

**UNITED COLLEGE OF THEOLOGY AND MISSIONS**

**Biblical Account on Creation in Response to Naga Skeptics**

A Thesis submitted in partial fulfillment  
of the requirements for the Degree  
**Master of Divinity**

By,

**Paul N Rengma**

This Thesis entitled

**Biblical Account on Creation in Response to Naga Skeptics**

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Submitted in partial fulfillment of the requirements for the degree of

**Master of Divinity**

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**Declaration**

1. I hereby declare that this Thesis has been my work in its entirety, that the work of which it is a record has been done by myself under the guidance of a supervisor.
2. No part of this thesis has been submitted to any other educational institution in any previous application for any degree.
3. All quotations of three lines have been denoted by quotation marks; quotation of more than three lines have been intended in single space, and that sources of information, in both cases, have been specifically acknowledged.

Paul N Rengma .....

**Dedication**

I sincerely dedicated this thesis especially to my late mother Mrs. Kechanle Seb Rengma who is now with the Lord. Also to my father Rev. Simon Samuel Nyenthang Rengma and my lovely present mother Mrs. Kebillu Seb and not forgetting my eight siblings. May God strengthen you all and remain good Christians in this fast-changing world. Last but not the least, I dedicated this thesis to all the readers, keeping in prayer that this book will fortify you all to face the challenging world valiantly.

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## **CHAPTER I: INTRODUCTION**

The story of creation is the foundation for Christians because it starts with God, the Creator of everything. This knowledge is imparted to us since childhood. However, in the process of education, many become critical and doubt the Bible. Nagaland is known as a Christian state; however, there are many Nagas who doubt to accept the truth of the Bible. Their faith in God is feeble and they live a nominal Christians.

Keeping this in mind, the researcher will deal with the biblical perspective of creation to bring out its importance and authentication. The different views of creation and evolution will be examined to unearth the differences and draw a logical conclusion. This includes the creation stories in the Ancient Near East, several pieces of evidence of the biblical facts and evolution.

It also discusses with the origin of skepticism and their philosophies for a concise comprehension. The faith of the contemporary Nagas, especially the intellectuals will be scrutinized to discover their standpoints on the creation account. It further deals

with the Nagas' concept of God in the animistic world and their present faith, to discover its causes and effects of the Naga skeptics. Finally, it concludes with a biblical response to rejuvenate and strengthen their faith in God.

### **Rationale**

It is believed that the Bible was written in three different languages-Hebrew, Aramaic and Greek by nearly forty different authors over a period of 1,500 years.[1] These authors came from a range of social backgrounds: kings, priests, prophets, shepherds, fishermen, a tax collector, and a physician. It was written from different parts of the world: Israel, Egypt, Rome, Babylon, Ephesus, Greece, Syria, and Assyria.[2] The Bible has undergone one of the highest tests and examinations because of its assertion as God's Word. It is one of the most printed and read books in the world. However, there are many skeptics[3] who doubted and questioned the Bible.

At present, there are Naga skeptics comprise of mostly the intellectuals, who engaged themselves extensively in the study of science and technology. They are brainwashed with the knowledge of science and innovation and they become doubting Christians. Their claims of Christianity turn to be mere biological Christians. They become hidden skeptics and their faith in God is incomplete.

In this aspect, the faith of the Christian is challenged and many of them have become skeptics especially on the 'Creation Account.' They inclined to believe in God, but on the contrary, they doubt His creation. Hence, the researcher undertakes the burden to present the 'Creation Account' based on the Bible with various standpoints to authenticate the handiworks of God in the creation.

### **Statement of the Problem**

With the advancement of science and technology, many Nagas hesitate to accept the truth of the Bible by mere faith. The quest to put every study into experiment and investigation, and constantly look for concrete proof and evidence. Many had lost and are losing their faith in God and the Bible because of their unbelief.

### **Purpose of the Statement**

The purpose of this thesis is:

1. To discover the Nagas' standpoints about the biblical creation
2. To determine the faith of the Nagas
3. To refute the doubts of the Nagas and persuade them with the Word of God
4. To rejuvenate the faith of the Nagas

### **Research Methodology**

The researcher will be exploring the available materials from the United College of Theology and Missions' Library. Besides, personal books and internet sources will be consulted. Interview and questionnaire will be conducted to determine the views of the Nagas based on the Creation Account.

### **Scope and Limitations**

The scope of this research work is to discover the faith of the Nagas' in Nagaland. However, the researcher's priority is specified to the intellectuals and students.

## **CHAPTER 2: CREATION: BIBLICAL PERSPECTIVE**

### **Introduction**

The Bible plays a very significant role in the creation account and without it, nothing would have known. The story in both the Old and New Testament is correlated and inseparable. They both point to God the Creator and His activities throughout history. Hence, this chapter points out the creation and its connectivity in both the Testaments.

### **2.1. Old Testament**

In the Old Testament, it is clear that God is the Creator who created the entire universe from *ex-nihilo* which means "out of nothing."<sup>[4]</sup> The Hebrew word *bara* generally means to create out of nothing. This activity describes the handiwork of God.<sup>[5]</sup> The book of Genesis begins "In the beginning," this does not mean that there was nothing before. In correspondence with the New Testament, several passages affirm the pre-existence of God even before the creation (Jn. 17:5, 24; Eph. 1:4; 1 Pet. 1:20; Tit. 1:2; 2 Tim. 1:9).<sup>[6]</sup>

Colossians 1:16 affirms that "by Him, all things were created, in heaven and on earth, visible and invisible."<sup>[7]</sup> The Bible is clear that matter is not eternal. It is through Jesus that all things were made and without Him, nothing was made that has been made (Jn. 1:3).<sup>[8]</sup> "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Psalm 33:6).<sup>[9]</sup> God is the eternal source of all things, and His Son was the agent through whom He accomplished His purposes touching heaven and earth.

#### **2.1.1. The Heavens**

John C. Whitecomb describes the three layers of heavens. The first heaven consists of the atmospheric blanket surrounding the earth, in which clouds move and birds fly. The second heaven is the 'Outer Space,' which consists of the solar system, the stars, galaxies, constellations, and all the heavenly objects.<sup>[10]</sup> All these luminaries' objects

were created on the fourth day (Gen. 1:14-19). He further believes that the sun and the moon might have created on the first day, being the source of the light of the first day. The Hebrew word *Asah* translated ‘made’ is intended here to mean “appoint for a function.” (Gen. 1:16).<sup>[11]</sup> The third heaven is the dwelling place of God, which Paul had been in a vision (II Cor. 12:1-4).<sup>[12]</sup>

### **2.1.2. Earth**

Like the creation of the heaven, the earth was created out of nothing (Heb. 11:3). It was created instantaneously as a dynamic, highly complex entity.<sup>[13]</sup> On the first day itself, the earth was spinning on its axis. It passes through a night-day cycle. It has a cooled crust, for it was covered with water.<sup>[14]</sup> However, the earth was void contains of no continents, mountains, and ocean basins, for these were formed on the third day.<sup>[15]</sup> Whitecomb believes that it did contain all the basic elements like the foundational rocks of the present earth. But at this stage of creation, it was not an appropriate home for man. It was *tohu wabohu* means “without form and void.”<sup>[16]</sup> On the third day, the waters were gathered together into one place and the dry land appeared (Genesis 1:9-10).

### **2.1.3. Humans**

On the sixth day, man was created (*bara*) (Gen. 1:26-28). He was created in the image (*tselem*) and likeness<sup>[17]</sup> (*d'muth*) of God and his function was to multiply, fill the earth, and dominate all things.<sup>[18]</sup> Richardson opines that the word man (*adam*) is a collective term that means “mankind.”<sup>[19]</sup> Paul Enns approves that man is not a product of evolution but the direct creation of God (Gen. 2:7; 5:1; Deut. 4:32).<sup>[20]</sup> Grudem also agrees that “to be in God’s image means to be like God and to represent God.”<sup>[21]</sup>

### **2.1.4. Animals**

Genesis recorded that God created all basic types of plants on the third day.<sup>[22]</sup> On the third day God made the green grass and trees appear.<sup>[23]</sup> On the fifth day, God created fish and fowl in the air, and on the sixth day, He created the cattle, the creepers, and the beasts of the field.<sup>[24]</sup> The verb *bara* in Genesis 1:21 describes the beginning of animal life (Gen. 1:20-25).<sup>[25]</sup>

### **2.1.5. Days of Creation**

Scientists dated that life emerged gradually over many millions of years.<sup>[26]</sup> But according to Augustine, one day is equal to twenty-four hours as:

The usual meaning of the Hebrew word *yom* (day) is twenty-four hours.

The usage of morning and evening indicated the literal twenty-four hours. In the Jewish calendar twenty, four hours began at sunset and ended before sunset the next day.

According to the Mosaic Law (Exod. 20:11) the Jewish works the whole week but take rest on Saturday, just as God did on creation. The Sun and stars were made on the fourth day but on the third day itself, there was life (Gen. 1: 11-13). Therefore, life cannot exist without light for so many days. Plants cannot live without animals because plants give off oxygen and take in carbon dioxide and animals do the reverse. Hence, there cannot be a long period of time.[\[27\]](#)

This twenty-four hours and six days of creation is a factual claim and convincing to the researcher because the meaning *yom* (day) justifies the literal twenty-four hours and Jews strict observation of the Sabbath day determines the literal seven days. It is illogical to consider these things as symbolic. Creation is always connected for instance: living thing needs food and light to survive and there cannot be a long gap during the creation. Hence, the researcher agrees to this view of creation, unlike the gap theory.[\[28\]](#)

## **2.2. New Testament**

The New Testament depicts some ideas about the creation hence in connection with the Old Testament; the researcher has chosen three concepts which are listed below.

### **2.2.1. Jesus' Concept**

Jesus reminds His audience that Moses wrote of Him and they ought to believe Moses' writing about Christ (John 5:45-47). Jesus declares that Scripture cannot be broken (John 10:35).[\[29\]](#) M.R. De Haan asserts Jesus' declaration of Himself in the Bible (Luke 24:25, 27). He agrees that the writers of the Bible asserted that the Bible is the revelation of Jesus Christ, the Son of God.[\[30\]](#) Haan also reaffirms that Jesus believed the historical account of the creation of man in Genesis (Matt. 19:3-5).[\[31\]](#)

### **2.2.2. Paul's Concept**

Paul the Apostle confirms the historicity of the first man 'Adam' by whom sin came into the world and the grace of God came through Christ the last 'Adam' (Rom. 5:15; I Cor. 15:21, 45, 47).[\[32\]](#) Robert L. Reymond states that "It was through Adam's act that sin and death entered the world and mankind and accordingly that sin and death have spread to all men descending from him by ordinary generation."[\[33\]](#) The existence of sins and death indeed directed towards the creation of mankind and its fall. Paul informed about Eve been a member of the body of Adam (Eph. 5:30-31; Gen. 2:24).[\[34\]](#)

### **2.2.3. John's Concept**

The phrase "In the beginning" in verse one echoes Genesis 1:1 and alerts the reader to the new creation motif present in the gospel. The "word" (Logos) is present in the Old Testament as the creative energy of God, as seen in Genesis 1 and Isaiah 55.

The *logo* in John is the one through whom all things were created and who was with God and turned toward God even before the creation.<sup>[35]</sup> John's concept of creation agreed with the Old Testament teaching *ex nihilo*. "All things were made; without Him, nothing was made that has been made" (John 1:3). If creation was by God's word and agreed by both the Testaments then it must convince us to believe.<sup>[36]</sup>

## **2.3. Future Aspects of the Creation**

### **2.3.1. The Destruction of the Creation**

The Bible records the creation since its inception until its destruction. It mentions that the Sun will be darkened, and the Moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken (Matt. 24:29). There will be signs in the Sun, Moon, and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken (Luke 21:25-26). The heavens will disappear with a roar; the elements will be destroyed by fire, and the heavens defected by the fallen angels, and are not clean in His sight (Job 15:15). The Heavens must disappear because of the presence of the evil rulers in the heavenly realm (Eph. 6:12).<sup>[37]</sup> The earth and everything in it will be laid bare (2 Peter 3:10) because it has been polluted by the iniquity of man (Isa. 24:5).

### **2.3.2. The Transformation of the Creation**

Christ will come to restore all the blessings that were lost in the fall and to the user in the millennium.<sup>[38]</sup> The present groaning creation will rejoice and flourish again at the manifestation of the Son of God when we appear with Christ in glory.<sup>[39]</sup> The troublesome wild animals would be tamed (Isa. 11:6-8; Hos. 2:18), or driven away (Isa. 35:9; Ezek. 34:25; Lev. 26:6).<sup>[40]</sup> The former things will not be remembered, nor will they come to mind. The wolf and the lamb will feed together, and the lion will eat straw like an ox, but dust will be the serpent's food (Isa. 65:17 and 25).

### **2.3.3. The New World**

The new world does not need the Sun and Moon to shine because the glory of God will lighten it, and the Lord Jesus Christ will be the lamp (Rev. 21:23; 22:5).<sup>[41]</sup> The new world is a home of the righteous (2 Pet. 3:13). Revelation 22:2 mentions the tree of life which has twelve kinds of fruits, yielding its fruits each month. John says, "From his presence earth and sky fled away, and no place was found for them" (Rev. 20:11). He also saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more (Rev. 21:1).<sup>[42]</sup> God will reign the

universe forever and all the redeemed people along with the angelic forces will be in the presence of God. They will live together blissfully and eternally.[\[43\]](#)

## **Conclusion**

The book of Genesis records that God created everything ‘out of nothing’ and He designs it perfectly according to His Sovereign will and power. It is vivid that the entire creation did not occur instantaneously but took six days to bring out to its fullest manifestation. Therefore, God owns the whole universe and all the credit goes to Him. Genesis records the wonderful and amazing creation of God that has fallen from its original state through the disobedience of Adam and Eve. But, God promised for the restoration when He comes back to power. The current world is not a permanent place, for God has another better program for eternity.

## **CHAPTER 3: ANALYTICAL STUDY: CREATION AND EVOLUTION**

### **Introduction**

This chapter deals with the different religious concepts of creation and evolution. It also consists of the creation stories in the Ancient Near East and some evidence of the biblical facts regarding creation.

### **3.1. The Ancient Near East**

There are numerous creation stories in the Ancient Near East. To some extent, there are some similarities with the Bible and thus a careful study is needed to avoid apostasy. They are legendary tales that Christians have to know. Below are some of the creation stories from biblical scholars.

#### **3.1.1. The Memphite[\[44\]](#) Theology of Creation**

The Shabaka Stone contains the famous Memphite Theology. Carved onto a black granite slab by order of king Shabaka (716-702 BC) of the 25th Dynasty, this stone was to preserve the writing of a worm-eaten document.[\[45\]](#) The Memphis theology is based around Ptah (equivalent to the Greek Hephaistos, the divine blacksmith) whom himself becomes the primordial fire and gives it substance.[\[46\]](#) This cosmological system was developed at Memphis when it became the capital city of the kings of Egypt.[\[47\]](#) Ptah is the creator-god of Memphis, and during the long period the city served as the capital of Egypt it was known as Het-ka-Ptah or “House of the Soul of Ptah.”[\[48\]](#) Ptah is one of several Egyptian deities attributed to a myth about fashioning creation. Ptah, as the god Ta-tenen (the primordial mound), created in the

so-called Memphite Theology, the world, its inhabitants, and the *kas* of the other gods. Reference is again made to the Ennead, this time with Ptah at its head.[49]

Ptah is known as the mighty one who transmitted [life to all gods], as well as their *ks*'s,[50] through this heart, by which Thoth became Ptah, and through this tongue, by which Thoth became Ptah.[51] Therefore, the heart and tongue gained control over every member of the body, thus he is in everybody and in every mouth of all gods, all men, cattle, creeping things, and that lives by thinking and commanding everything that he wishes.[52]

### **3.1.2. The Akkadian[53] Myths and Epics**

From 1850 to 1854, Layard and Rassan in their excavation of Ashurbanipal's Royal Library at Nineveh found tablets collection which dates back to the seventh century B.C.[54] The "Epic of Creation" is a Semitic-Babylonian account originally written on seven tablets. The story narrated about how gods first appeared "before the beginning of things" and framed the heavens above and the earth beneath, and then appointed Anu to be the ruler of the sky.[55] Conflict ensued between Marduk, a god of the light, and Tiamat, a goddess of the "deep" chaos. Marduk then took one-half of Tiamat's body to cover the heavens, and the other half to make the earth. He also furnished the heavens with the stars and signs of the Zodiac.[56]

Therefore, this creation epic consisting of seven tablets played a great significant role to the people of the Akkadian.[57] It is a legendary story that portrayed the god Marduk as "the most honored of the great gods" who is the "avenger" the "Supreme." In Tablet VI, it is confirmed that Marduk created a human being who is charged with the service of the gods.[58] The central theme and objective of the creation story itself again is the justification of Marduk's position as king among the Babylonian gods.[59] Therefore, Babylon is to be exalted as the mistress of the nations and Marduk as the chief god of its pantheon.[60]

However, there are many contrasts between the Babylonian and Hebrew Epics of creation. The polytheism of the Babylonian account is contradicted with the true monotheism of the account in Genesis. In the Babylonian account, the creation was partly the result of a blind force and conflict between divinities; in Genesis, the Supreme God made all things with no conflict. His Spirit was moving "upon the face of the waters" (Gen. 1:2).[61]

## **3.2. Five Major Religions**

In every religion, there is a story about God and His creation. They all emphasize on God but narrate it differently. Below are the five major religions which portray God and His creation.

### 3.2.1. Hinduism

The traditional Hindus generally believe in three gods viz: Brahma-the creator, Vishnu- the preserver, and Shiva- the destroyer.[62] Vishnu is called *Vaishnavism* and Shiva is called *Shivism*, and the cult of Brahma has died down.[63] According to the *Vaishnavities*, Vishnu is the creator and sustainer of the world whereas, the *Shaivities* believe that Shiva is the creator and destroyer of the world.[64] They hold Shiva as the god of logic, the arts and sciences, and aesthetics. His passionate and vigorous dance brings the world into existence and keeps it going and in even more forceful rhythm of his dance, he destroys it.[65] For the *Vaishnavities*, Vishnu is the creator and sustainer of the world; he is the eternal and cosmic god. Apart from these major gods the believers in Hinduism also worship a great number of gods and goddesses.[66]

### 3.2.2. Islam

Islam is a monotheistic religion that emphasizes the concept of the cause of the universe, God, the creation of human beings, and the final judgment.[67] The concept of God is central to Islam. He is the cause of the universe and the creator of everything. He is the sustainer, provider, and the sole controller of his entire creation, and he is also the life remover.[68] Islam holds God is eternal, and He exists beyond time. He was there before the creation of the universe and he will continue to exist forever.[69]

Allah created human beings and bestowed the intellectual faculties of learning, speaking, understanding, and discerning the right from wrong and good from evil.[70] He gave human beings dominion over the earth, and overall of Allah's creation. Islam holds that the first man Adam and the first woman *Hawwa* (Eve) enjoyed heavenly bliss after the creation but were tempted by *Iblis* (Satan) who is the cause and the source of evil.[71] They ate the fruit of the forbidden tree in the garden and thus sinned disobedience. This act of sin on their part is not considered as a willful and deliberate act of sin, rather it is considered as a manifestation of their imperfect nature.[72] They were taught a prayer of repentance and pardoned them of their sin and then sent them down to earth and they became the first *Khalif*, the vicegerent of Allah.[73]

### 3.2.3. Buddhism

Unlike other religions, Buddhism does not try to explain the cause and origin of the creation of the universe. It only adapts and reshapes the popular ideas of the universe

and advocates the belief that there are many heavens and they all are transitory in nature. According to Buddha, there is no external self or eternal damnation.[74] Buddhists believe in reincarnation and Nirvana[75] (Heaven) which is the final state of “Nothingness” where is no more desire or frustration. Zen Buddhism views that God is man, and man is God. They believe that all is God and God is all. They consider the world an illusion so as history. They have no reality beyond being manifestations of mind.[76]

#### **3.2.4. Sikhism**

The Sikhs believe that Guru Nanak utters the preamble of the *Japji*[77] which is repeated silently each morning: “There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful. The true One was in the beginning, the True One was in the primal age. The True One is, was, O Nanak, and the True One also shall be.”[78] The Sikh believes in the Supreme Being who is the ultimate Truth, the Creator, and the Self-existent.

#### **3.2.5. Jainism**

According to Jainism, godly existence is only a better level of existence.[79] Gods have to attain the ultimate knowledge that would set them free from the bondage of reincarnation, but if they do not do so and exhaust their good Karmas after becoming gods they will have to come back to earth. Those who attained liberation from the vicious cycle of birth and death go up to the top of the universe and live there eternally.[80]

### **3.3. History and Archeology[81]**

The study of history and archeology proves that God exists. We will see some few findings which will strengthen the existence of God and His authority over the creation.

#### **3.3.1. The Age of the Earth**

Millard J. Erickson believes that the age of the earth is about six thousand years old which is against geology that said the earth is several billion years old.[82] Those who believe the earth is billions of years old point out that the genealogies in the Bible were never intended to be used to calculate the beginning of time.[83] However, Erickson holds that God created in a series of acts which involved long periods, and which took place an indefinite time ago.[84] The ‘young-earth’[85] theory believed that earth was created about 10,000 years ago.[86] The radioactive[87] dating pointed out that the universe exists about 12,000-15,000 million years and the earth about 4,500 million years.[88] The Bible is not vivid about the exact age of the earth and the universe but many evangelical scholars like Augustine, B.B. Warfield, John

Walvoord, Francis Schaeffer, Gleason Archer, and Hugh Ross hold that the universe is millions or billions of years old.[\[89\]](#)

### **3.3.2. Eden Garden**

The location of the Garden Eden has been the subject of much debate. A tablet discovered in Babylonia in 1885 reads, “Sippar in Eden,” and it is now generally agreed that the oldest known civilization centered about the region of Mesopotamia, “between the rivers.”[\[90\]](#)

According to Ernest Lucas there are two views that indicated the location of the Garden Eden. He writes,

Some believed that it is located at the head of the Persian Gulf, where the Tigris and Euphrates met and formed at the delta. This view is influenced partly by the identification of Havilah with Arabia, suggested by Genesis 25:18: [Ishmael’s] descendants settled in the area from Havilah to Shur, near the border of Egypt, as you go towards Asshur. Also, in Babylonian literature paradise is thought of as located in the Persian Gulf. The other view places Eden in the upland plateau of what is now eastern Turkey, where the Tigris and Euphrates rise. The other two rivers are then sometimes identified with the Araxes (flowing into the Caspian Sea) and Halys (flowing into the Black Sea). The location of Havilah is by no means, Arabia.[\[91\]](#)

Both views suggested that Eden had an arid climate in ancient times and it is hard to choose them based on Genesis 2:10-14.[\[92\]](#) If Adam and Eve happened to be historical persons then they must have a proper geographical feature to live in. To deny a literal Eden is to deny the historical truth of the Bible.[\[93\]](#)

### **3.3.3. The Death Sea Rift Valley**

Archaeology has found evidence which confirms that this area was so fertile before the overthrow of Sodom and Gomorrah (Gen. 19). Beneath the barren sterile soft soils of the surface, there is a thick layer of rich soil. Salt-encrusted mountain peaks and salt-coated fossil trees are there. It also describes sulfur raining down on the cities from the sky, ignited by volcanic fires.[\[94\]](#) This proves that the Genesis account is true and historic.

### **3.3.4. The Discovery of Ebla Tablets**

This library of sixteen thousand clay tablets predates the Babylonian account by about 600 years.[\[95\]](#) The creation tablet is strikingly close to Genesis, speaking of one being who created the heavens, moon, stars, and earth. The people in Ebla believed in

creation from nothing.[\[96\]](#) The discovery of Ebla has thrown a tremendous light on the Old Testament. With regards to mythology, there is a reference to a flood story but here the flood lasted only for six days.[\[97\]](#) In Mesopotamian accounts, it lasted seven days, whereas, in the Bible, it lasted for forty days and forty nights.[\[98\]](#) Earth, sun, and moon were created in the same order as in the Genesis narrative of the Bible.[\[99\]](#) The gods are a mixture of Sumerians and Semitic deities.[\[100\]](#)

### **3.3.5. The Flood of Noah**

This account is more realistic and less mythological than other ancient versions, indicating its authenticity. Noah is called *Ziusudra* by the Sumerians and *Utnapishtim* by the Babylonians.[\[101\]](#) A man is told to build a ship to specific dimensions because God(s) are going to flood the world. These core events point to a historical basis.[\[102\]](#)

## **3.4. Philosophy**

Humans are a logical being who always quest for the truth.[\[103\]](#) For the Christian, this resolution can be found only in the Christian gospel and concerning God. Philosophically, it is logical to trace the existence of a supreme being who is behind the creation. Hence, the following arguments are as follows:

### **3.4.1. The Cosmological Argument**

This view believes that every finite thing is caused by something other than itself. There are two basic forms of arguments. The first says that the cosmos or universe needed a cause at its beginning; the second form argues that it needs a cause to continue existing.[\[104\]](#) Therefore, the cause is God and there is no other logical and satisfying answer for this argument.

### **3.4.2. The Teleological Argument**

This theory derives from William Paley's watchmaker analogy. It states every watch has its maker; therefore the universe must have a maker. This argument tends to argue from the intelligent designer (God).[\[105\]](#)

### **3.4.3. The Ontological Argument**

It is based on the two forms of arguments: one from the idea of a perfect being and the other from the idea of a necessary being. This argument cannot prove the existence of God, but it proves certain things about His nature.[\[106\]](#)

### **3.4.4. The Argument from Moral Law**

Man has an awareness of right and wrong. If a man is only a biological creature why does he have a sense of moral obligation? Where did this sense of moral justice come from? Recognition of moral standards and concepts cannot be attributed to any

evolutionary process. The biblicist recognizes that God has placed a sense of moral justice within the human race in contradistinction to all other creation.[\[107\]](#)

### **3.4.5. The Argument from Religious Need**

The desire of God does exist not as a psychological wish but from real existential need. This need, in itself, is evidence from the existence of God.[\[108\]](#) The researcher believes that every human tends to incline onto a supernatural power.

### **3.4.6. Anthropology**

The anthropological argument used inductive and a posteriori method which is based on the Greek word *anthropos*, meaning “man.” Contrary to the secular humanist who sees man simply as a biological being, the biblicist sees man as created in the image of God.[\[109\]](#) Chafer states: “There are philosophical and moral features in man’s constitution which may be traced back to find their origin in God. A blind force could never produce a man with intellect, sensibility, will, conscience, and inherent belief in a Creator.”[\[110\]](#) The existence of humans makes clear that there is a supreme being behind the creation.

## **3.5. Science**

### **3.5.1. Evolution Theory**

Where does life come from? The law of biogenesis claims that the first living organism generated itself and every living thing thereafter evolves from this ‘first’ life.[\[111\]](#) A biologist believes that all life derives from preceding life and that the parent organism’s offspring are always of the same kind. The idea that life can come from non-life is called abiogenesis, which is assumed by evolutionists to have occurred once or a few times at most in earth history.[\[112\]](#) Darwinism suggests that life may have been produced in ‘some warm little pond’, and to this day his followers have sought to explain that terrestrial life in terms of a process of chemical evolution from a primordial soup.[\[113\]](#)

Ernest Lucas argues that Darwin did not claim the origin of life but only the origin of species. Later the idea of life is included which spontaneously arises from nonliving matter.[\[114\]](#) Darwin’s theory has been modified with time, the ‘neo-Darwinian’ view held by many scientists, is that new variety, leading to new species, which in time have developed into new genera, new types of animals, plants, and even new phyla have arisen by descent with modification probably one first ancestor. This is called ‘macro-evolution.’[\[115\]](#) Many vigorous anti-evolutionists agree that very small-scale changes due to natural selection.[\[116\]](#) The origin of life has caused science and religion to clash one another.

Darwin's theory made the possibility that God could be the source of nature's order only if present-day species do not evolve through natural processes from earlier life forms. This made belief in God as the source of nature's order for present-day life forms.[\[117\]](#)

### **3.5.2. Big Bang Theory**

This theory is widely accepted regarding the origin of the universe, according to the theory, the material universe or cosmos explodes into being some fifteen billion years ago.[\[118\]](#) Since then the universe has been expanding and developing according to conditions set at the moment of its origin.[\[119\]](#) British astronomer Stephen Hawking writes "So long as the universe had a beginning, we could suppose it had a beginning, we could suppose it had a creator. But if the universe is completely self-contained, having neither beginning nor end: it would simply be."[\[120\]](#) Hawking makes a presuppositional statement that if the universe had a beginning then there could be a creator. Hence, he is not certain of the origin of the universe and ends up as a skeptic.

The first space law of thermodynamic stated: "Energy can be neither created nor destroyed." This view explains that the universe is eternal and there is no need for God. The second law of thermodynamic explains that the amount of usable energy is decreasing.[\[121\]](#) It is being changed, the dynamics part of thermodynamics, into unusable heat energy, the thermodynamic part.[\[122\]](#) This law states that energy is decreasing. This tends to the cosmological argument for God's existence.[\[123\]](#) This universe cannot be eternal and there is no absolute proof about this. There must be a beginning that ultimately points to God's activities in the creation.

### **Conclusion**

Religion claims about God and the creation in one's ways and science disapprove it. Science justifies the truth by producing various proofs and evidence through experimentation and investigation. Sometimes, the truth is disguised. Whatsoever the issues are, it is incomplete without God, who is the ultimate Creator and designer of all things.

## **CHAPTER 4: FORMATION AND EXPANSION OF SKEPTICISM**

### **Introduction**

This chapter discusses the origin of skepticism and its philosophies. It is directed only to some of the important scholars and their philosophies for a concise comprehension.

### **4.1. A Brief Understanding of Skepticism[\[124\]](#)**

According to Bert Thompson, a skeptic is a person who doubts there is a God. He claims the knowledge of God is unattainable but is only uncertain.<sup>[125]</sup> A skeptic is not ready to accept anything that cannot be verified empirically.<sup>[126]</sup>

## 4.2. History of Skepticism

Philosophical skepticism is believed to originate with the skeptic school of ancient Greece.<sup>[127]</sup> Pyrrho of Elis, who said to have traveled and studied as far as India, propounded the adoption of what he called “practical skepticism.”<sup>[128]</sup> Socrates claimed the vanity of knowledge and Arcesilaus the head of Plato’s Academy in Athens changed the Academy’s emphasis from Platonism to skepticism.<sup>[129]</sup> Carneades (c. 214-129 B.C.), who became the fourth Academy scholar in succession after Arcesilaus in 155 B.C., claimed that “Nothing can be known, not even this.”<sup>[130]</sup>

During the first century B.C., Aenesidemus rejected many of the theories of the Academy and founded a separate Pyrrhonian Skepticism school, which revived the principle of epoche (suspended judgment) originally proposed by Pyrrho, as a solution to what he considered to be the insoluble problems of epistemology.<sup>[131]</sup> On the verge of the first century A.D. Agrippa the skeptic established five tropes on the ground of doubt. Later his followers of Pyrrho and Carneades developed more theoretical perspectives and Sextus Empiricus (c. 200A.D.) in particular incorporated aspects of empiricism (the idea that the origin of all knowledge is sense experience) into the basis for asserting knowledge.<sup>[132]</sup>

The philosophy is an attempt to superimpose the new religion over Greek and Roman philosophical methods which were based on skepticism and probable knowledge.<sup>[133]</sup>

Early Christian thinkers St. Augustine and Boethius adapted the epistemological traditions of Greece and Rome to demonstrate that one could arrive at certain knowledge at least in matters of the Christian religion.<sup>[134]</sup> After centuries of religious dogmatism throughout the Middle Ages, skepticism again resurfaced during the late Renaissance, and particularly during the Age of Reason and the Enlightenment of the 17th and 18th centuries.<sup>[135]</sup>

Michel de Montaigne (1533-1592) in France and Francis Bacon in England both took as their starting point the skeptical viewpoint that they knew nothing for certain, as did Blaise Pascal and Rene Descartes.<sup>[136]</sup> Many theologians during the period of the eighteenth century sought to integrate orthodox Christianity and the newest scientific discoveries, which most often resulted in emptying the faith of its many supernatural mysteries. Liberal theologians rejected anything that transcends the natural order.<sup>[137]</sup> The natural religion promoted by the liberals was with the evolutionary

philosophy of the late-nineteenth-century secularist. Historically, Christians have affirmed both the transcendence and immanence of God about his creation.[\[138\]](#)

### **4.3. The Greek World**

In the Greek world, Thales (585-548 B.C.) was considered to be the first Greek philosopher who was known for his postulation that everything is water.[\[139\]](#) Socrates opined that a wise person is the one who knows he does not know and Plato taught that this world is the only shadows of reality and that our souls existed previously and inhabited our bodies at birth.[\[140\]](#) It is a copy of the eternal world of spiritual forms to which the pure soul attained by philosophic contemplation.[\[141\]](#) But Aristotle believed that both ideas and matters were real, inseparable, and eternal. Hence after him, people started to seek more human, practical, and inner peace. Some were skeptical about finding true knowledge; others emphasized ethics. For instance: the Stoics who believed in happiness and the Epicureans who taught that happiness is the ultimate goal of life which is found only in moderation and internal tranquility.[\[142\]](#)

#### **4.3.1. The Modern World**

Richard B. Ramsay states “modern does not mean contemporary but refers to the period of Sir Francis Bacon and Rene Descartes in the sixteenth century and continues until the twentieth century.”[\[143\]](#) This period is called modern because the philosophers of the period broke with the culture and thought of the Middle Ages.[\[144\]](#)

#### **4.3.2. The Medieval Period**

In the Middle Ages, knowledge was considered possible through faith in God’s revelation.[\[145\]](#) During this period, philosophy did not begin but a good point to begin an account of philosophy and the Christian faith for there was scarcely any important thinker who did not take philosophy seriously.”[\[146\]](#)

During this period, theologians like Augustine, Anselm, and Aquinas were holding onto the philosophy of faith and reason. Thus, Augustine emphasized on faith. Similarly, Anselm did not seek to understand to believe, but he believed to understand.[\[147\]](#) He is remembered for his works on the importance of atonement and the ontological argument. He tried to work out a logical demonstration on the existence of God and his argument was an attempt to deduce the existence of God.[\[148\]](#) Aquinas emphasized reason and to him, the study of creation can be understood to a certain point. He considered the need for special revelation and faith.[\[149\]](#) He was popular for proving the existence of God through the Cosmological and Teleological Arguments.[\[150\]](#) Thus, during this period, natural theology[\[151\]](#) and revealed theology[\[152\]](#) was developed.[\[153\]](#)

### 4.3.3. The Early Modern Period

The modern philosophy began with certainty and fell into skepticism. Thinking became secular and special revelation in the Scriptures was no longer regarded as the primary source of truth. A man displaced God as the center of attention.[\[154\]](#) According to Ramsay, it was Francis Bacon who developed an inductive method to find the truth. This method is known as empiricism.[\[155\]](#)

Rene Descartes, a rationalist tried to discover the existence of God through reason.[\[156\]](#) He established a methodological skepticism (Cartesian Skepticism) in which he rejected any idea that can be doubted and then attempted to re-establish it to acquire a firm foundation for genuine knowledge. He also believed that to arrive at demonstrable conclusions one must have unquestioned premises or axioms and from these, he must deduce logically irrefutable conclusions.[\[157\]](#) John Locke (1632-1704) believed in the possibility of knowledge.[\[158\]](#)

David Hume (1711-1776) was a skeptical empiricist. He believed that knowledge came through observation, but he questioned the existence of things. He concluded that only perceptions exist.[\[159\]](#) Hume's masterpiece in philosophy consists both of empiricism and rationalism.[\[160\]](#) Friedrich Nietzsche (1844-1900) was famous for declaring "God is dead." He denied God who alone gave meaning to life and morality. His philosophy is known as *nihilism*[\[161\]](#) (from nihil, nothing).[\[162\]](#)

Immanuel Kant (1724-1804) believed that he solved the subjective-objective, rationalist-empiricist debate by combining the two methods of arriving at the truth.[\[163\]](#) He proposed that a thing does not exist in itself but only as it is perceived. He also addressed the second major debate of modern philosophy-freedom versus determinism.[\[164\]](#) He anticipated the problem that arises if only the material world exists; man loses his freedom. Ramsay believed that Kant made a distinction between two realms, the realm of noumena (from the Greek word nous, meaning mind or thought) and the realm of phenomena between the metaphysical world and the physical world (a concept similar to that of Plato).[\[165\]](#) Pure reason functions in the physical world; practical reason functions in the metaphysical.[\[166\]](#) Science deals with phenomena; morality deals with noumena.[\[167\]](#)

Georg Wilhelm Friederich Hegel (1770-1831) believed that reality is one, and it is not material but spiritual. He called this reality the Geist (spirit, mind, reason), the interior being of the world. It involves all of history, nature, and human thought. Everything, even knowledge, is in a dynamic process of development.[\[168\]](#) Soren Kierkegaard (1813-1855) is considered as the grandfather of key aspects of existentialism. He resisted the consequences of a dynamic, impersonal universe. He sought to save man's

freedom and leave space for faith in God.[\[169\]](#) Jean-Paul Sartre (1905-1980) is an existentialist who leaves God out of the picture and takes subjectivity to an extreme. Ramsay commented that for Sartre life seems absurd, and freedom becomes frightening. Man must make choices without objective norms and determine his meaning.[\[170\]](#)

#### **4.3.4. Liberal Theology**

Liberalism is the cause of rationalism and experientialism. This gives importance to man's reason and the findings of science. Whatever does not agree with reason and science is to be rejected. As a result, liberalism rejected the historic doctrines of the Christian faith because they deal with miracles and supernatural events: the incarnation of Christ and the bodily resurrection of Christ.[\[171\]](#)

To Ramsay, "Liberal abandoned the foundation of the inspired Scriptures and lost the notion of absolute truth. Nevertheless, irrationally, they continued to defend ethical principles. They reduced Jesus to a moral example, rather than exalting him as a savior."[\[172\]](#) Liberationists denied the inspiration of the Bible and considered it as a mere book. They considered Christ, only as a good teacher and not as a divine being. For instance, Jose Miguez Bonino proposed a liberation theology[\[173\]](#) which is a combination of Marxism and liberal theology. Bonino is concerned with poverty and injustice and aims to overthrow the capitalist. He argued that truth is found in history and not in concepts. For him to know the truth is to experience it and not merely to think it. Then it is impossible to be sure about our understanding of God's message to us.[\[174\]](#)

#### **4.3.5. Postmodernism[\[175\]](#)**

One of the first scholars to use the term "postmodernism" was the great historian Arnold Toynbee, who engaged in a magisterial study of the rise and fall of the world civilizations.[\[176\]](#) This postmodernism is not a study of modern philosophy but is a term used to describe a whole set of cultural tendencies, including art, music, and moral and philosophical values.[\[177\]](#)

Modernism began with trust in reason and science, whereas postmodernism no longer trusts them. Unlike modernist, postmodernist does not care about reality (ontology) or the truth (epistemology).[\[178\]](#) They reject the certainties of modernism and approaches art, science, literature, and philosophy with a pessimistic outlook.[\[179\]](#) People stop believing in morality and yield to their impulses at the expense of their creativity. They succumb to truancy, which is escapism, seeking to avoid their problems by treating them into their worlds of distraction and entertainment.[\[180\]](#)

## **Conclusion**

Skepticism always pause questions or doubts. Skepticism is inevitable but it is also undefeated. It exists for thousands of years back (the Greek world) and many great scholars and philosophers had examined hundreds and thousands of questions, some of which are still very prevalent. For example, the purpose of life, origin of life, the existence of God, universe, and so forth. It is vivid from this chapter that skepticism developed a long time ago and had been spreading throughout the world along with time. This viral will endure as long as we are humans with certain limitations. Despite, it is necessary to believe that God exists forever and His Word is living that contains power and work with wonders. Scholars, philosophers, and scientists will keep on seeking and developing the latest means of understanding the meaning of life, its existence, and the natural phenomenon. Different theories may keep on arising and thus hinders our faith in God. But one should be always clear that God is the source of all knowledge and there is none apart from Him.

## **CHAPTER 5: AN EMPIRICAL STUDY: CONTEMPORARY NAGA BELIEF**

### **Introduction**

This chapter deals with the contemporary belief of the Nagas regarding God and His creation. It focuses mostly on the youth who are into the world of science and technology. It examines the faith of the Nagas with statistical reports. The researcher has interviewed with several Naga students studying at various universities in India. Many of them are from science background; some of them are research scholars and others are pursuing their master's and bachelor degrees in different departments. Besides, employees like doctors, engineers, and teachers are also interviewed.

### **5.1. Evolution Theory**

The theory of evolution by natural selection was first formulated by Darwin in 1859.<sup>[1]</sup> It is the process by which organisms change over time as a result of changes in heritable physical or behavioral traits.<sup>[2]</sup> It is one of the best-substantiated theories in the history of science, supported by evidence from a wide variety of scientific disciplines, including paleontology, geology, genetics, and developmental biology.<sup>[3]</sup> Below are the opinions of the Nagas concerning the Evolutionary Theory.

Gloria Nyenthang opines that many scientists have claimed about the evolution of humans but none of them have come to a logical conclusion. She affirms that this is just an assumption and it is objectionable.<sup>[4]</sup> In contrast, Azo Tsuzuh agrees that life evolves from a unicellular organism to a multi-cellular organism undergoing a very

long process. He believes that life evolves from water and fish was the first species that was developed and gradually comes a human being which is considered as the youngest species. He also relies on fossil evidence and carbon dating and further argues that humans came from an ape to Homo sapiens. Thus, he believes that evolutionary theory is true and does have enough evidence.[\[5\]](#) Lima supports this view, and he says life originates in the ocean from a microorganism to a human. He mentions that humans could have developed from the mermaid.[\[6\]](#) But Victoria disagrees that the evolutionary theory is not genuine and though she being a doctor does not believe it.[\[7\]](#)

Marsosang Pongen a research scholar explains that there are two groups of people who explain this evolutionary theory. They are theists and atheists. Theist believes that God and evolution go together but atheist completely denies God. Pongen affirms that scientists have found out a protein residue during the excavation which indicates the possibility of evolution. He believes that evolution is undeniable. For instance, he says that the bones of animal changes. However, he disagrees that human evolves from the ape.[\[8\]](#) Yepeka Zhimomi keeps this theory in pending for his uncertainties.[\[9\]](#)

Heisigwangbe Rozoingchane does not believe that species change to another species but believes in a micro-evolution. He says that some creature changes due to adaptation and environmental factors. He refutes human could not come from ape because human is a moral and conscious being where the heart and mind function. Human is composed of both male and female, it could be the product of evolution. He believes that God plays in the first place and gradually evolution follows.[\[10\]](#) Nyeiang Konyak disapproves of the evolutionary theory by saying that it does not have enough evidence though it claims that life begins from a living cell.[\[11\]](#) Vikehienu Ltu a student of Master in Science in Anthropology asserts that she does not believe in the evolution theory. She justifies herself by saying that she took up anthropology just for an academic purpose.[\[12\]](#)

Weshololu Wezah a research scholar states that she does not fully agree with the scientist regarding the evolutionary theory as it is not necessarily to be true. She affirms that the development of modern technologies has enabled people to discover several facts that are reliable. Thus, she adheres to twenty percent on science but disagrees eighty percent.[\[13\]](#) Tokito Zhimomi opines that evolution theory is just a theory and may not be true. However, he considers that certain facts cannot be neglected.[\[14\]](#) K.P. Jastone a research scholar substantiates his standpoints by saying that in the academic world he goes with science because it is all about fact-finding through critical examination and experimentation.[\[15\]](#)

Shikatoli a medical officer admits that she does not believe in the evolutionary theory. She believes that there is a Creator who is behind the creation. With no doubt, she affirms that God is the cause of everything.[16] Rukuzo a junior doctor strongly agrees that he does not believe in the evolutionary theory.[17] Vibozo Tetso agrees that some few shreds of evidence support evolution but as a believer, he disagrees ninety percent with the evolution theory.[18] Theniang believes that through genetic mutation new species develop.[19] However, Kevishe Achumi believes that there is no accurate evidence for this evolutionary theory. He says that many scientists are atheists who rejected the works of God. And for many years their influence has been dominant but with the passages of time, they are becoming lesser with evidence and ineffective.[20]

Arenlong affirms that there is God because without Him it is impossible to come to a logical conclusion. Several questions are beyond human comprehension and even science does not have the answer. At the same time, he also agrees that evolution takes place, where things change from time to time. He does not completely ignore the reality of evolution.[21] Imtjungla affirms that everything starts with God and being a believer she adheres to the biblical truth.[22] Despite the evidence from the fossil records, genetics, and other fields of science some Nagas denounce the theory by invoking God as the designer. But some of them believe in God as well as evolution.

## **5.2. Big Bang Theory**

The origin of the Universe has puzzled philosophers and scholars. There is a consensus among scientists, astronomers, and cosmologists that the Universe was created in a massive explosion that created the majority of matter and the physical laws that govern our ever-expanding cosmos.[23] This theory is known as the Big Bang Theory.[24] This theory believes that all of the current and past matters in the Universe came into existence at the same time, roughly 13.8 billion years ago. At this time, all matter was compacted into a very small ball with infinite density and intense heat called a Singularity. Suddenly, the Singularity began expanding and the universe began.[25]

Today, many Nagas are trapped in this theory as they venture and explore more knowledge about science. The study of science is interesting and challenging because it has the potential to mislead people when they are not firm in their faith. We will discuss the present beliefs of the Nagas in regards to the Big Bang theory:

Nyenthang states that Big Bang theory is just a hypothesis and not at all possible in reality. She tries to defend her statement from the cosmological argument by affirming that there must be a cause and that cause is God who is the ‘Source of all things.’[26] But Tsuzuh disagrees with her by affirming that this theory is true. He

believes that at first there was a single bang and thus the universe came into being and is still expanding.[27] Victoria firmly reiterates that this theory is just a postulation and no one can assure whether it had occurred or not. She is born in a Christian family adheres to the truth of the Bible.[28]

Pongen with no doubt says that this Big Bang theory is just an assumption and not certain.[29] But Rozoingchane partially relies on the Big Bang theory by saying that the distance between each galaxy is increasing (moving outwardly) and there is a possibility to have the same origin when it is rewind. The physical laws hold everything together without any mess which ultimately points to the higher intelligence and that is God.[30] Sanchothung Tsanglao opines like state but also does not neglect the Supreme Being. Here is confusion because he did not elucidate how it is connected and how it goes about. He trusts the Bible as well as the evolution and thus concludes nowhere.[31]

Chinjei a general surgeon views that every science student will incline to science because it is all about discovering and finding new things. However, he indicates there is no basis for the origin, it is random and not well organized.[32] Theniang a physics student considers this Big Bang theory practically not possible. He says it is just a theory and ends with a supposition.[33] Arenlong views that the origin of the Big Bang is uncertain and science does not have concrete evidence.[34]

Through this interview, one can conclude that Nagas believe in God the Creator but some are not. They are drawn away by science and tend to believe the Big Bang theory. These people are not atheist, but dualistic: who believe in God and science. There is nothing wrong to believe in God and science because they supplement one another. Science helps people to discover new facts. But, one should keep in mind that science cannot dissolve the truth and replace God.

### **5.3. Creation Account**

This is the account of the heavens and the earth when they were created.

When the Lord God made the earth and the heavens and no shrub of the field had yet appeared on the earth and no plant of the field had had yet sprung up, for the Lord God had not sent rain on the earth and there was no man to work the ground, but the streams came up from the earth and watered the whole surface of the ground- the Lord God formed the man from the dust of the ground and breath into his nostrils and breath of life, and the man became a living being (Gen. 2:1-7).

Therefore, every genuine Christian believes in the creation account of the Bible and this is the foundation where the story of God and humanity starts. Without this, one would not have known God. It is the starting point where God brought forth the universe into existence and made Himself known to the people. Hence, the following are the present confession of Nagas' faith in the creation.

Nyenthang believes the creation account of Genesis affirms the literal twenty-four hours and six days of creation.[\[35\]](#) But Tsuzuh understanding differs, he opines that the Bible was written during the ancient civilization and their way of understanding and interpretation of things varied. He says certain things in the Bible cannot click along with science and are not acceptable. He further expresses his doubts by quoting from the story of Cain and Abel. He questions: if Adam had only two sons then after the death of Abel, how did Cain marry? How did the multiplication of humanity start? He proposes a theory saying that there must be another human race that the Bible did not record.[\[36\]](#) Lima, being a science student he could not agree with the creation account of Genesis. He disagrees with the literal twenty-four hours and six days of creation.[\[37\]](#) Pongen holds on the literal twenty-four hours and six days of creation. He doubts and poses some questions like Who are the other children of Adam? Why did Adam and Eve hide if they were all alone? If the length of life is very long, how many children would they have produced? He proposes that there must be another human being apart from Adam and Eve.[\[38\]](#) Zhimomi disagrees with the literal twenty-four hours and six days of creation. He views that for God the present twenty-four hours could be a thousand years.[\[39\]](#)

Rozoiingchane affirms the Bible is true and is historically, archaeologically, and scientifically acceptable. He says science deals with facts but can never explain miracles and spiritual things.[\[40\]](#) Konyak is not sure of the literal twenty-four hours and six days of creation. Thus he keeps this in suspension saying he cannot fully agree with it.[\[41\]](#) Vikehienu Ltu believes the creation of humans and bases her faith in the Bible.[\[42\]](#) Wezah completely trusts in the creation account and assures that God created everything.[\[43\]](#)

Tokito says the creation account in Genesis does not necessarily be twenty-four hours and six days of creation. Since in those days, there was no watch and their interpretation of one day might differ.[\[44\]](#) Abuno Thepa a graduate in M.Sc. Zoology says God is a great God and we cannot even imagine. She believes God created everything.[\[45\]](#) Tsanglao accepts the creation account based on a symbolic faith and it is not feasible on the physical level. He doubts Adam and Eve were not necessarily to be the first human race and consider their story doubtful.[\[46\]](#) Jastone accepts the creation story in the Bible as allegory and not literal.[\[47\]](#) Chinjei does not believe in the literal creation account of Genesis.[\[48\]](#) Lihwang Wanghu doubts that whether other humans were present apart from Adam and Eve in the Garden of Eden because of the massive population within a short period.[\[49\]](#)

Liang believes in the Bible regarding the creation account. To her the Bible and science are different but being born in a Christian family, she believes the truth of the

Bible as well.[50] Nyekha believes in the historical account of Adam and Eve.[51] Kevishhe does not believe the six days of creation as literal twenty-four hours.[52] Arenlong believes God as the Creator who brings forth space into existence.[53] Imtjungla does not deny God because He is the source of all things.[54]

Today, the Nagas are educated and equipped with science and technology. They have different theories and methods to explain the origin of the universe. Many denied biblical creation because they relied on experimental science and eyewitness observations. But most importantly, the Bible speaks the truth of the creation. Hence, we should have genuine faith in God and the Bible and trust His activities throughout history.

#### **5.4. The inspiration of the Bible**

The inspiration of the Bible is important because Christian doctrines are developed from the Bible. The canon of the Old and New Testaments as originally written are fully inspired and entirely free from error. The Bible constitutes the written Word of God, the only infallible rule of faith and practice.[55] Some opinions of the Nagas on the inspiration of the Bible are discussed below:

Gloria believes that the Bible is the Word of God and there is no error. She holds the complete inspiration of the Bible.[56] But Tsuzuh argues that the Bible has undergone various editions and errors are probable.[57] Lima believes in the partial inspiration of the Bible and goes on to say that it might contain some errors.[58] Pongen tries to explain by saying that the Bible has lots of superfluous in its word's usage. He feels that the Song of Songs has much undesirous jargon.[59] Tokito considers the Bible as a manual that is used for guidance and instruction. He trusts that it contains no error as it is designed for direction.[60] Konyak believes the Bible but sometimes he doubts the miracles which are beyond human reason.[61]

Tsanglao assumes that he cannot take everything literally from the Bible-believing that there are things which are contradicting to his belief. But he also assures that he is not manipulating the Bible.[62] Chinjei reminds us that Bible is not the basis for science and is different and cannot come together. One has to accept the biblical philosophy without comparing it with science.[63] Nyekha also opines that there are different versions of the Bible. He agrees that there must be some slight changes because of the differences in ideas and interpretations. But he does not claim that the Bible has an error.[64] But Imtjungla strongly claims that there is no error in the Bible and it is the sole authority even for the science.[65]

Nagas are evangelical; some people do not accept the Bible as the Word of God, due to the influence of secularism and pluralism. This ideology is slowly penetrating the Naga society, especially the higher educated people. The other problem could be the Nominalism and shallowness of the believer.[66] Therefore, accepting the inspiration of the Bible does not mean that every passage can be explained or understood. The Word of God is so deep that the mind of man cannot fathom. But God has revealed a sufficient knowledge of His love and grace for believers to have both faith and hope in Him.[67]

### **5.5. Virgin Birth of Jesus Christ**

The virgin birth of Jesus Christ is very important because it proves the uniqueness of Christ from any other gods. The below presents the Nagas view on the virgin birth of Christ.

Tsuzuh opines that the virgin birth is a hypothesis and may not be true.[68] Gloria affirms that the virgin birth of Jesus Christ is possible but states that Christ's birth was a miracle.[69] Victoria refutes that the virgin birth is not possible from a medical point of view. She states that unless a male sperm is contacted with the female's ovum, fertilization can never take place.[70] For Lima, virgin birth is an unreliable mystery.[71] And Pongen articulates that this is impossible from the medical perspective. But with the advancement in technology, he assures that virgin birth is possible through the process of cloning and so on.[72] Rozoingchane expresses that if God can create everything then there is nothing impossible for Him to come down in the form of a man through the virgin birth.[73]

Tsanglao a research scholar affirms that he believes in miracles likewise he too believes in the virgin birth of Jesus Christ.[74] According to Jastone, virgin birth is possible, and even today but he considers the birth of Jesus Christ as a miracle.[75] Chinjei says that there is no scientific explanation for this virgin birth. Since it is the essence of Christian faith, he accepts it by faith. He also reaffirms by saying that if one cannot prove does not mean that one cannot believe.[76]

Rukuzo a junior doctor says that virgin birth is not possible from a medical point of view but he accepts the truth of the Bible by faith.[77] Kivishe believes in the virgin birth of Jesus Christ because Christ came to die for the sinners. He affirms that Christ is without sin and His sacrifice made clear that He is God.[78] Imtijungla a nursing student asserts that virgin birth is possible through artificial insemination however she refutes that during the time of Jesus there was no such facility and it is through miracles that Mary was conceived.[79]

Those who reject the virgin birth also reject the deity of Jesus, the sin nature of man, and the inspiration of the Word of God. Therefore, a denial of the virgin birth is

antithetical to the Christian faith. God is all-powerful. Jesus is God. The Bible is God's Word. These are key points in the Christian faith, and they make a virgin birth a very simple matter.[\[80\]](#) Therefore, the rejection of virgin birth can affect the faith of Christians and lead to skepticism.

### **5.6. Concept of Salvation**

Gloria firmly mentions that salvation is not possible in any other religion because they are lost into sin and Jesus Christ is the only way to heaven.[\[81\]](#) But Tsuzuh considers that there is no salvation in any religion and there is no life after death. He completely rejects the existence of the spirit beings. He opines that religion arises just for the psychological needs and helps us in times of sorrow. It also develops because of the fear of unknown power that gives us hope. It is unexplainable but at the same time motivates us to do different things. He says that the existence of God is a mystery and unknowable.[\[82\]](#)

For Lima, salvation is found in all other religions if they offer so.[\[83\]](#) Pongen does not doubt salvation and believes that Christianity is the only way to heaven.[\[84\]](#) Rozoingchane says that if there is God there can be only one way and not two or more ways or even if, it would not be contradicting. Christian, God chooses to reveal Himself that He is only the way. He concludes that Christianity is the only way to heaven.[\[85\]](#) Konyak says that every religion believes in God and Satan and thus God is one and there must be salvation in every religion.[\[86\]](#) Wezah cites that it is really hard to pass judgment on other religions because practically they are better. She believes that whoever lives a good life will attain salvation despite religion.[\[87\]](#)

Tsanglao says that he believes life after death and there is a means of salvation in every religion depending on their faith and dedication.[\[88\]](#) Jastone views salvation based on humanity and not on faith.[\[89\]](#) Liang believes that salvation is present in every religion and whoever lives a worthy life will inherit it.[\[90\]](#) But Shikatoli opines that religion cannot render salvation. She firmly opines that it is only through Jesus Christ that salvation is found.[\[91\]](#) Kevise also opines that Christianity is not a religion but it is a relationship with God. He comments that salvation is only available through believing Jesus Christ.[\[92\]](#) Imtjungla also utters that salvation is found only in Christianity because they worship the Creator but those worshippers of the creation do not have the right to access God.[\[93\]](#)

This shows that there are many Nagas who believe in religious pluralism. They claim that any religion leads to God or salvation. And there is no harm in following any religion. But there is also religious exclusivism who only believes that only one religion leads to God. And there is no other religion that can lead to Him.[\[94\]](#) People may assume that Christians are stubborn and arrogant about our position but one must

remember that it is not us but is the Word of God that compels us to believe that salvation is only found in Jesus.

### **5.7. Age of the Earth**

Tsuzuh with no doubt believes that the age of the earth is billions of years old.[\[95\]](#) Even Pongen agrees the age of the earth is about 6.3 billions years old and is ascertains through carbon dating. Yepeka Zhimomi affirms that some of the biblical scholars believe that the age of the earth is about 10,000 years old which is not congruent with science. He believes that the earth is about 4.5 billion years old.[\[96\]](#) Tsanglao goes with science dating by affirming that the age of the earth is billions of years old.[\[97\]](#) Similarly, Jastone also agrees that the age of the earth is billions of years old, unlike the Bible which is just a few thousand years old.[\[98\]](#)

Chinjei states that the scientists base the age of the earth based on rocks and materials and not on literature written by someone. Hence, he tends to rely on science by assuming that the earth is billions of years old.[\[99\]](#) Shikatoli Achumi supposes that the age of the earth could be billions of years old. She justifies herself by assuming that even before the B.C. there must be something where life existed.[\[100\]](#) Tetso also agrees that the universe exists for billions of years old.[\[101\]](#) Similarly, Arenlong also believes that the age of the earth is about 4.5 billion years. He sticks to the age of science because it is worth findings and not just an assumption.[\[102\]](#) Therefore, the consensus of contemporary scientists is that the earth is 4.5 billion years old. However, some evangelicals believe that the earth is about 6000 and some between 10000 and 20000 years old.[\[103\]](#) Hence, there is no certainty about the age of the earth. And every Christian must believe the Bible and be content with it.

### **5.8. Questionnaire**

This questionnaire is prepared based on answering yes and no, or not sure. It was sent to different parts of Nagaland through the help of UCTM students and others. The below charts contain the total number of respondents collectively with their districts, tribes, designations; positive and negative affirmation, presented in the percentage-wise.

1. Do you believe the existence of God?

Total number of persons  
139

Districts

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

### Tribes

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

### Designation

Student, Govt. Servant, unemployed, Social Worker

### Positive

139

100%

### Negative

0

0%

### Neutral

0

0%

### Total

139

100%

Believing in the existence of God is a common phenomenon to the Nagas. Since they are from the animistic background, they always tend to believe in the Supreme Being. Even at present, Nagas' faith in God is still vibrant despite all the flaws and shortcomings.

### 2. Do you believe God the Creator?

#### Total number of persons

139

#### Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

#### Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

139

100%

Negative

0

0%

Neutral

0

0%

Total

139

100%

For the Nagas, they all have a common faith in the Supreme Being even before the coming of Christianity. Thus, there is a plausibility that Nagas will always incline to believe in God the Creator.

3. Do you believe the Creation Account of Genesis 1 & 2?

Total number of persons

139

Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

135

97.12%

Negative

3

2.15%

Neutral

1

0.71%

Total

139

100%

The creation account is sometimes really difficult to grasp and even some believers go to the extent of considering it as a legendary or a myth. They say that it is beyond human comprehension and many science students consider it as figurative which is incompatible with today's science.

4. Do you believe the literal twenty-four hours and six days of creation?

Total number of persons

139

Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

128

92.08%

Negative

6

4.31%

Neutral

5

3.59

Total

139

100%

To take this literally, many educated will disagree because they believe that the universe is surviving for billions of years old. And according to biblical scholars, they believed that the universe is just about 6000 years old which is contradicted with science.

5. Do you believe in the inspiration of the Bible?

Total number of persons

139

Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

138  
99.28%

Negative  
0  
0%

Neutral  
1  
0.71%

Total  
139  
100%

Nagas being Christians they do believe in the inspiration of the Bible. However, several people believe in the partial inspiration of the Bible because of their ambiguity. Thus, their viewpoint of the Bible is somewhat shallow and deficient.

6. Do you believe in the inerrancy of the Bible?

Total number of persons  
139

Location  
Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha,  
Zunheboto

Tribe  
Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma,  
Sumi, Yimchunger

Designation  
Student, Govt. Servant, unemployed, Social Worker

Positive  
103  
74.10%

Negative

16

11.51%

Neutral

20

14.38%

Total

139

100%

Though many believe in the inspiration of the Bible, some deny its inerrancy. They claim that there must be certain mistakes and changes because of the distance of time and the differences in their understanding and interpretation. Thus, 11.51% do not believe the inerrancy of the Bible.

7. Do you believe that the Bible is the Word of God?

Total number of persons

139

Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

137

98.56%

Negative

0

0%

Neutral

2

1.43%

Total

139

100%

Every Christian must believe that the Bible is the Word of God. And no one has the right to claim oneself as a Christian without adhering to this truth. 2 Peter 1:21 says that the prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. Paul's second letter to Timothy also describes the inspiration of the Scriptures (2 Tim. 3:16). No one has the right to despise the biblical truth as it is authorized by God and given to humans for their supervision.

8. Do you believe that Adam and Eve were the first human race?

Total number of persons

139

Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

131

94.24%

Negative

6  
4.31%

Neutral  
2  
1.43%

Total  
139  
100%

The chart indicates that 94.24% believe in the historicity of Adam and Eve but 4.31% do not. This rejection may disintegrate the Christian's faith and make our standpoint fragile as it is the foundation for the Christian's truth. Genesis 1:26-27 records that God created man and woman in His image. This is a historical truth which cannot be disapproved by any mean.

9. Do you believe in the existence of sins?

Total number of persons  
139

Location  
Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha,  
Zunheboto

Tribe  
Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma,  
Sumi, Yimchunger

Designation  
Student, Govt. Servant, unemployed, Social Worker

Positive  
129  
92.80%

Negative  
7

5.03%

Neutral

3

2.15%

Total

139

100%

Sin is a serious matter which is prevailing in the Nagas society and no one can deny its existence because evil is real and not a myth. The Nagas have a clear concept of sin and evil because it was a part of their belief system. In Christianity, the existence of sin is true without any negation (Rom.3:23).

10. Do you believe that Sin came into the World through the fall of Adam and Eve?

Total number of persons

139

Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

127

91.36%

Negative

10  
7.19%

Neutral  
2  
1.43%

Total  
139  
100%

Romans 5:12 says that through one man, sin entered into the world. Genesis chapter 3 says that sin came into the world through the fall of Adam and Eve. And those who deny this truth could assume that there is no sin and evil in the world.

11. Do you believe in Evolution Theory?

Total number of persons  
139

Location  
Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha,  
Zunheboto

Tribe  
Ao, Angami, Chakhesang, Lotha, Khamnungam, Konyak, Kuki, Phom, Rengma,  
Sumi, Yimchunger

Designation  
Student, Govt. Servant, unemployed, Social Worker

Positive  
61  
43.88%

Negative  
66  
47.48%

Neutral  
12  
8.63%

Total  
139  
100%

Out of one hundred percent, 43.88% is positive in the evolution theory. This specifies that they can be misleading from the truth of the Bible. Perhaps, they may have different interpretations and understandings regarding this theory but it tends to lead them into naturalism[104] which is unbiblical.

12. Do you believe life after death?

Total number of persons  
139

Location  
Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha,  
Zunheboto

Tribe  
Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma,  
Sumi, Yimchunger

Designation  
Student, Govt. Servant, unemployed, Social Worker

Positive  
127  
91.36%

Negative  
8  
5.75%

Neutral

4

2.87%

Total

139

100%

It is surprising to see that 5.75% who are from a Christian background do not believe life after death. Hence, to the researcher's comprehension, it is assumed that these people are not certain of their beliefs.

13. Do you sometimes doubt the Bible?

Total number of persons

139

Location

Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe

Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation

Student, Govt. Servant, unemployed, Social Worker

Positive

35

25.17%

Negative

100

71.94%

Neutral

4

2.87%

Total  
139  
100%

The researcher believes that even an average Christian may sometimes doubt the Bible. Because it was written two thousand years back entirely from a different context. There are certain things which are not at all relevant to the present people and without careful study and examination, no one can understand and believe it. Nevertheless, one should keep in mind that this doubt should not make one failure but an overcomer.

14. Are you satisfied with being a Christian?

Total number of persons  
139

Location  
Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha,  
Zunheboto

Tribe  
Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma,  
Sumi, Yimchunger

Designation  
Student, Govt. Servant, unemployed, Social Worker

Positive  
125  
89.92%

Negative  
10  
7.19%

Neutral  
4  
2.87%

Total  
139  
100%

Practically many people suppose that Christians should not undergo problems and difficulty. They always expect to live a good life. However, being optimistic at the same time they should also realize that this world is not a permanent place to live. They should be prepared to face any challenge in any given situation. Despite all these barriers, one should be able to live a satisfying life by knowing how to live above the problem.

15. Do you agree that Christianity is the only way to Heaven?

Total number of persons  
139

Location  
Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha,  
Zunheboto

Tribe  
Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma,  
Sumi, Yimchunger

Designation  
Student, Govt. Servant, unemployed, Social Worker

Positive  
89  
64.02%

Negative  
44  
31.65%

Neutral

6  
4.31%

Total  
139  
100%

According to the Bible, Jesus claims that He is the only way, the truth, and the life (Jn. 14:6).

But many of the Naga Christians still believe that there is salvation in every religion. They base their concept of salvation on good works and not as a gift (Jn. 3:16). Thus 31.65% syncretizes their faith to other religions and becomes pluralists.

16. Are you sure that you will get to heaven?

Total number of persons  
139

Location  
Dimapur, Kohima, Longleng, Mokukchung, Mon, Phek, Tuensang, Wokha, Zunheboto

Tribe  
Ao, Angami, Chakhesang, Lotha, Khiamnungam, Konyak, Kuki, Phom, Rengma, Sumi, Yimchunger

Designation  
Student, Govt. Servant, unemployed, Social Worker

Positive  
102  
73.38%

Negative  
25  
17.98%

Neutral

12  
8.63%

Total  
139  
100%

Many will say that this is a tough question and no one can determine for eternity. But for some, it is easy because they affirm it by faith and the hope that they have in Christ. 73.38% confirm that they are safe but 17.98% is still negative. This eternal destiny and decision depends on oneself and not someone else.

### **Conclusion**

Many of the interviewees claimed that they believed in God the Supreme Being who is the ultimate truth and the source of all things. Some said that they believed in God because of their upbringing from a Christian family. Since the truth of the Bible is imparted, they cannot deny it. Some claimed that science and the Bible cannot fit together since the Bible is not scientific, whereas some accept both because they play the same important role in a compatible manner. To some, they believe partially on science because it reveals the truth but also rejects some major parts like the Big Bang theory and the Origin of Species. Some agreed that there are certain cases where science does not have the answer but only the Bible. Therefore, the faith of the Nagas on God is still vibrant but to some, it is tarnishing because of their indecisiveness and biasness on God. Science will persist on and takes its roots deeper and broader. But Nagas should always remember that God is an awesome God who is omnipotent and has the power to do anything. No matter how much science contributes, one should always stick on God and trust Him that He is the Creator.

## **CHAPTER 6: NAGA CONCEPT ON CREATION AND THE DAWN OF SKEPTICISM**

### **Introduction**

This chapter deals with the Naga concept of God from the animistic world to the faith of the Christian. The animistic concept of God “Supreme Being” is very close to the Christian faith. However, the Nagas were unable to discover or recognize Him until the advent of Christianity. Most of the Nagas are Christians and they prefer to worship the Almighty God the Creator. But it is heartrending to know that the Nagas are losing their faith in God because of the influence of science and technology. Many Nagas desire to live by evidence and not by mere faith alone. They are inquisitive to discover

new things and give no enough time to God. This chapter is intended to discover some of the causes and effects of the Naga skeptics. And how and why skepticism is encamping and overpowering the mind of the Nagas and to what extent it has impacted.

## **6.1. Background of the Nagas**

The Nagas are indigenous people living in their own country from time immemorial.[\[105\]](#) They belong to their motherland with distinct character and style of life and they belong to the great mongoloid race.[\[106\]](#) The Nagas are comprised of many tribes and they are found in the North-Eastern states of Nagaland, Manipur, Assam, Arunachal, and North Western Myanmar. These lands lie roughly between the parallels of 93 and 96 degrees longitude.[\[107\]](#) Nagaland has a geographical area of about 47,000 square miles and a population of 3.5 million approximately.[\[108\]](#) There are more than fifty different Naga Tribes both in and outside of Nagaland.[\[109\]](#)

## **6.2. Animistic Perspective on Creation**

The word “animism” is derived from the Latin word “anima” literally meaning “breath,” hence carrying the idea of soul and spirit.[\[110\]](#) The Naga ancestors believed in the existence of lesser gods and spirits such as the god of wealth, fertility, ancestors, tigers, and fruitfulness, the spirit of the hills, stone, and house spirit.[\[111\]](#) Animism is the founder less and is without a human beginning.[\[112\]](#) It is a worship that falls under the spiritism category.[\[113\]](#)

Animism is a kind of religion, which carries the idea of soul or spirit. The ancient Nagas have strong faith in natural forces and were animist by faith. They did not have any creeds and scriptures but their religious faith helped them to shape their social and cultural life. The Nagas believed in a power superior to all and capable of doing anything for the good and bad.[\[114\]](#) Believing in the existence of a Supreme Being is a common feature to the Nagas.[\[115\]](#)

Naga religion is a monotheistic religion like the Hebrew belief. All the Naga ancestors believed that there was a Supreme Being, the Creator of all things, whose abode was in heaven. This God was the protector and benefactor. They called him God of Heaven.[\[116\]](#) This shows that the Naga religion is not merely a belief in spirits and deities but believed in a Supreme Being.[\[117\]](#)

## **6.3. Creation Account from the Selected Naga Tribes**

### **6.3.1. Angami**

Angamis believed in a Supreme Creator called *Terhopfo* or *Kepenopfo*. They considered Him the mighty God, the Creator, and the Source of all things.[\[118\]](#) They also believed in the existence of evil spirits that reside in rocks, trees, and pools of

water. They usually propitiate in cases of illness by offerings of fowls, pigs, and cattle.[\[119\]](#)

### **6.3.2. Ao**

Aos believed in a Supreme God who is known as *Lungskitsöngba*, or, *Lijaba* or *Meyutsöng*. These three names given to the Supreme God do not represent three different Gods but three attributes of God. They believed that *Lungskitsöngba* is the chief of heaven who destine humans this world. He is the dispenser of everything and is transcendent. They also believed that *Lijaba* created the world and dwelled in it. He is the God of immanent and the chief of the earth.[\[120\]](#) *Lijaba* is also the creator of the world and the God of the fields and vegetations.[\[121\]](#) *Meyutsöng* is the God of Judgment who judges all human beings after death according to their deeds.[\[122\]](#)

### **6.3.3. Chakhesang**

The Chakhesangs believed that humans and all the created beings and things originated from the Supreme Being, and thus called *Kömunöpö/Nunupi*, *Apunupu*, the one who gives birth. *Kömunöpö/Nunupi/Apunupu* is also known as *Thöröpöküdeo/Taramipu Taramiza* which means the Queen spirit or the Supreme Spirit.[\[123\]](#) The clear concept of the Creator and the owner of everything is known as *Chepothөрv*.[\[124\]](#) Thus, the Chakhesangs believed in the Supreme God the Creator of everything.

### **6.3.4. Lotha**

The Lothas believed that the relationship between men and gods appear to have been colorless by metaphysical fears than by pragmatic considerations of their coexistence.[\[125\]](#) The nearness equivalent to gods is an order of beings called *Potso*, who lives in a world like ours. The world of *Potsos* in turn has a sky that supports yet another *Potso* world, and so on for an unknown number of layers.[\[126\]](#) Hence, the concept of God, the Creator is present in the belief of the Lothas.

### **6.3.5. Rengma**

The Rengmas believed in the Supreme Being who is known as *Tarugv* or *Sunggignyu*, the Creator, God the Almighty who created all things.[\[127\]](#) The Rengmas who live in the Tseminyu utters the name of *Songinyu* and *Songperinyu*. They believed that the divine pair created all things and can bring good or evil upon men.[\[128\]](#) The Rengmas believed the world was created by powerful *Songinyu* or *Aniza* who lives in the sky and is the father of living things as the earth is their mother.[\[129\]](#)

### **6.3.6. Sumi**

The ancestors of Sumi believed and worshiped in three Supreme gods. They are: *Alhou*(creator) is regarded as the creator of everything and governed the whole universe. *Kungumi* (spirits of the sky, dwelling aloft) and *Tughami* (spirits of the earth).[\[130\]](#)

### **6.3.7. Zeliang**

Zeliang believed in the existence of an ultimate being who governed everything in the world. They are known as *Tinwang* who guides and controls the life of man and who is above all the gods (*Hera*) and spirits (*Herui*).[\[131\]](#) He is the Creator of heaven and earth and everything in the universe. He is the sustainer of all living and inanimate objects, both in the terrestrial and celestial realm.[\[132\]](#) *Paupai Renet* (ancestral/traditional religion) has a concept of *Tinggwang/Raguang* (a Supreme Being/God) who is considered as the creator.[\[133\]](#)

## **6.4. Naga Skepticism: It Causes and Effects**

By nature, Nagas are religious people. Nevertheless with the introduction of science and technology the faith of Naga is shaken and challenged. Below are some causes and effects of skepticism that are prevailing in today's Naga society.

### **6.4.1. Causes**

#### **6.4.1.1. Bias against God**

Bias against God has become one of the chief causes of unbelief.[\[134\]](#) H.H. Farmer states: "There can be no question that many people find belief in God difficult because there is in their mind a bias which predisposes them against it."[\[135\]](#) This statement is built on "the prejudice of unbelief."[\[136\]](#) Therefore, as a believer, one has to free oneself from the unbelief heart and live a free life from all the biasness.

#### **6.4.1.2. Parents and Upbringing**

The parenting role of Naga society is deeper and more practical in the formation of moral and ethical values in a child. Parenting role differs from parents to parents because of the vast spectrum of individual attitudes i.e. mindset in the present era.[\[137\]](#) The primary agents of the moral formation of children are the parents. They play a crucial role in the formation of character and faith. The home must be a place where the children learn to appreciate the meaning and beauty of faith and prayer.[\[138\]](#) Generally speaking, mothers and fathers have not only an initial but a continuing effect upon their offspring.[\[139\]](#)

#### **6.4.1.3. Education**

The introduction of Western education and Christian faith brought about tremendous changes in the Naga way of life and belief systems. Modern education improves the livelihood and health status. The spread of Christianity in Nagaland has both positive and negative impacts on the Naga society. The changes are observed in the belief system, mindset and attitudes of the people.<sup>[140]</sup> One of the most important causes of unbelief relates to the kind of education a person receives.<sup>[141]</sup> Modern science and technology are producing a distorted vision of the world based on a mechanistic, reductionist, and deterministic view of the universe. The educational system has a great impact on the children and is liable to draw away many from the truth of the Bible.

#### **6.4.1.4. Pride**

Humans are busy seeking their glory and offer no glory to His Maker. An unhealthy lust for power wrapped in a cloak of pride breeds unbelief.<sup>[142]</sup> The Nagas take pride in their intellectual egos, education, and consider God as secondary. They ignore the spiritual life and concentrate on the materials and worldliness.<sup>[143]</sup>

#### **6.4.1.5. Immorality**

Immorality is a common scene we find in every part of the world. The Naga has strict traditional values, cultures, and customary laws. The modern youngsters have kept that values aside and decide themselves aping modern civilization. The present attitude of the young modern men and women for consuming alcohol, drugs, partying at night, and dressing indecently disturbs parents. Lack of moral education and parental discipline and guidance is to be blamed for these aggressive and anti-social youth.<sup>[144]</sup> Today many Naga youth have been exposed to numerous stories about love, romance, pornography, movie, etc. Most of the knowledge about sex comes from polluted sources.<sup>[145]</sup>

#### **6.4.1.6. Hypocrisy**

The unfaithfulness of a believer can have severe repercussions not just for other believers, but for unbelievers as well.<sup>[146]</sup> Bales observes, “The corruptions, or shortcomings, or the hypocrisy in the lives of some believers have been used to justify the rejection of Christianity. They are viewed as adequate samples of the faith, and since the samples are not good, the faith is viewed as bad.”<sup>[147]</sup>

If we are not heedful to the way the Spirit of God works in us, we will become spiritual hypocrites.<sup>[148]</sup> Nuklutoshi expresses his unhappiness on the fast decline of the Christian spirit and the principles among the Naga people. He says only a small percent of Naga people lives as true Christian while sizeable number do not even go to the Church to worship. He asserts that they should stop being Christian only inside the Church “for one hour.” “We should change from such spiritual hypocrisy.” God

does not like people with hypocrisy.[\[149\]](#) Christians are to live a holy life, abstaining from evil but despite that many are living the opposite where the growth of skepticism is encouraged.

#### **6.4.1.7. Unbelief**

Unbelief is not a new thing but it is a common phenomenon since human by nature is sinners. We are living in an age where some of the most respected, intellectuals of the world are outspoken proponents of unbelief. They influence people in a great measure whereby the faith of the people is shaken.[\[150\]](#) Is not the absence of belief the root cause of every evil? Jesus Christ is the sole key who transcends space and time, and unlocks the unbelief of our souls and sets us free to see the Truth ultimately leads us to salvation.[\[151\]](#)

#### **6.4.1.8. Secularism**

Some do not deny the existence of God but do not accept it either. They partially acknowledge the existence of God. They are those religious people with spiritual consciousness attach to cults and occults, heresies, and secularism.[\[152\]](#) Many people acknowledge the God of the Bible. However, they refuse to detach themselves from the world.[\[153\]](#) Nagaland is one of the most secularized states of India and the Nagas are one of the most accommodative and tolerant people. Here people of all faiths coexist without the slightest feeling apprehension. Highways in Nagaland are dotted with Hindu temples and Christians have no qualms about having them to protect their roads and provide security to its weary travelers.[\[154\]](#) Christians, Muslims, Hindus, Buddhists, Jains, and others live in harmony in Nagaland. Therefore, in the name of secularism, the gospel of Jesus Christ is subdued and made subservient to secular principles. If this trend continues, within the next few years Christianity will be trampled like a salt that has lost its saltiness.[\[155\]](#)

### **6.4.2. Results**

#### **6.4.2.1. Biblical Errancy**

Christians believe that the Bible is the Word of God and in the infallibility of the Scriptures.[\[156\]](#) The influence of secularism and pluralism leads Nagas to disbelieve the Word of God. This ideology is slowly penetrating the Naga society, especially among the educated people. Nominalism and shallowness of believers could also be another reason for unbelief.[\[157\]](#) The uniqueness of the Bible is attacked, posing numerous questions for many Christians.

#### **5.4.2.2. Negligence of God**

The negligence of God could be seen in Naga society. People do not pray, go to church, or live a good Christians life. Their claim of Christianity is in vain. The

family, society, and the Church are morally corrupted. There is no fear of God and God is treated as secondary to many Nagas.

#### **6.4.2.3. Nominalism**

Nominalism is a common phenomenon that every sincere Christian can see. It is believed that ninety-five percent of the Nagas are Christians, whereas, the spiritual and living styles are quite opposite. Nominalism is taking its roots in the land of Nagas. Christian nominalist is one who claims the name Christian but who has no authentic, personal, sin-forgiving, and life-changing relationship with Jesus.[\[158\]](#) It is unjust to claim oneself as Christian and not obeying (believing) the Word of God. N. Toshi claims that almost 76% of the Nagas are social/artificial/nominal Christians.[\[159\]](#)

#### **6.4.2.4. Denominationalism**

Nagaland, like any other place, is plagued with different denominations. Denomination itself is not wrong but -ism is. The extremism in not allowing the other denominations to flourish and freely function in any given setting is completely un-Christian and unscriptural.[\[160\]](#) Theologically speaking, there are no big differences between various denominations. For instance, most local Baptist churches are charismatic, but the entire Nagaland Christian Revival Churches focuses much on the outpouring of the Holy Spirit as at Pentecost. Liturgically, there are small differences.[\[161\]](#)

#### **6.4.2.5. Drugs**

Many of the Naga youth are addicted to drugs. The researcher believes that most of the addicts are from a nominal Christian background and they fail to maintain a good testimony. Therefore, they have no proper faith in God and the Bible. Hundreds of liquor were opened throughout Nagaland during the '60s. As a result, hundreds of young people had died prematurely from excessive alcohol drinking and drug addiction. Many lives and families have been wrecked due to alcoholism and drugs.[\[162\]](#) Drug addiction is a growing problem in Naga society. It has become a serious threat to the well-being of the Naga youth.

#### **6.4.2.6. Stumbling Block**

Nagaland is a Christian state but there is not enough evidence of being a good Christian. One reason could be the failure to comply with the Word of God and trusting Him. The Bible instructs Christians to be like the salt and light, reflecting the godly characters to the world. Rather they are a stumbling block to the unbelievers and hinder them to identify the truth and accept Jesus Christ.

#### **6.4.2.7. Anti-Social activities**

The majority of the Nagas in Nagaland are Christians today but many of them do not mind killing, violence, and crimes.[\[163\]](#) Naga society is filled with hatred, injustice, favoritism, bribery, and killings. There is an ‘ism’ that occupies people's minds and this causes communal clashes and violence. The Nagas fail to demonstrate a good Christian’s life.

#### **6.4.2.8. New Faiths**

The new age faiths teach that the self is divine and the creator of your universe.[\[164\]](#) It is little more than a revival of the old paganism. They are behind the craze for horoscopes, divination, magic, and demon possession.[\[165\]](#) With the eclipse of Christianity, primitive nature religions come creeping back in all of their superstition and barbarism.[\[166\]](#) Feminists, in reacting against “patriarchal” religion such as Christianity, try to restore goddess worship.[\[167\]](#) Environmentalists stress how the whole planet constitutes a single interdependent ecosystem.[\[168\]](#) As if we are all individual cells of a larger organism, a living being long worshipped as Mother Earth, the goddess Gaia.[\[169\]](#) Nagas are going back to the animistic culture, where divination and evil practices were prevalent.

#### **Conclusion**

Skepticism is not known to the Nagas at the initial of Christianity because they have a strong faith in God. There was a rapid growth of Christianity and the majority of them have become Christians. The coming of Western education has changed the mindsets of the Nagas. They have become critical and always look for concrete evidence. The faiths of the Nagas are shaken and broken and it is only Jesus Christ who can mend their brokenness.

## **CHAPTER 7: BIBLICAL RESPONSE**

### **Introduction**

John H. Leith believes the Bible is the original witness and interpretation of God’s revelation and work in Jesus Christ.[\[170\]](#) Believing the Bible as the sole authority for Christian is imperative. In this chapter, the researcher emphasizes the biblical perspective in response to the Naga skeptics. Its objective is to rejuvenate and strengthen their faith in God and to the truth of the Bible.

### **7.1. Skeptics in the Bible**

Christians believe that the Bible is the Word of God. And it is given by God for the people to obey and practice. Richard B. Ramsay says “God has revealed the truth about Himself in the Bible, and He promises to open the eyes to those who truly seek

Him to this truth.”[\[171\]](#) God assures us that we can know the truth and takes the initiative to reveal Himself to us, and the Holy Spirit enables us to understand the truth.[\[172\]](#)

### **7.1.1. Old Testament**

In the Old Testament, the Lord warns the Israelites to repent from their sins because He did not want anyone to perish (Ezek. 33:11). He calls the Israelites for repentance before their destruction (Jer. 18:8). Jeremiah was asked to go up and down the streets of Jerusalem to find any person who deals honestly and seeks the truth, and then God will forgive the city (Jer. 5:1). Therefore, God desires everyone to be saved so He summons the skeptic for repentance.

### **7.1. 2. New Testament**

New Testament affirms the truth and its seriousness. Jesus clarifies Himself to the people not to believe Him unless He does what His Father does (Jn. 10:37). John instructs the believers not to believe every spirit, but to test the spirits to see whether they are from God because many false prophets have gone out into the world (I Jn. 4:1). The Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true (Acts 17:11). He addresses the Thessalonians’ believers to test everything and hold on to the good (I Thess. 5:21). Paul vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ (Acts 18:28).

## **7.2. Response to the Naga Skeptics**

Nagas are Christians and many of them are good Christians. People usually comment that Nagaland must be like heaven because the majority of the Nagas are Christians. But in reality, things are quite contradicting to what people assumed. The spiritual life of the people is dried; the social, economic, and political are corrupted. Religiously, people are nominal and show no interest. Skepticism is taking its height rapidly. Huzeho Rhakho writes, “If you were born in Israel you would probably be Jewish. If you were born in Saudi Arabia you would probably be a Muslim. But because you were born in Nagaland, you are probably a Christian! Your faith is not determined by some divine faith. It comes down to nothing more than simple geography!”[\[173\]](#) This depicts the present faith and interest of the Nagas in God.

According to the researcher, most of the skeptics in Nagaland are comprised of students pursuing philosophy, and science streams. They are taught that God does not exist and their syllabus requires them to study the teachings of various atheists. Scientific hypotheses and theories confuse them when they are not deeply rooted in the Bible. As a result, many people have even begun to worship science through the religion called Scientology.[\[174\]](#)

A good number of science students begin to accept the concepts of the Big Bang for the creation of the universe. They believe science at the cost of God and making Him as secondary. No matter to what extent science may take us, we still need to comply with the Bible as it leads to the ultimate truth. The following points indicate the importance of truth, knowledge, and history that surpasses the understanding of science and draw to God.

### **7.2.1. Inspiration and Authority of the Bible**

Christians believe the Bible is the inspired word of God (2 Sam. 23:2; Jer.1:9; 2Tim. 3:16). It speaks to humanity in a way no other book does.[\[175\]](#) Jesus claims in Matthew 5:18, “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.” [\[176\]](#) The Bible has a unique authority when it comes to speaking about God. The Old Testament writers declared 3,808 times that they were writing God’s Word. Jesus quoted the Old Testament 180 times in His teaching. This shows that the Old as well as the New Testament has a unique authority.[\[177\]](#)

### **7.2.2. Faith**

Paul declares that we receive the Spirit not “by works of the law” but “by hearing with faith” (Gal. 3:2). Faith is not an achievement of a man but a gift of God. It is an inner awakening given to man by the Holy Spirit. A person is moved to surrender his life to Jesus Christ. Paul says “For by grace you have been saved through faith, and this is not your own doing, it is the gift of God not because of works, lest any man should boast” (Eph. 2:8, 9). [\[178\]](#) Nagas ought to develop a deeper faith in God because through faith we understand that the universe was formed at God’s command (Heb. 11:3).

### **7.2.3. Miracle**

Nagas no longer need a miracle to prove the existence of God and His creation because the entire Bible speaks about it. God is a miraculous God and He works with wonders and there is nothing impossible with Him. Jesus says “An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah” (Matt. 16:4). We were rebuked for asking for signs and miracles. A strong case can be made that Jesus’ resurrection is the best explanation for the incarnation birth, His divinity, and power over the creation.[\[179\]](#)

### **7.2.4. Testimony of the Holy Spirit**

To believe one must have the inner testimony of the Holy Spirit. For one who believes does have a sufficient motive for believing, namely the authority of God’s teaching, confirmed by miracles, and what is greater- the inner inspiration of God inviting him

to believe. Belief is a matter of will but will need to be prepared by God to be lifted to what surpasses nature.[\[180\]](#) Therefore, the Nagas need to experience the filling of the Holy Spirit individually to authenticate the power of God.

### **7.2.5. Christian's Truth**

The faith of the Christian is based on the biblical foundation of the truth. It is the truth that coheres and coordinates all the believers to God. Below are some few points to highlight on the importance of truth, whereby the Nagas are to incorporate to the truth.

#### **7.2.5.1. God is the Ultimate Truth**

The Bible describes God as real, true, and alive rather than being unreal and false. God is the ultimate and unchanging truth and the necessary real being that stands behind the created order. He is the source and ground of all truth.[\[181\]](#) Therefore, truth is knowable and applicable because God reveals to humans through general and special revelation. Truth can be discovered and not invented. Humans are created in the image of God and are capable to grasp the truth (Gen. 1:26). They can know the truth and be liberated from the unbelief (Jn. 8:31).

#### **7.2.5.2. Truth Excludes Falsehood**

Jesus Christ is God's incarnate and a unique Lordship of all (I John 4:1-6). A believer cannot deny the virgin birth of Jesus Christ because Jesus is God born through incarnation. There are no other gods or lords besides Him. This is the perfect declaration and faith of the Christians.[\[182\]](#) Therefore, to deny the reality is self-defeating because the attempts to dismiss the truth constitute the truth itself.[\[183\]](#) The denial of truth is a contradictory statement because it is an inevitable result and assertion about truth itself.

### **7.2.6. Christian's Knowledge[\[184\]](#)**

Knowledge plays a very important role in leading the people. It is through knowledge that people build their lives and even their belief system. At present, many of the educated Nagas are self-dependence and self-relying. They give no priority to God but focus on their matters. Hence, the following points stress the importance of knowledge and its limitation.

#### **7.2.6.1. Extreme Skepticism is Self-Defeating**

Extreme skepticism about knowledge is self-defeating and therefore false. The skeptic's reasoning (one cannot know) is a self-defeating statement because one cannot claim to know what he/she doesn't know. This is an assertion that is self-referentially incoherent or absurd. Logically, it reveals that at least some knowledge is both possible and actual.[\[185\]](#)

### **7.2.6.2. God the Source and Foundation of Knowledge**

The Bible indicates human beings can attain genuine knowledge of God, the self, and the world. The Creator sustains the universe and the mind and sensory organs of humans in such a way that they correspond with each other and with Him. Human is created in the image of God and can trust in the reliability of the basic process of knowledge (which includes such intellectual acts as apprehension, judgment, and reasoning).[\[186\]](#)

### **7.2.6.3. Limitation of Human Knowledge**

Human beings are by nature intelligent nevertheless it cannot be compared with God though we are created in the image of God.[\[187\]](#) Christian's truth surpasses human comprehension. For instance, the doctrines of Trinity, incarnation, etc. But this does not violate the principles of reasoning, which themselves flow from God's mind.[\[188\]](#)

The Christian view of knowledge rejects both pure rationalism and irrationalism. The effect of sin impairs human intelligence and rationality but it does not affect the laws of logic or correct reasoning.[\[189\]](#) Any individual who wants to comprehend and positively respond to the gospel of Christ must soften their hearts, illumine their minds, and incline their wills to believe.[\[190\]](#)

### **7.2.6.4. Christian Faith Involves Knowledge and Reason**

The faith of the Christian is not vain but is compatible regarding the proper relationship between faith and reason. Reason and faith, therefore, function in a complementary fashion.[\[191\]](#) While reason apart from God's special grace cannot cause faith, the use of reason is normally apart of a people coming to faith and supports faith in innumerable ways. Faith is foundational to reason, and reason can evaluate or confirm faith.[\[192\]](#)

### **7.2.7. Christian Perspective on History**

Christianity has a special relationship to history because, according to the Bible, God appeared in a specific time and place.[\[193\]](#) Therefore, the researcher points out a few factors that confirm the historicity of God and the world.

#### **7.2.7.1. God is Sovereign over History**

Both the Jews and Christians refer to the God of the Bible as "the God of history."[\[194\]](#) The Christian position asserts that an infinite, rational divine mind stands behind the historical order and give its meaning, purpose, and order.[\[195\]](#) God ordains and unfolds according to His Sovereign will, the ultimate sequence of historical events. History has been appropriately called "His Story," for Jesus Christ is the Lord over all human historical events.[\[196\]](#)

### **7.2.7.2. God the Initiator of History**

History began with God's Sovereign action in creation when He brought matter, energy space, and time into existence. [197] There is only one historical time-space sequence for the world and one life for human beings. God's design and plan give history purpose, direction, and a specific goal. The whole picture unfurls according to God's providential plan and not by blind fate, chance, random natural accident, or chaos as some ancient and modern philosophies contend. [198] The Universe had a beginning and it did not appear randomly by itself. God is the source of everything and He did start history.

### **7.2.7.3. God Personally Entered into Human History**

Christian believes that God became man in the person of Jesus Christ and was born during the reign of Caesar Augustus in the first century A.D. in the small city of Bethlehem in Judea (Matt. 1&2, Lk. 2: 17). [199] Jesus lived in a real-world time and space. After being crucified under Pontius Pilate, He rose bodily from death. God came amid human history to seek and save lost sinners. [200] Therefore, the virgin birth and incarnation of Jesus Christ is history and proved His existence.

### **7.2.7.4. God Will Bring History to an Apocalyptic End**

God is responsible for bringing human society and history into being, and at the appointed time will bring it to the end. [201] Jesus Christ will come back again, marking the final and complete victory of God over Satan and all evil forces. He will reign in a Kingdom with no end. [202]

### **7.2.8. The Need For Repentance**

Faith involves knowledge and repentance unto belief (Matt. 21:32). [203] Man must have a converted mind and be willing to confess their sins if they are to have faith. Faith is the foundation of knowledge and repentance. Faith is a prerequisite of saving knowledge. Paul declares that those who live in ignorance must repent (Acts 17:30). [204] Repentant faith necessarily precedes knowledge, and hence Scripture declares that man's mind must be renewed (Eph. 4:23). The new man is created according to God's righteousness and holiness (Eph. 4:24). [205]

### **7.2.9. Avoid Foolish Questions**

Foolish questions are those characteristics of a fool. A fool proclaims foolishness and flaunts his folly (Prov. 13:16; 12:23). But fools detest turning from evil (Prov. 13:19; 19:1). The fool does not have knowledgeable lips and hence he dares to reproach God (Prov. 14:7; Ps. 74:22). The fool's lips enter into contention and are the snare of his soul; he will not endure God's judgment (Prov. 18:6f; Ps. 5:5). The thought of

foolishness is sin (Prov. 24:9), and so the follower of a fool is a twofold child of hell (Matt. 23:16f.).

A fool hears Christ's words and does not live by them, but builds his life on a rejection of them (Matt. 7:26). The fool despises the instruction of genuine authority (Prov. 15:5) and rejects God's commandments (Prov. 10:8). The fool has said in his heart that there is no God (Ps. 53:1; 14:1). The fool does not understand that the Lord's works are great and that His thoughts are very deep (Ps. 96:6) and so the fool walks in darkness (Eccl. 2:14). The Bible calls the fool to those who deny God. They take pleasure and pride in themselves. They boast in their wisdom and self-sufficiency. Therefore, God hates this type of person and warns for their ignorance and unbelief.

## **7.2.10. The consequence for the Skeptics**

### **7.2.10.1. Wrath of God**

The wrath of God is being revealed from heaven against all godlessness and wickedness of men who suppress the truth by their wickedness (Rom. 1:18). God will give to each person according to what he has done. To those whom persistence in doing good seek glory, honor, and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger (Rom. 2:6-8). Therefore, the Nagas should keep in mind that the skeptics are to face the wrath of God for their unrepentant and unbelief hearts. The only way to escape from this is to believe and accept the truth of the Bible.

## **Conclusion**

The Bible is the Word of God that authenticates itself by declaring that all doubters and unbelievers will reap their unbelief. Both the Testaments precisely warns them to repent from their sins and unbelief. They incline to believe in their potentialities and capabilities. Their self-dependency and self-reliance hinder them to believe in God. They are stubborn and not ready to accept the biblical truth. But, through the findings of the truth, knowledge, and history, it redefines the hands of God. Nothing makes sense without God. Therefore, whatever is the cause, the truth is found only in God and there is no other truth apart from Him. Hence, every Christian must believe God and the Bible to maintain consistency in their faith and to avoid skepticism.

## **GENERAL CONCLUSION**

The Bible starts with God who created the entire universe "out of nothing." He created everything, in heaven and on earth, visible and invisible. By His Word the heavens were made and the entire host by the breath of His mouth. He is the eternal

source of all things. Human beings were created and given the power to have dominion over the creation. However, they were fallen from the original state of creation because of disobedience. Hence, sin came into the world and the human relationship with God was cut-off. The human was isolated from God and there was no fellowship with Him. But, with the coming and the death of Jesus Christ, the relationship was restored.

As said earlier, the Nagas were from an animistic background and their concept of God was clear but at present, the Christian concept of God is diminishing due to their unbelief. They are skeptical about God and creation. They hesitate to believe and accept the historical truth of the Bible. They are more into the fact of science that is tangible and seen. Therefore, skepticism is tarnishing and degrading the religious faith of the Nagas. Nominalism is ever increasing and the interest of the believers in the Church's activities is less. Lots of agitation and anti-social activities are shooting up. Perhaps, Nagaland is heading towards a secular state.

The Bible is the sole authority that regulates and disciplines the life of the Christians. Everything that recorded in the Bible is true, valuable, and worth believing. It is historic and not a philosophy or fairy tale which many people presuppose. It does not limit the potentialities of one to explore the creation. Instead, it is a catalyst that boosts research and discovers more facts. Therefore, Nagas should be mindful that the truth of the Bible cannot be undermined and suppressed neither it can be altered. Everything that is recorded has been fulfilling and is going to fulfill until everything comes to pass. For the Word of God is living (Heb. 4:12) and everything will be accomplished (Matt. 5:18).

#### Footnotes

#### Chapter 1-4

[1] Mark Stibbe, *User's Guide to Christian Belief* (Wilkinson House, Jordan Road: Lion Hudson, 2007), 19.

[2] Stibbe, *User's Guide to Christian Belief*, 19.

[3] A person inclined to doubt all accepted opinions or a person who doubts the truth of Christianity and other religions

[4] Alan Richardson, *Genesis 1-11: The Creation Stories and the Modern World View* (London: SCM Press Ltd. 1966), 41.

[5] James Montgomery Boice, *The Sovereign God: Foundation of Christian Faith*, vol. I (Illinois: Intervarsity Press, 1998), 211.

- [6] Francis A. Schaeffer, *Genesis: in Space and Time* (Illinois: InterVarsity Press, 1972), 16-17.
- [7] Wayne a. Grudem, *Christian Beliefs* (Grand Rapids, Michigan: Zondervan, 2005), 43.
- [8] All the Scripture passages are quoted from the NIV version
- [9] John Heading and Cyril Hocking (eds), *Treasury of Bible Doctrine: Things Most Surely Believed* (West Glamorgan: Precious Seed Publication, 1977), 72-73.
- [10] John C. Whitecomb, *The Early Earth* (Grand Rapids, Michigan: Baker, 1974), 42-43.
- [11] Irving L. Jensen, *Genesis: A Self-Study Guide* (Chicago: The Moody Bible Institute of Chicago, 1967), 19.
- [12] Whitecomb. *The Early Earth*, 42-43.
- [13] Whitecomb, *The Early Earth*, 46.
- [14] Whitecomb, *The Early Earth*, 46.
- [15] Whitecomb, *The Early Earth*, 46.
- [16] Whitecomb, *The Early Earth*, 47.
- [17] The word image and likeness does not refer to bodily form but a spiritual, natural, and moral likeness.
- [18] Eugene H. Merrill, *An Historical Survey of the old Testament* (New Jersey: The Craig Press, 1966), 46.
- [19] Richardson, *Genesis 1-11*, 53.
- [20] Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Publishers, 1989), 40.
- [21] Grudem, *Christian Beliefs*, 43.
- [22] Whitecomb, *The Early Earth*, 63.
- [23] Jensen, *Genesis*, 19.
- [24] Jensen, *Genesis*, 19.
- [25] Merrill, *An Historical Survey of the old Testament*, 45.
- [26] Augustine and others, "Genesis, Days of," in Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, Michigan: Baker Books, 1999), 270.
- [27] Augustine and others, "Genesis, Days of," 270.
- [28] Gap Theory believed that there is a big gap between Gen. 1:1 &2 and the chaos was caused by Satan's fall from heaven. This view is not accepted by vast number of evangelical as they do not have concrete biblical evidence. Augustine and others, "Genesis, Days of," 270.
- [29] Enns, *The Moody Handbook of Theology*, 107.
- [30] M.R. De Haan, *Portrait of Christ in Genesis* (Grand Rapids, MI: Kregel Publications, 1995), 14-15.
- [31] Haan, *Portrait of Christ in Genesis* 16-17.
- [32] Enns, *The Moody Handbook of Theology*, 107.

- [33] Robert L. Reymond, *Missionary Paul Theologian: A Survey of His Missionary Labours and Theology* (Ross-Shire: Christian Focus Publications, 2006), 323.
- [34] Haan, *Portrait of Christ in Genesis*, 37.
- [35] Scott M. Lewis, *The Gospel According to John: And the Johannine Letters* (Minnesota: Liturgical Press, 2005), 7.
- [36] David G. Hagopian (ed.), *The Genesis Debate* (California: Crux press, 2001), 43.
- [37] Heading and Hocking (eds), *Treasury of Bible Doctrine*, 428.
- [38] Clarence H. Benson and Robert J. Morgan, *Exploring Theology: A Guide for Systematic Theology and Apologetics* (Hyderabad: Authentic, 2009), 98.
- [39] Heading and Hocking (eds), *Treasury of Bible Doctrine*, 424.
- [40] David F. Hinson, *Theology of the Old Testament* (Delhi: Arun Printers, 2003), 124-125.
- [41] Whitecomb. *The Early Earth*, 60.
- [42] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*. Secunderabad: OM Books, 2003. 1160.
- [43] C. Barnabas, *Basic Bible Doctrine* (Tamil Naidu: Paul Printers, 2003), 269.
- [44] The people of the Memphis located about fifteen miles southwest of Cairo.
- [45] [M. Alan Kazlev](#), "The Memphite Theology," (2005), <http://www.kheper.net/topics/Egypt/Memphis.html> (Accessed 3 March 2017).
- [46] [M. Alan Kazlev](#), "The Memphite Theology," (Accessed 3 March 2017).
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- [48] [Kazlev](#), "The Memphite Theology," (Accessed 3 March 2017).
- [49] [Kazlev](#), "The Memphite Theology," (Accessed 3 March 2017).
- [50] Spirit
- [51] Ptah thought of and created by speech the creator-god Atum ("Totality"), thus transmitting the divine power of Ptah to all other gods. The gods Horus and Thoth, a commonly associated pair, are equated with the organs of thought and speech. Ptah, as heart and tongue.
- [52] James B. Pritchard (ed.), *The Ancient Near East: An Anthology of Texts and Pictures*, vol. I (New Jersey: Princeton University Press, 1973), 1.
- [53] An inhabitant of Akkad in the ancient Babylonia.  
Akkadians, Assyrians and Babylonians are almost synonymous terms. Assyrians were in the Northern area of Mesopotamia (Modern Iraq), and Babylonia was in the South. The language of all three was the same with dialectical difference. They were related to one another in matters of race, religion and culture. The language of the Northern part of Mesopotamia is sometimes called Akkadian and sometimes Babylonian. (V. Anshely Sumi, Tribal Voice, pg. 116).
- [54] W.T. Purkiser, (ed.), *Exploring the Old Testament* (Kansas City: Beacon Hill Press of Kansas City, 1955), 72.

- [55] W.T. Purkiser, (ed.), *Exploring the Old Testament*, 72.
- [56] W.T. Purkiser, (ed.), *Exploring the Old Testament*, 72.
- [57] W.T. Purkiser, (ed.), *Exploring the Old Testament*, 72.
- [58] Pritchard (ed.), *The Ancient Near East: An Anthology of Texts and Pictures*, vol. I., 36.
- [59] Alexander Heidel, *The Babylonian Genesis: A Complete Translation of all the Published Cuneiform Tablets of the Various Babylonian Creation Stories*, 2nd edn (Chicago: The University of Chicago Press, 1969), 61.
- [60] Siegfried J. Schwantes, *A Short History of the Ancient Near East* (Grand Rapids, Michigan: Baker Book House, 1979), 39.
- [61] Heidel, *The Babylonian Genesis*, 73.
- [62] Wilbur O' Donovan, *Biblical Christianity in Indian Perspective* (Katunayake: New Life Literature, 2000), 29.
- [63] Donovan, *Biblical Christianity in Indian Perspective*, 29.
- [64] Donovan, *Biblical Christianity in Indian Perspective*, 30.
- [65] Donovan, *Biblical Christianity in Indian Perspective*, 29-30.
- [66] Donovan, *Biblical Christianity in Indian Perspective*, 29-30.
- [67] Donovan, *Biblical Christianity in Indian Perspective*, 39.
- [68] Donovan, *Biblical Christianity in Indian Perspective*, 39.
- [69] Donovan, *Biblical Christianity in Indian Perspective*, 40.
- [70] Donovan, *Biblical Christianity in Indian Perspective*, 40.
- [71] Donovan, *Biblical Christianity in Indian Perspective*, 41.
- [72] Donovan, *Biblical Christianity in Indian Perspective*, 41.
- [73] Donovan, *Biblical Christianity in Indian Perspective*, 41.
- [74] Donovan, *Biblical Christianity in Indian Perspective*, 37.
- [75] The annihilation of the notion of ego-substance and of all the desires that arise from the erroneous conception and the practical expression of "universal love or sympathy (Karuna) for all beings".
- [76] D. Clark and others, "Zen Buddhism," in Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, Michigan: Baker Books, 2000), 788-791.
- [77] Japji is considered by the Sikhs as a key to their sacred volume and an epitome of its doctrines. It is a great morning prayer of the Sikhs. The Grant Sahib begins with Japji.
- [78] Norman Anderson and Others, "Sikhism," in Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, 706-707.
- [79] Donovan, *Biblical Christianity in Indian Perspective*, 37.
- [80] Donovan, *Biblical Christianity in Indian Perspective*, 37.
- [81] 'The study of antiquity' today uses all scientific methods to recover the material remains and meaning of the past, of ancient man and his environment. It usually involves by excavation of ancient places and their contents, including written

documents, and provides essential data for the study of ancient history of which it is the handmaid.

[82] Millard J. Erickson, *Introducing Christian Doctrine*, 2nd edn (Grand Rapids, Michigan: Baker Academic, 2001), 135.

[83] Erickson, *Introducing Christian Doctrine*, 135.

[84] Erickson, *Introducing Christian Doctrine*, 135.

[85] Young earth believed in simple, literal, reading of Genesis 1:1- 2:3 cannot be divorced from a similar reading of the rest of genesis, including the genesis.

[86] Ernest, Lucas, *Can We Believe Genesis Today? The Bible and the Questions of Science* (Secunderabad: OM Books, 2014), 70.

[87] Emitting or relating to the emission of ionizing radiation or particles

[88] Lucas, *Can We Believe Genesis Today?* 70.

[89] Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, Michigan: Baker Books, 2000), 273.

[90] Heidel, *The Babylonian Genesis*, 74.

[91] Lucas, *Can We Believe Genesis Today?* 130-131.

[92] Lucas, *Can We Believe Genesis Today?* 130-131.

[93] Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, 208-209.

[94] E.K. Victor Pearce, *Archaeology: Evidence for Truth*, vol. 2. (Secunderabad: OM Books, 2001), 34.

[95] Pearce, *Archaeology: Evidence for Truth*, 53.

[96] Pearce, *Archaeology: Evidence for Truth*, 53.

[97] V. Anshely Sumi (ed.), *Tribal Voice* (Dimapur: Print Home, 2007), 118.

[98] Sumi (ed.), *Tribal Voice*, 118.

[99] Sumi (ed.), *Tribal Voice*, 118.

[100] Sumi (ed.), *Tribal Voice*, 119.

[101] Geisler, *Baker Encyclopedia of Christian Apologetics*, 49.

[102] Geisler, *Baker Encyclopedia of Christian Apologetics*, 49.

[103] Langdon Gilkey, *Maker of Heaven and Earth: The Christian Doctrine of Creation in the Light of Modern Knowledge* (New York: Anchor Books, 1965), 163.

[104] Geisler, *Baker Encyclopedia of Christian Apologetics*, 276.

[105] Geisler, *Baker Encyclopedia of Christian Apologetics*, 276.

[106] Geisler, *Baker Encyclopedia of Christian Apologetics*, 276.

[107] Paul Enns, *The Moody Handbook of Theology*, 117.

[108] Geisler, *Baker Encyclopedia of Christian Apologetics*, 279.

[109] Enns, *The Moody Handbook of Theology*, 117.

[110] Enns, *The Moody Handbook of Theology*, 117.

[111] Ashton, John F. (ed.), *In Six Days: Why 50 Scientists Choose to Believe in Creation* (Sydney: New Holland Publishers, 1999), 31.

[112] John F. (ed.), *In Six Days*, 31.

[113] John F. (ed.), *In Six Days*, 32.

[114] Ernest Lucas, *Can We Believe Geneis Today? The Bible and the Questions of Science*, 81.

[115] O.R.B., "Creation" in Sinclair B. Ferguson & David F. Wright (eds), *New Dictionary of Theology* (Illinois: Inter-Varsity Press, 1994), 177-179.

[116] O.R.B., "Creation", 178.

[117] Diogenes Allen, *Christian Belief in a Postmodern World: The Full Wealth of conviction* (Louisville: Westminster, 1989), 58.

[118] Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, 724.

[119] Geisler, *Baker Encyclopedia of Christian Apologetics*, 724.

[120] Geisler, *Baker Encyclopedia of Christian Apologetics*, 724.

[121] Geisler, *Baker Encyclopedia of Christian Apologetics*, 724.

[122] Geisler, *Baker Encyclopedia of Christian Apologetics*, 724.

[123] Geisler, *Baker Encyclopedia of Christian Apologetics*, 724.

[124] The denial of genuine human knowledge. Skepticism (such as parapsychology) should be distinguished from general or universal skepticism. In ancient times, skepticism (sometimes called Pyrrhonism) was defended by philosopher Sextus Empiricus. The ancient skeptics recommended their views as a way of obtaining ataraxia (peace of mind). Skepticism in modern philosophy is sometimes regarded as a methodological tool, as in the philosophy of Rene Descartes. Many attempts have been made by modern philosophers to refute skeptical arguments that imply that it is not possible to know the external world. Some themes in postmodern and antirealist contemporary philosophy are similar to those of skeptics. C. Stephen Evans, *Pocket Dictionary of Apologetics & Philosophy of Religion* (Illinois: Inter Varsity Press, 2002), 107-108.

[125] Bert Thompsom, *The Many Faces, and Causes, of Unbelief: Scripture and Science Series* (Alabama: Apologetics Press, Inc., 2004), 20.

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[127] Luke Mastin, "Skepticism- By Branch/Doctrine-The Basics of Philosophy," (2008), <http://www.philosophybasics.com>>branch\_sk... (Accessed 8 January 2017).

[128] Mastin, "Skepticism- By Branch/Doctrine-The Basics of Philosophy," (Accessed 8 January 2017).

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- [137] R.C. Sproul, *Defending Your Faith: An Introduction to Apologetics* (Secunderabad: OM-Authentic Books, 2006), 65.
- [138] Sproul, *Defending Your Faith*, 65.
- [139] Richard B. Ramsay, *The Uncertainty of the Faith: Apologetics in an Uncertain World* (Phillipsburg: P&R Publishing, 2007), 23.
- [140] Ramsay, *The Uncertainty of the Faith*, 26-27.
- [141] Colin Brown, *Philosophy & the Christian Faith: A Historical Sketch from the Middle Ages to the Present Day* (Illinois: Inter Varsity Press, 1968), 15-16.
- [142] Ramsay, *The Uncertainty of the Faith*, 23-30.
- [143] Ramsay, *The Uncertainty of the Faith*, 35.
- [144] Ramsay, *The Uncertainty of the Faith*, 35.
- [145] Ramsay, *The Uncertainty of the Faith*, 35.
- [146] Brown, *Philosophy & the Christian Faith*, 12.
- [147] Ramsay, *The Uncertainty of the Faith*, 35.
- [148] Brown, *Philosophy & the Christian Faith*, 20.
- [149] Ramsay, *The Uncertainty of the Faith*, 35-36.
- [150] Brown, *Philosophy & the Christian Faith*, 28.
- [151] The discipline that attempts to gain knowledge of God apart from any special revelation from God. Catholic theology has traditionally affirmed the value of natural theology, while many Protestants, especially from the Reformed tradition, have been less enthusiastic about its prospects. Evans, *Pocket Dictionary of Apologetics & Philosophy of Religion*, 79.
- [152] Revealed theology is concerned with what is disclosed to man by God through the revelation recorded in the Scriptures.
- [153] Brown, *Philosophy & the Christian Faith*, 33.
- [154] Ramsay, *The Uncertainty of the Faith*, 37.
- [155] Ramsay, *The Uncertainty of the Faith*, 37.
- [156] Ramsay, *The Uncertainty of the Faith*, 38.
- [157] Norman L. Geisler, *Christian Apologetics* (Hyderabad: Authentic, 2015), 30.
- [158] Ramsay, *The Uncertainty of the Faith*, 39.
- [159] Ramsay, *The Uncertainty of the Faith*, 39.
- [160] Frederick Ferre, *Basic Modern Philosophy of Religion* (New York: Charles Scribner’s Sons, 1967), 155.

[161] The rejection of objective moral values and structures, literally “nothingism.” They are skeptic about moral traditions and obligations and does not regard them as binding.

[162] Ramsay, *The Uncertainty of the Faith*, 43.

[163] Ramsay, *The Uncertainty of the Faith*, 45

[164] Ramsay, *The Uncertainty of the Faith*, 45

[165] Ramsay, *The Uncertainty of the Faith*, 45

[166] Ramsay, *The Uncertainty of the Faith*, 45

[167] Ramsay, *The Uncertainty of the Faith*, 45-46.

[168] Ramsay, *The Uncertainty of the Faith*, 47.

[169] Ramsay, *The Uncertainty of the Faith*, 49-50.

[170] Ramsay, *The Uncertainty of the Faith*, 52-52.

[171] Paul Enns, *The Moody Handbook of Theology*, 549.

[172] Ramsay, *The Uncertainty of the Faith*, 53.

[173] A theological movement that developed in Latin America in the 1960s, emphasizing the gospel as a power that liberates oppressed peoples from unjust economic, political and social structures. Evans, *Pocket Dictionary of Apologetics & Philosophy of Religion*, 69.

[174] Ramsay, *The Uncertainty of the Faith*, 53, 54.

[175] Term used to designate a loosely connected set of trends and perspectives in various cultural and academic fields that have in common only a perceived opposition to modernity. In philosophy, postmodernism is characterized by a suspicion of “metanarratives,” an emphasis on the uncertain character of human knowledge and a tendency to analyze various intellectual claims, including enlightenment claims about the universal character of reason and science, suspiciously as a mask for oppression and domination. The term postmodernism is often used synonymously with poststructuralism to indicate how postmodernist thinkers both reacted against and were influenced by structuralism. Evans, *Pocket Dictionary of Apologetics & Philosophy of Religion*, 94-95.

[176] Ramsay, *The Uncertainty of the Faith*, 55.

[177] Ramsay, *The Uncertainty of the Faith*, 55.

[178] Ramsay, *The Uncertainty of the Faith*, 55.

[179] Ravi Zacharias, *Beyond Opinion: Living the Faith We Defend* (Chennai: RZIM Educational Trust, 2012), 3.

[180] Gene Edward Veith, Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Illinois: Crossway Books, [n.d.]), 44-45.

## Footnotes

### Chapter 5-7

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- [2] Than, "What is Darwin's Theory of Evolution?" (Accessed, 12 March 2017).
- [3] Than, "What is Darwin's Theory of Evolution?" (Accessed, 12 March 2017).
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## **Interview**

Achumi, Kivishe. Graduate, B.Sc. Anthropology, Kohima Science College. Kohima. Interview. 26 February 2017.

Achumi, Shikatoli. Medical Officer, RBSK. Tuensang. Interview. 19 February 2017.

Chinjei. General Surgeon, Referral Hospital. Dimapur. Interview. 17 February 2017.

Hundo. Pastor, Nagamese Baptist Fellowship. Dimapur. Interview. 14 February 2017.

Imsong, Arenlong. Student, Computer Science Engineering, Government College Technology. Coimbatore. Tamil Nadu. Interview. 26 February 2017.

Intijungla. Student, B.Sc. Nursing, MNR, Medical College and Hospital. Hyderabad. Interview. 26 February 2017.

Jastone, K.P. Research Scholar, Library and Information Science, NEHU. Shillong. Interview. 17 February 2017.

Khing, Victoria Seb. Doctor, Private Clinic. Dimapur. Interview. 14 February 2017.

Konyak, Nyeiang. Student, M.Sc. Life Science, Bangalore University. Bangalore. Interview. 15 February 2017.

Liang. Student, M.Sc. Zoology, Nagaland University. Lumami. 18 February 2017.

Lima. Teacher, Modern High School, Medziephema. Dimapur. Interview. 14 February 2017.

Ltu, Vikehienu. Student, M.Sc. Anthropology, NEHU. Shillong. Interview. 15 February 2017.

Nyekha, Rukuzo. Junior Doctor, NEIGRIHMS. Shillong. Interview. 26 February 2017.

Nyenthang, Glorlah. Graduate, M.Sc. Botany, Nagaland University. Lumami. Interview. 12 February 2017.

Nyenthang, Asong. Ex-Pastor, Akhoiphuta Jongpha Baptist Church. Assam. Interview. 29 December 2017.

Pongen, Marsosang. Research Scholar, Nagaland University. Lumami. Interview. 14 February 2017.

Rozoingchane, Heisigwangbe. Graduate, Electronic and Communication Engineering, S.S. Engineering College. Gujarat. Interview. 15 February 2017.

Tetso, Vibozo. Student, M.Sc. Geography, Nagaland University. Lumami. Interview. 26 February 2017.

Theniang. Student, M.Sc. Physics, Nagaland University. Lumami. Interview. 26 February 2017.

Thepa, Abuno. Graduate, M.Sc. in Zoology, Nagaland University. Lumami. Interview. 17 February 2017.

Tsanglao, Shanchothung. Research Scholar, NEHU. Shillong. Interview. 17 February. 2017.

Tsuzuh, Azo. Student, M.Sc. Anthropology, Kohima Science College. Kohima. Interview. 14 February 2017.

Wanghu, Lihwang. Junior Engineer . Kohima. Interview. 18 February 2017.

Wezah, Weshololu. Student, Research Scholar, Adult and Continuing Education, NEHU. Shillong. Interview. 15 February 2017.

Zhimomi, Tokito. Graduate, Electrical Engineer, M.M.M. University of Technology. Uttar Pradesh. Interview. 16 February 2017.

Zhimomi, Yepoka. Student, Civil Engineering, M.V.J. College of Engineering. Bangalore. Interview. 14 February 2017.

## **APPENDIX**

1. Do you believe the existence of God?
2. Do you believe God the Creator?
3. Do you believe the Creation Account of Genesis 1 & 2?
4. Do you believe the literal twenty-four hours and six days of creation?

5. Do you believe the inspiration of the Bible?
6. Do you believe the inerrancy of the Bible?
7. Do you believe that Bible is the Word of God?
8. Do you believe that Adam and Eve were the first human race?
9. Do you believe the existence of sins?
10. Do you believe that Sin came into the World through the fall of Adam and Eve?
11. Do you believe in Evolution Theory?
12. Do you believe life after death?
13. Do you sometimes doubt the Bible?
14. Are you satisfied of being a Christian?
15. Do you agree that Christianity is the only way to Heaven?
16. Are you sure that you will get to heaven?