

### **Recap of 5/5/19 (Nehemiah 9:5b-6):**

1. The prayer of the Levites in Nehemiah chapter 9 celebrates God's faithfulness and His willingness to give His people a new beginning. As framed by G. Campbell Morgan: "The theme is 'the readiness of God to pardon.'" The prayer is a history of God's faithfulness despite the many failures of His people.
2. The prayer begins with worshipping God, acknowledging His glory, His uniqueness, and His role as Creator; the maker of the heavens, the earth, the sea and all that they contain; the One who gave life to everything.
3. God as Creator is a common theme in the Bible: Isaiah 37:16; 40:26; 45:12; Psalm 95:5; 146:6; Acts 4:24; Revelation 10:6; as well as Genesis 1:1 and John 1. Genesis 1-3 is regarded by Jesus and New Testament writers as a literal account of creation and its aftermath, particularly the tuning away of Adam and Eve, in sin, from God.
4. "The Bible does not support naturalistic explanation for the existence of life (see Gn 1:1-31)." (The Apologetics Study Bible).
5. "As New Testament scholar John Wenham has compellingly argued, Jesus did not allegorize these accounts, but took them as straightforward history, describing events that actually happened just as the Old Testament describes." (John Wenham, Christ and the Bible)
6. Resources for the science of Biblical creation: Institute for Creation Research ([icr.org](http://icr.org)) and Answers in Genesis ([answersingenesis.org](http://answersingenesis.org)).
7. "One of the more annoying dilemmas among evangelicals today is the effort on the part of a growing number of technically and theologically trained Christians to wed the evolutionary doctrine of naturalist development with the biblical account that is recorded in the book of Genesis. Although some Christians believe it is possible to pick and choose the parts of the Bible they would like to follow and either ignore or deny the rest, that self-pleasing censorship is certainly not consistent with the message of the Bible. So why is there confusion surrounding the account of creation in Genesis 1 and 2? Is there any merit to the so-called scientific claims of millions and billions of years of biological development? Is Scripture ambiguous on the issues related to the origin of life, the entrance of death, or the awful flood of Noah's day? Was the Genesis record simply written as a symbolic framework for later generations to adapt as needed in light of scientific discoveries? The evidence—both biblical and scientific—suggests otherwise." (Henry M. Morris III, 5 Reasons to Believe in Recent Creation)