with the concept of creation? Define how man is divided into material and immaterial? Why are these three terms sometimes used to represent the whole of man? What immaterial aspects of man are mentioned in the Bible other than soul and spirit? How has humankind attempted to solve the problem of sin in the world? How does the Bible explain the entrance of sin into the human race?

Chapter 5 : Present at the Creation - Wikipedia

Present at the Creation: My Years in the State Department is a memoir by US Secretary of State Dean Acheson, published by W. W. Norton in , which won the Pulitzer Prize for History.

The Creator "In the beginning God created the heavens and the earth. We shall speak first of the Creator, then of creation and finally of the fall into sin from which Jesus Christ, the Son of God, came to raise us up again. Conversely, the mystery of Christ casts conclusive light on the mystery of creation and reveals the end for which "in the beginning God created the heavens and the earth": According to ancient witnesses the instruction of catechumens for Baptism followed the same itinerary. It concerns the very foundations of human and Christian life: They are decisive for the meaning and orientation of our life and actions. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers. With Solomon they can say: It is not only a question of knowing when and how the universe arose physically, or when man appeared, but rather of discovering the meaning of such an origin: Where does it come from? Who is responsible for it? Is there any liberation from it? Ancient religions and cultures produced many myths concerning origins. Some philosophers have said that everything is God, that the world is God, or that the development of the world is the development of God Pantheism. Others have said that the world is a necessary emanation arising from God and returning to him. Still others have affirmed the existence of two eternal principles, Good and Evil, Light and Darkness, locked, in permanent conflict Dualism, Manichaeism. According to some of these conceptions, the world at least the physical world is evil, the product of a fall, and is thus to be rejected or left behind Gnosticism. Some admit that the world was made by God, but as by a watch-maker who, once he has made a watch, abandons it to itself Deism. Finally, others reject any transcendent origin for the world, but see it as merely the interplay of matter that has always existed Materialism. All these attempts bear witness to the permanence and universality of the question of origins. This inquiry is distinctively human. The existence of God the Creator can be known with certainty through his works, by the light of human reason, even if this knowledge is often obscured and disfigured by error. This is why faith comes to confirm and enlighten reason in the correct understanding of this truth: Beyond the natural knowledge that every man can have of the Creator, God progressively revealed to Israel the mystery of creation. He who chose the patriarchs, who brought Israel out of Egypt, and who by choosing Israel created and formed it, this same God reveals himself as the One to whom belong all the peoples of the earth, and the whole earth itself; he is the One who alone "made heaven and earth". From a literary standpoint these texts may have had diverse sources. The inspired authors have placed them at the beginning of Scripture to express in their solemn language the truths of creation - its origin and its end in God, its order and goodness, the vocation of man, and finally the drama of sin and the hope of salvation. Read in the light of Christ, within the unity of Sacred Scripture and in the living Tradition of the Church, these texts remain the principal source for catechesis on the mysteries of the "beginning": The totality of what exists expressed by the formula "the heavens and the earth" depends on the One who gives it being. In him "all things were created, in heaven and on earth.. He is before all things, and in him all things hold together. He made all things by himself, that is, by his Word and by his Wisdom", "by the Son and the Spirit" who, so to speak, are "his hands". Bonaventure explains that God created all things "not to increase his glory, but to show it forth and to communicate it", for God has no other reason for creating than his love and goodness: This one, true God, of his own goodness and "almighty power", not for increasing his own beatitude, nor for attaining his perfection, but in order to manifest this perfection through the benefits which he bestows on creatures, with absolute freedom of counsel "and from the beginning of time, made out of nothing both orders of creatures, the spiritual and the corporeal. In wisdom you have made them all"; and "The LORD is good to all, and his compassion is over all that he has made. A human artisan makes from a given material whatever he wants, while God shows his power by starting from nothing to make all he wants. Thus the mother of seven sons encourages them for martyrdom: I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in

order the elements within each of you. Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws. Look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being. God "gives life to the dead and calls into existence the things that do not exist. On many occasions the Church has had to defend the goodness of creation, including that of the physical world. Augustine, God is "higher than my highest and more inward than my innermost self". He not only gives them being and existence, but also, and at every moment, upholds and sustains them in being, enables them to act and brings them to their final end. Recognizing this utter dependence with respect to the Creator is a source of wisdom and freedom, of joy and confidence: For you love all things that exist, and detest none of the things that you have made; for you would not have made anything if you had hated it. How would anything have endured, if you had not willed it? Or how would anything not called forth by you have been preserved? You spare all things, for they are yours, O Lord, you who love the living. The universe was created "in a state of journeying" in statu viae toward an ultimate perfection yet to be attained, to which God has destined it. We call "divine providence" the dispositions by which God guides his creation toward this perfection: By his providence God protects and governs all things which he has made, "reaching mightily from one end of the earth to the other, and ordering all things well". For "all are open and laid bare to his eyes", even those things which are yet to come into existence through the free action of creatures. The prayer of the Psalms is the great school of this trust. Your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. For God grants his creatures not only their existence, but also the dignity of acting on their own, of being causes and principles for each other, and thus of co-operating in the accomplishment of his plan. God is the first cause who operates in and through secondary causes: To this question, as pressing as it is unavoidable and as painful as it is mysterious, no quick answer will suffice. Only Christian faith as a whole constitutes the answer to this question: There is not a single aspect of the Christian message that is not in part an answer to the question of evil. With infinite power God could always create something better. With physical good there exists also physical evil as long as creation has not reached perfection. They can therefore go astray. Indeed, they have sinned. Thus has moral evil, incommensurably more harmful than physical evil, entered the world. God is in no way, directly or indirectly, the cause of moral evil. You meant evil against me; but God meant it for good, to bring it about that many people should be kept alive. But for all that, evil never becomes a good. Catherine of Siena said to "those who are scandalized and rebel against what happens to them": Thomas More, shortly before his martyrdom, consoled his daughter: And I make me very sure that whatsoever that be, seem it never so bad in sight, it shall indeed be the best. But the ways of his providence are often unknown to us. Only at the end, when our partial knowledge ceases, when we see God "face to face", will we fully know the ways by which - even through the dramas of evil and sin - God has guided his creation to that definitive sabbath rest for which he created heaven and earth. IN BRIEF In the creation of the world and of man, God gave the first and universal witness to his almighty love and his wisdom, the first proclamation of the "plan of his loving goodness", which finds its goal in the new creation in Christ. That his creatures should share in his truth, goodness and beauty - this is the glory for which God created them. Peter the apostle repeats: To human beings God grants the ability to cooperate freely with his plans. Faith gives us the certainty that God would not permit an evil if he did not cause a good to come from that very evil, by ways that we shall fully know only in eternal life. Egeria, Peregrinatio at loca sancta, Augustine, De catechizantis rudibus 3,5: Vatican Council I, can. Bonaventure, In II Sent. Lateran Council IV

Chapter 6 : There's A Lot More To Assassin's Creed Odyssey's Ending Than You Might Think - GameSpot

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

We must first take into account that Jesus is both totally man and at the same time totally God. In order to give you the true answer to your question it must first be established which identity you are asking about. It is commonly accepted among all Christian faiths; that Jesus came down from Heaven and assumed human form, Jesus himself indicated this in: Jesus the man was born in approximately 6 BC. Jesus the man was just as you and I having the same five senses that we share. As an infant He cried just as any other baby and felt hunger, and fatigue, and all the other things any human would experience. It is also generally accepted among all Christian faiths that That a form of Deity also resided in that human body, and that that human body came from the Holy Spirit coming upon a virgin Jewish girl named Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: He shall be great, and shall be called the Son of the Highest: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: From this point on many differing points of view come into play, Some Denominations believe that the Divinity was present in the body of Jesus from the time of conception until returning to Heaven after the resurrection, Some believe that the divinity only came down from Heaven, and entered Jesus physical body at his baptism. Still others believe that the Deity which inhabits the physical body of Jesus is God himself. Not all Christian faiths subscribe to the concept of the Trinity, and believe Jesus, God the father and the Holy Spirit are one individual who assumes whatever form it needs at the time. As far as was Jesus around at the Creation Whichever, of these beliefs you subscribe to it is incumbent that all believe that God in whatever form, is eternal. That is without beginning or end. In Eternity there is no such thing as time, there is only the presence. So the answer to your other question is that the Trinity has neither beginning nor end, but is constant.

Chapter 7 : What happened on each of the days of Creation?

The Greek word translated as "firstborn" means that Jesus is the priority one. The passage also tells us that Jesus created everything. That is, He was there in Genesis He was involved in the creation. He is the image of the invisible God, the firstborn of all creation.

What happened on each of the days of Creation? The creation account is found in Genesis 1&2. The language of the Genesis account makes it clear that all of creation was formed from nothing in six literal hour periods with no time periods occurring between the days. This is evident because the context requires a literal hour period. The description specifically describes the event in a manner that a normal, common-sense reading understands as a literal day: The Genesis account reveals that the Word of God is authoritative and powerful.

Creation Day 1 Genesis 1: The earth is made but not formed in any specific way, although water is present. God then speaks light into existence.

Creation Day 2 Genesis 1: The sky forms a barrier between water upon the surface and the moisture in the air. At this point earth would have an atmosphere. This creative work occurs in one day.

Creation Day 3 Genesis 1: Continents and islands are above the water. God creates all plant life both large and small. He creates this life to be self-sustaining; plants have the ability to reproduce. The earth was green and teeming with plant life. God declares that this work is also good. This creative work takes one day.

Creation Day 4 Genesis 1: The movement of these will help man track time. Two great heavenly bodies are made in relation to the earth. The first is the sun which is the primary source of light and the moon which reflects the light of the sun. The movement of these bodies will distinguish day from night. This work is also declared to be good by God.

Creation Day 5 Genesis 1: Any life of any kind that lives in the water is made at this point. God also makes all the birds. The language allows that this may be the time God made flying insects as well or, if not, they were made on day six. All of these creatures are made with the ability to perpetuate their species by reproduction. The creatures made on Day 5 are the first creatures blessed by God. God declares this work good, and it occurs in one day.

Creation Day 6 Genesis 1: This includes every type of creature not included on previous days and man. God declares this work good. God makes man, and man is made in the image of God men and women both bear this image and is special above all other creatures. To emphasize this, God places man in authority over the earth and over all the other creatures. God blesses man and commands him to reproduce, fill the earth and subdue it bring it under the rightful stewardship of man as authorized by God. God announces that man and all other creatures are to eat plants alone. God will not rescind this dietary restriction until Genesis 9: The entire universe in all its beauty and perfection was fully formed in six literal, consecutive, hour days. At the completion of His creation, God announces that it is very good.

Creation Day 7 Genesis 2: This in no way indicates He was weary from His creative efforts, but denotes that the creation is complete. Further, God is establishing a pattern of one day in seven to rest.

Chapter 8 : Romans NASB - For I consider that the sufferings of - Bible Gateway

Present at the Creation Baghdadi also spoke about the creation of an Islamic state in Syria. It was important, he said, because Muslims needed to have a dawla, or state. Baghdadi wanted.

Chapter 9 : 5 Bible verses about Christ's Role In Creation

According to the Bible, the Holy Spirit was also involved in creation. In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep.