

Creation Out Of Nothing A Biblical Philosophical And Scientific Exploration

This book explores anew the theme of creation in Scripture, tradition, and contemporary theology. David Fergusson defends the classical account of creation out of nothing but gives more sustained attention than the Christian tradition typically has given to the holistic significance of the created world. Offering both doctrinal exposition and apologetic argument, Fergusson discusses creation in relation to the problem of evil and the fall, divine providence, deism, Darwinian evolution, environmental ethics, animal rights, and other matters. Unusually, the book also touches on the topic of extraterrestrial intelligence. Concise and accessible, Fergusson's *Creation* will be particularly useful to students and others seeking a well-informed overview of this important subject.

Talk about chaos is pervasive. Biblical scholars, theologians, and scientists have been using the word chaos for some time, occasionally mingling ideas across disciplines around the shared word. Quite often, discussions of chaos center on the issues of creation's origin and nature, as well as on God's creative methods and relationship to creation. Eric M. Vail investigates the current uses of the word chaos in those areas. A new way of articulating creation out of nothing is offered as both helpful and appropriate in our current milieu. He suggests where we ought to focus our use of the word chaos in Christian discourse and argues that chaos is more fitting for naming where creation has gone awry rather than for naming that state out of which creation comes to be.

#1 NEW YORK TIMES BESTSELLER When and how did the universe begin? Why are we here? What is the nature of reality? Is the apparent "grand design" of our universe evidence of a benevolent creator who set things in motion—or does science offer another explanation? In this startling and lavishly illustrated book, Stephen Hawking and Leonard Mlodinow present the most recent scientific thinking about these and other abiding mysteries of the universe, in nontechnical language marked by brilliance and simplicity. According to quantum theory, the cosmos does not have just a single existence or history. The authors explain that we ourselves are the product of quantum fluctuations in the early universe, and show how quantum theory predicts the "multiverse"—the idea that ours is just one of many universes that appeared spontaneously out of nothing, each with different laws of nature. They conclude with a riveting assessment of M-theory, an explanation of the laws governing our universe that is currently the only viable candidate for a "theory of everything": the unified theory that Einstein was looking for, which, if confirmed, would represent the ultimate triumph of human reason.

Today there are many excellent "introduction to Orthodoxy" books available for the inquirer and the catechumen—books on the faith, and those which narrate the long journey to the faith. Such writings have proven to be very helpful to those seeking the "pearl of great price." There are also many books and essays, both ancient and recent, that teach the newly-illuminated how to live, worship, pray, read the Holy Scriptures, and love God above all things. However, there are few modern books, and this thankfully is one of them, that tell of the potential struggles, misunderstandings, temptations, and fears which a person might encounter in his or her first five years of being in the Church. Meeting Christ at first enlightens the darkness, and reveals that which is hidden in the heart, the soul, the conscience and the mind of a person; this can bring the sinner to his knees in sorrow at the wounds that have been inflicted on others and on himself. But that initial meeting and change of life is again only the initial stage of repentance. Metropolitan Kallistos, in describing repentance in his essay, *The Orthodox Experience of Repentance*, quotes St. Theophan the Recluse: "Repentance is the starting point and foundation stone of our new life in Christ; and it must be present not only at the beginning, but throughout our growth in this life, increasing as we advance." How very useful, then, is Veronica Hughes's book, which describes how she learned what is truly involved in repentance, a purifying path where one will frequently encounter at least three hurdles: uncertainty, sorrow and even suffering. First uncertainty inevitably arises from the struggle to place one's trust fully in Jesus Christ. Veronica's book recounts many significant hurdles faced by the modern man and woman coming to an unalloyed faith. Veronica's story recounts how her physical disabilities and suffering brought her out of her deep initial involvement with new age spirituality. The attentive reader will see how easily one can be caught up by the spirit of the age and be deluded about who God is, and this delusion leads one to a false and fatal understanding about human nature and destiny. Yet the ancient, holy, diagnosis applies: we are invited to put off the "old nature which belongs to [our] former manner of life and is corrupt through deceitful lusts" (Eph. 4:22) and be "renewed in the spirit of [our] minds, and put on the new nature, created after the likeness of God in true righteousness and holiness" (Eph. 4:24). The Holy Spirit renews our identity and prepares it for Paradise, beyond anything we can imagine. In addition to these fundamental aspects of how God guides our repentance, Veronica also describes another aspect of Church life that challenges the no-longer-neophyte Orthodox man or woman today. Orthodox worship can be so beautiful and heavenly, but to the modern person who desires to know what is happening and what it means, it can be initially very confusing. Learning how to be in the presence of God—without having to figure it all out—is not easy. Veronica's remarks are wise and helpful in this area. All the while, the author's spiritual journey was guided and aided by her pastor and the congregation of her parish, as well as the good advice of her husband. Not all people are so blessed to find such wholesome and loving guidance. Veronica had her own particular struggles—others will have a different path; that path may be no less thorny, but may it be filled with wonder and gratitude for the presence of God—Who sends His grace so abundantly to those who love Him. "In patience possess ye your souls" (Luke 21:19). (Taken from the Introduction to, "In Christ I am a New Creation, Taking up my Cross" written by Archpriest Lawrence Margitich.)

A fantasy adventure across time and space.

This book, in a clear and succinct way, assesses the implications of contemporary physics for speaking about God's relation to the time-space world. Mark William Worthing describes the critique of traditional arguments for the existence of God by physicists: God and creation out of nothing in relation to the Big Bang theory; God and continuing creation in relation to field theory, Bell's theorem, providence, entropy, and theodicy; God and the consummation of creation.

"The Secret of the Creation" by Howard D. Pollyen. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Did a thoughtful creator speak the whole universe into existence? What is the age of the universe? Most Christian students today are familiar with Bible "stories" but don't have a clue how to combat the prevailing anti-Christian philosophies. Beginning with God and His Word as the standard, *Something from Nothing* demonstrates how the biblical witness teaches that the age of the universe is not as old as other theories contend. The authors stress the purpose of origins study as an approach to knowing God in a deeper way. *Something from Nothing* also demonstrates how all issues raised by evolutionists can be answered not only by the Bible but also by scientific data and research.

Although the so-called big bang theory has been proven and is accepted by over 99 percent of scientists, many of us no doubt still wonder about the beginning of the universe and how something came from nothing. We may know how it began, but what caused the big bang? And more importantly, how do we fit into the broader picture? In *Creation and the Big Bang*, author Clare Raynard Magoon Jr. explores the big bang and helps explain the answers to some of these big questions about our origin and our purpose. The

big bang, he argues, proves the creation of matter from nothing, which in fact confirms the opening verse of the Bible, Genesis 1:1, which states, "In the beginning God created the heavens and the earth." It also looks at new scientific discoveries and the founding scientists who studied our origins, showing how greats like Sir Francis Bacon, Isaac Newton, Max Planck, and Albert Einstein were all believers and sought after a creator behind the majesty of the cosmos. It is reassuring to know that there is a creator of the universe. It is even more satisfying to know that the creator, God, is a personable being who cares about us and watches over us, keeping the conditions in the universe, and particularly our planet Earth, fine-tuned at all times to accommodate our existence. With both facts and faith, we can enjoy this knowledge and this reassurance as we reflect on the fingerprints of God in his creation.

The Sepher Yetzirah is one of the main and most important works of Kabbalah. Referenced by other works such as the Bahir, it is broken apart into a series of statements on the Hebrew alphabet and numeric systems. Among other concepts it expounds the concept of creation via the three mothers; Alef, Mem, and Shin, and their relative powers. It is one of the most integral works from which such types of occultism stem.

It has been over a decade since the first edition of The Cambridge Companion to Augustine was published. In that time, reflection on Augustine's life and labors has continued to bear much fruit: significant new studies into major aspects of his thinking have appeared, as well as studies of his life and times and new translations of his work. This new edition of the Companion, which replaces the earlier volume, has eleven new chapters, revised versions of others, and a comprehensive updated bibliography. It will furnish students and scholars of Augustine with a rich resource on a philosopher whose work continues to inspire discussion and debate.

This book represents a lifetime of study and thought as to why I believe what I believe. Two factors have played an important part in making this important to me. The first was that in 1958 I became a Christian and quickly realized that such a position is not unchallenged in this world. Thus to be able to stand I had to know what I believed and why. The second factor was a class in creative writing I took in the fall of 1960 while at Cornell College. My professor was Topsy Tull. He recognized that I was beating around the bush and kept urging me to write what I believed. I found the subject of the Christian faith so large I hardly knew where to begin and how to put it all together. Nonetheless, I took the challenge. The assignment, however, was much larger than even I thought. So I was not able to hand it in to class let alone to Topsy during his lifetime. So in a fashion I am handing in the assignment now, only now the classroom is the whole world. I did grasp immediately upon becoming a Christian that the Bible was key to the spiritual life, and shortly after that that the doctrine of creation out of nothing was the key to the physical creation. It took years to ascertain, however, that the gospel is the key doctrine of the Bible, and hence of the spiritual life, and even longer to figure out how to express the doctrine of creation out of nothing mathematically. However, the time arrived. This book expresses the unity of the gospel revealed by the Word of God with the creation created out of nothing by the Word of God.

"Bored with his existence in the shimmering Void with his bickering Uncle Deva and Aunt Penelope, Mr g wakes up from a nap one day and decides to create the universe only to be challenged by intellectual rival Belhor."--Novelist.

A new look at the Creation story. We do not understand the Genesis account adequately in thinking that the creation of Adam and Eve from dust and a rib is the same as their creation out of nothing. God creates ex nihilo only perfect persons with perfect freedom to respond fully to the gift of being. God also could not permit or even allow any person to be hit with the sin of his parents, including first parents, unless that person (each one of us) is already implicated in evil and said less than a full yes to the gift of unique being out of nothing. The Genesis account tells not about creation out of nothing, but a creation out of something: darkness, chaos, dust, a rib, et al. This book represents a stark revision of Judeo-Christian belief in key matters of origin, while affirming traditional Revelation and teaching as well.

What links Gutenberg's printing press, abstract expressionism, the theory of relativity, the discovery of DNA, hip-hop and the Internet?

Ontology and Providence in Creation critically examines a particular Leibnizean inspired understanding of God's creation of the world and proposes that a different understanding should be adopted. The Leibnizean argument proposes that God's understanding encompassed a host of possible worlds, only one of which he actualized. This proposition is the current orthodoxy when philosopher and theologians talk about the philosophical understanding of creation. Mark Robson argues that this commits the Leibnizean to the notion that possibility is determinate. He proposes that this understanding of creation does not do justice to the doctrine that God created the world out of nothing. Instead of possible worlds, Robson argues that we should understand possibility as indeterminate. There are no things in possibility, hence God created out of nothing. He examines how this conception of possibility is held by C.S. Peirce and how it was developed by Charles Hartshorne. Robson contends that not only does the indeterminate understanding of possibility take seriously the nothing of ex nihilo, but that it also offers a new solution to the problem of evil.

About Aquinas: St Thomas Aquinas lived from 1224/5 to 1274, mostly in his native Italy but for a time in France. He was the greatest of the medieval philosopher/theologians, and one of the most important of all Western thinkers. His most famous books are the two summaries of his teachings, the Summa contra gentiles and the Summa theologiae.

About this book: Norman Kretzmann expounds and criticizes Aquinas's natural theology of creation, which is 'natural' (or philosophical) in virtue of Aquinas's having developed it without depending on the data of Scripture. The Metaphysics of Creation is a continuation of the project Kretzmann began in The Metaphysics of Theism, moving the focus from the first to the second book of Aquinas's Summa contra gentiles. Here we find Aquinas building upon his account of the existence and nature of God, arguing that the existence of things other than God must be explained by divine creation out of nothing. He develops arguments to identify God's motivation for creating, to defend the possibility of a

beginningless created universe, and to explain the origin of species. He then focuses exclusively on creatures with intellects, with the result that more than half of his natural theology of creation constitutes a philosophy of mind. Kretzmann gives a masterful guide through all these arguments. As before, he not only expounds Aquinas's natural theology, but advocates it as the best historical instance available to us.

Too often the doctrine of creation has been made to serve limited or pointless ends, like the well-worn arguments between science and faith over the question of human and cosmic origins. Given this history, some might be tempted to ignore the theology of creation, thinking it has nothing new or substantive to say. They would be wrong. In this stimulating volume, Ian A. McFarland shows that at the heart of the doctrine of creation lies an essential truth about humanity: we are completely dependent on God. Apart from this realization, little else about us makes sense. McFarland demonstrates that this radical dependence is a consequence of the doctrine of *creatio ex nihilo*, creation from nothing. Taking up the theological consequences of creation--theodicy and Providence--the author provides a detailed and innovative constructive theology of creation. Drawing on the biblical text, classical sources, and contemporary thought, *From Nothing* proves that a robust theology of creation is a necessary correlate to the Christian confession of redemption in Jesus Christ.

A comprehensive introduction to theology from an Anglican perspective.

Creatio ex nihilo is a foundational doctrine in the Abrahamic faiths. It states that God created the world freely out of nothing - from no pre-existent matter, space or time. This teaching is central to classical accounts of divine action, free will, grace, theodicy, religious language, intercessory prayer and questions of divine temporality and, as such, the foundation of a scriptural God but also the transcendent Creator of all that is. This edited collection explores how we might now recover a place for this doctrine, and, with it, a consistent defence of the God of Abraham in philosophical, scientific and theological terms. The contributions span the religious traditions of Judaism, Christianity and Islam, and cover a wide range of sources, including historical, philosophical, scientific and theological. As such, the book develops these perspectives to reveal the relevance of this idea within the modern world.

A unique study challenging the assumption that the doctrine of 'creation out of nothing' was inherited by Christianity along with the Jewish scriptures which the Church adopted. This study by leading scholars from around the world engages with central hermeneutical, philosophical and theological dimensions of the doctrine of creation. Particular prominence is given to discussion of creation 'out of nothing' in the relation of eternal creator to temporal creation, the Trinitarian construction of the doctrine and its ethical implications. The essays comprise: -Robert Jenson on the doctrine of creation -Paul Helm on eternal creation -Colin Gunton on Genesis and on the Reformers -Alan Torrance on spatio-temporal dimensions -Daniel Hardy on creation and eschatology -Brian Horne on divine and human creativity -Christoph Schwobel on God, creation and the Christian community These expert contributions open up new dimensions to an important topic currently receiving renewed attention.

Did the universe begin to exist? If so, did it have a cause? Or could it have come into existence uncaused, from nothing? These questions are taken up by the medieval-though recently-revived-kalam cosmological argument, which has arguably been the most discussed philosophical argument for God's existence in recent decades. The kalam's line of reasoning maintains that the series of past events cannot be infinite but rather is finite. Since the universe could not have come into being uncaused, there must be a transcendent cause of the universe's beginning, a conclusion supportive of theism. This anthology on the philosophical arguments for the finitude of the past asks: Is an infinite series of past events metaphysically possible? Should actual infinities be restricted to theoretical mathematics, or can an actual infinite exist in the concrete world? These essays by kalam proponents and detractors engage in lively debate about the nature of infinity and its conundrums; about frequently-used kalam argument paradoxes of Tristram Shandy, the Grim Reaper, and Hilbert's Hotel; and about the infinity of the future.

Bestselling author and acclaimed physicist Lawrence Krauss offers a paradigm-shifting view of how everything that exists came to be in the first place. "Where did the universe come from? What was there before it? What will the future bring? And finally, why is there something rather than nothing?" One of the few prominent scientists today to have crossed the chasm between science and popular culture, Krauss describes the staggeringly beautiful experimental observations and mind-bending new theories that demonstrate not only can something arise from nothing, something will always arise from nothing. With a new preface about the significance of the discovery of the Higgs particle, *A Universe from Nothing* uses Krauss's characteristic wry humor and wonderfully clear explanations to take us back to the beginning of the beginning, presenting the most recent evidence for how our universe evolved—and the implications for how it's going to end. Provocative, challenging, and delightfully readable, this is a game-changing look at the most basic underpinning of existence and a powerful antidote to outmoded philosophical, religious, and scientific thinking.

Where do we come from? Where are we going? These are fundamental questions, which the human race has asked itself for centuries. Presenting a brief and accessible overview of contemporary scientific thought, *Creation* is an imaginative and poetic exploration of the origins of the universe. Willem Drees assesses the religious and philosophical impact of scientific theories of evolution and the natural world, and examines the changing relationship between us and our planet.

Don Cupitt reinterprets the traditional doctrine that the world has been created out of nothing by the divine Word. He shows how recent developments in thought have led to the rediscovery both of nihilism and of the creative power of language. Cupitt undertakes extended examinations of the relation of thought to language and of the relation of God to language - all in an effort to make intelligible a major worldview that has begun in philosophy, and which must now be applied also to religion. The consequence of all this is that divine and human creativity come to be seen as coinciding in the present moment. The creation of the world happens all of the time, in and through us, as language surges up within us and pours out of us to form and reform the world of experience. Reality and the conquest of nihilism are,

in fact, effected by language, and the way is thus opened for a new 'creationist' conception of religious truth and life. This book offers a philosophy of religion for the future and a genuine alternative to pietism and fundamentalism.

Biblical answers to twenty-five of today's most relevant questions.

Addresses the biblical, philosophical, and scientific bases for the doctrine of creation out of nothing, while countering contemporary trends that are assailing this doctrine.

A new understanding of creation and of ourselves. A PERFECT CREATION challenges both creationists and theistic evolutionists to look deeper into the infinite intimacy of God in gifting us to BE. We are called to acknowledge our hidden failure of personal gratitude for our own be-ing. We are seen to be not the only cause of darkness, pain, and evil in our lives, but the ultimate cause. We have spiritually repressed our absolute origin in God and have confused our coming to be in cosmic creation with our originative creation out of nothing. The Book of GENESIS and the rest of the Bible deal largely with the creation of rescue--done by God out of the void, darkness, dust, et al. caused by our pristine personal failure to say fully YES to the gift of being. The original history-making sin of Adam and Eve in Eden is seen as a major symptom of the originative sin of each one of us WITH Adam and Eve, ex nihilo. We are now awakening to the prospects and hope of living forever in repentant glory.

When it comes to relating Christianity to modern Western culture, perhaps no topic is more controversial than the relationship between Christianity and science. Outside the church, the myth of an age-old conflict between science and Christianity is nearly ubiquitous in popular culture and can poison the well before a fruitful dialogue can begin. Within the church, opposing viewpoints on the relation between Christianity and science often lead to division and rancor. Three Views on Christianity and Science addresses both types of conflict. Featuring leading evangelical representatives, it presents three primary options for the compatibility of Christianity and science and models constructive dialogue on the surrounding controversial issues. The highlighted contributors and their views are: Michael Ruse, Independence View--When functioning correctly, science and Christian theology operate independently of each other, seeking answers to different questions through different means. Alister McGrath, Dialogue View--Though the natural sciences and Christian philosophy and theology function differently, they can and should inform each other. Bruce L. Gordon, Constrained Integration View--Science, philosophy, and theology all contribute to our understanding of reality. Their interactions constrain each other and together present an optimally coherent and integrated picture of reality. By engaging with the viewpoints of the contributors, readers will come away with a deeper understanding of the compatibility of science and Christianity, as well as of the positions of those who disagree with them. Scholars, students, pastors, and interested laypeople will be able to make use of this material in research, assignments, sermons and lessons, evangelism, and apologetics.

This paperback edition brings to a wide audience one of the most innovative and meaningful models of God for this post-Auschwitz era. In a thought-provoking return to the original Hebrew conception of God, which questions accepted conceptions of divine omnipotence, Jon Levenson defines God's authorship of the world as a consequence of his victory in his struggle with evil. He traces a flexible conception of God to the earliest Hebrew sources, arguing, for example, that Genesis 1 does not describe the banishment of evil but the attempt to contain the menace of evil in the world, a struggle that continues today. The phrase "creation ex nihilo" refers to the primarily Christian notion of God's creation of everything from nothing. Creation ex nihilo: Origins, Development, Contemporary Challenges presents the findings of a joint research project at Oxford University and the University of Notre Dame in 2014-2015. The doctrine of creation ex nihilo has met with criticism and revisionary theories in recent years, from the worlds of science, theology, and philosophy. This volume concentrates on several key areas: the relationship of the doctrine to its purported biblical sources, how the doctrine emerged in the first several centuries of the Common Era, why the doctrine came under heavy criticism in the modern era, how some theologians have responded to the objections, and the relationship of the doctrine to claims of modern science, for example, the fundamental law of physics that matter cannot be created from nothing. Although the Bible never expressly states that God made everything from nothing, various texts are taken to imply that the universe came into existence by divine command and was not assembled from preexisting matter or energy. The contributors to this volume approach this topic from a range of perspectives, from exposition to defense of the doctrine itself. This is a unique and fascinating work whose aim is to present the reader with a compelling set of arguments for why the doctrine should remain central to the grammar of contemporary Christian theology. As such, the book will appeal to theologians as well as those interested in the relationship between theology and science. Contributors: Gary A. Anderson, Markus Bockmuehl, Janet Soskice, Richard J. Clifford, S.J., Sean M. McDonough, Gregory E. Sterling, Khaled Anatolios, John C. Cavadini, Joseph Wawrykow, Tzvi Novick, Daniel Davies, Cyril O'Regan, Ruth Jackson, David Bentley Hart, Adam D. Hincks, S.J., Andrew Pinsent, and Andrew Davison.

This addition to our popular Guides for the Perplexed series tackles a subject that is enjoying renewed debate: Christianity, along with Judaism and Islam, claims that the universe is not a brute fact. It is 'created'. But what do we mean by 'creation'? Do we mean that the universe is 'designed'? Is it the product of an evolutionary process? How are creatures related to God, and does God act within creation? Simon Oliver begins with the background to the Christian theology of creation in Greek philosophy and the Old Testament. This provides a route into understanding the claim that we are part of a created order that is also the theatre of God's providential action. He examines different understandings of creation, including creation out of nothing and the analogy of being, with close reference to the work of patristic and medieval theologians such as Augustine and Thomas Aquinas. This leads to an historical overview of the relationship between theological, philosophical and scientific approaches to creation in the modern period. Some of the ethical issues concerning humanity's place within, and treatment of, creation and our environment are also examined. A distinctive yet traditional theology of creation is proposed focused on the concepts of gift and participation as ways of understanding more fully the meaning and implications of the claim that the universe is created.

Winner of the John Templeton Award for Theological Promise, 2009 This book argues that the Christian doctrine of creatio ex nihilo (creation out of nothing) sets up a support system for a "logic of domination" toward human and earth others. Conceptually inspired by the work of theologian Catherine Keller and feminist philosopher of the environment Val Plumwood, it follows a genealogical method in examining how the concept of creation out of nothing materializes in the world throughout different periods in the history of the Christian West.

What should we do or not do? This comprehensive text on biblical ethics is completely revised, focusing on how we fulfill the purposes of God for our lives. New content includes discussions of living virtuously, ethical alternatives, bioethical issues, technology, helping the poor, animal rights, sexual ethics, and the media.

The Christian church has historically believed that God created the universe out of nothing. But some theologians and non-Christian groups believe that the universe has always existed along with God. Who is correct? Does it matter? In Creation out of Nothing, authors Paul Copan and William Lane Craig examine the biblical, philosophical, and scientific

case for creation out of nothing. Furthermore, they make it clear that nothing less than the uniqueness and sovereignty of God are at stake. This book will challenge all thoughtful Christians to understand why it is important to believe in the doctrine of creation out of nothing.

"Offers a close literary and theological reading of the book of Job--particularly of the speeches of God at the end of the book--in order to articulate the creation theology particularly pertinent in our environmentally conscious age"--Provided by publisher.

Humans have long wondered about the origin of the universe. And such questions are especially alive today as physicists offer metaphysical theories to account for the emergence of creation. Theists have attributed the universe's origin to divine activity, and many have said God created something from absolute nothingness. The venerable doctrine of creatio ex nihilo especially emphasizes God's initial creating activity. Some contributors to this book explore new reasons creatio ex nihilo should continue to be embraced today. But other contributors question the viability of creation from nothing and offer alternative initial creation options in its place. These new alternatives explore a variety of options in light of recent scientific work, new biblical scholarship, and both new and old theological traditions.

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