

The Doctrine of Creation: A Theological Reflection

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Abstract: The narration of creation from the biblical-theological perspective and scientific theories of creation share both confluence and divergence points. These often require students of religion to critically reflect on the ideas of creation stories to ascertain the truth. Consequently, this article addresses the seemingly complicated relationship between the scientific narration of the account of creations through various propositions and the biblical position on the subject matter. Thus, a biblical theological and Historical method is used in this article to present facts gathered on the subject matter. It has been discovered, however, that while some theories of creation may appear to be accurate, the biblical doctrine of creation posits and clarifies that God is responsible for all creatures. Against all the wrong notions about creation, the Christian doctrine of creation proclaims God as the Creator ex-nihilo. Thus, it is recommended that Christian teachings on creation should be considered essential since they are fundamental to the gospel.

Keywords: Creation, Doctrine, Theology, Christian, ex-nihilo

Introduction

The Bible is not and should not be interpreted as a scientific textbook. Nevertheless, when it comes to matters of faith, history, or the created order, the Bible affirms that whatever it declares to be accurate is trustworthy. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2Timothy 3:16). Percy Crawford (1995:307) asserted that recent work in astrophysics, while tremendously expanding our knowledge of cosmic structure, has complicated rather than solved questions of creation and preservation of the cosmos. New Testament theology is a historical discipline which must be distinct from either dogmatics or apologetics. This is

because its focus is different from that of others. Its purpose is descriptive and valid since it can be traced to particular shreds of evidence (Caird and Hurst, 1985:1). In other words, it is beyond a cooked revelation. Meanwhile, it does not mean that New Testament theology denies revelation but that it must be made up of correct historical events and relevant to the occurrences it claims to explain.

Therefore, this paper aims to unveil the doctrine of creation as it existed in the Bible and, most importantly, from a New Testament perspective. However, it is worthy of note that the writer shall touch on some of the passages in the Old Testament books to support claims in this work. This is because of some interrelationships in the two testaments of the Bible, but the doctrine is majorly New Testament-based, which forms this work's delimitation. An assertion that has also influenced the writer of this work is that of Howard Marshall, who posited "that "biblical scholars must balance their teachings from various parts of the bible, though making the New Testament regulative" (Marshall, 1983:66). This assertion of Marshall encouraged this writer to touch both the Old Testament texts (though in parsing) and explore some scientific theories of creation but ultimately proclaimed the New Testament doctrine of creation.

Science Narrative of the Doctrine of Creation and the Bible

On the Christian understanding, creation was an act of divine freedom; the universe began in time and is limited in space. God's act was not arbitrary, but its purpose was as a project of love; creation is in close relation to God but relatively free to be itself to develop in love for God and display divine glory. By maintaining the world's relative goodness, Christian tradition resisted the pagan tendency to view matter as evil or deficient, unleashing scientific inquiry since the world became valuable for study in its own right, not simply for symbolising other ideal structures.

Today, however, biblical teaching and scientific inquiry are widely regarded as opposites. Basic approaches to the creation narratives of Gen. 1-2 may be treated on a rough spectrum. Strict creationists often identified with science ideologies of creation. The belief in science is greatly dependent on the following theories

1. Young earth theory

This theory is said to have been propounded by James Usher, who argues that God created the earth around October 23, 4004 B.C., using his calculation. Among prominent theories or opinions about creation is a "young earth" theory, especially in the United States of America (where Technology is more advanced than others), which interprets Genesis first and then evaluates science, correlating various details but rejecting normal and conventional conclusions. At the other end of the spectrum, science is consulted first, and Genesis is interpreted as a thorough-going "myth." The claim was that the account in

the Bible regarding creation is not real but a mere imagination. Therefore, naturalistic evolutionists may or may not adopt methodological explanations of naturalism, while some of their allegorical understandings take Genesis quite seriously in theological terms (zapmeta.ws, 2018).

2. The Gap Theory

Apart from the theory mentioned above of science regarding creation, the gap theory is also the assumption of the gap between the accounts of creation in Genesis, which is tagged as "the gap theory." The so-called gap theory understood much of evolution to be compatible with an indefinite period between Gen. 1:1 and 1:3. This claim is by a scientific movement to explain the details of the creation and to give a total explanation to the concept of creation in their own view (zapmeta.ws, 2018).

3. The theistic Evolution

Theistic evolution goes beyond merely incorporating God into the evolutionary framework. The God portrayed by theistic evolution is ultimately quite different from the God represented by the creationist theory of creation. The God characterised by theistic evolution is, in reality, very different from the God described by creationism in many essential areas (Bartz, 2018). Theistic evolution generally acknowledges the universe's and Earth's evolutionary timeline. God's creative activity is limited to applying the laws He initially incorporated into the matter. Some theistic evolutionists acknowledge the possibility that God intervened directly at certain pivotal moments to introduce Himself into the process—the emergence of the first living cell being one of these moments. However, God let genetics, mutations, environment, and survival offer the blueprint for further development after overcoming the challenge of creating life. Numerous theistic evolutionists also postulate that God made another appearance in the universe around 3 or 5 million years ago, when certain apelike species acquired a soul and thus made it into man. According to Paul A. Bartz (2018), theistic evolution holds that incomplete beings emerge over billions of years following presumed evolutionary principles; life and death proceed long before humans, all within God's very restricted personal intervention. It is evident that theistic evolutionists interpret Genesis 1 symbolically.

4. The Macro Evolution

This theory argues that life came into existence through macroorganisms and that man came up to exist from lower organisms. The theory has it that man develops from the smallest animal that anyone could think of, and then grows to become apes, which he later metamorphoses into man at last. There is no agreement among the believers of this theory in that some include a condition for the progressive changes in the creatures that

any animal who fails to fulfil its mandate may be denied the next progressive change. Therefore, if the life span of such an animal expires, it reappears in its former state, or the force responsible for change would retrogressively make such a creature into a lower animal than it previously appeared (zapmeta.ws, 2018):

5. Micro Evolution Theory

Like the Macro evolutionists believed about the creation, this theory proves that man is a product of change that occurs after a certain period. Yet, it is worthy of note here that the difference in this theory is that evolutionists believe that differences or changes occur within the same species (zapmeta.ws, 2018). By this, they mean that a man can only die and come back as a man and likewise the other creatures but denied the creating power of God. In a nutshell, the creatures in the world are just revolving through a cycle.

6. The Day-Age Theory

This argues about what makes a day that is recorded in the account of creation in the book of Genesis, whether it is a 24-hour day or not and what should be viewed as a day from a biblical perspective. In a further sense, there is the idea of the day "age theory." The "day-age" theory likewise held to an "old earth" by taking the days of Genesis 1 as indefinite periods. These views still tended to try correlating particular details between the biblical and scientific narratives. Also, Percy stated that the recently rising influence among Christian interpreters of Genesis are versions of a literary framework approach. Noting that Augustine's literary patterning in Genesis was long before the challenge of modern science. Crawford (1995:307) stated that such an approach takes seriously the historical context of the creation narratives as well. Meanwhile, regarding philosophy, the recent intelligent design movement does not necessarily align with a particular reading strategy.

Percy, Citing Hamilton, is of the opinion that literary approaches recognise that Genesis counters pagan myths and that it focuses on procreation instead of creation, regarding the genealogy of deities rather than nature. Days 1-3, of preparation, address the darkness, watery depth, and formless earth of Genesis 1-2; days 4-6, of population, involve the filling of what God has formed; day 7, connecting God through Sabbath to Israel's "workweek" as found in Exodus 20:8-11, any case, scientific theories are open to ongoing Christian consideration, while the biblical texts are interpreted with integrity as authoritative (Crawford, 1995: 307-400).

Theologians like D.A Carson, who is a professor of the New Testament, debated the implications for the nature and origin of evil, cosmology, death of both animals and humans and immortality of the soul is to appreciate' God as Psalm 90 points Christians towards a greater appreciation of finitude as a divine gift (Carson,, 2018). Also, canonical

reading requires that Romans 1-8 accounts regarding life and death and the many New Testament uses of Adam and Eve be respected to maintain the goodness of God's original creation, the specific fall of man. Emphatically, creation is a divine act that the world does not only give a general revelation of God but also a context connecting biblical interpretation to all of life.

Trinitarian Emphasis and Redemption of Creatures

Links are strong between creation and the rest of the Christian story. While creation in the Old Testament connects to the rise of monotheism, the universality of Israel's God does not support the many natural, basically Unitarian, theologies that arose in the modern age. Through appropriating aspects of the Christian doctrine, these always stay subject to the shifting notions of science or even philosophical naturalism; in the context of such new narratives, the doctrine's crucial contributions are rejected or lost.' A prominent scholar who united the doctrine of creation with Trinitarianism is Karl Barth, who, as cited by Hartwell, (1964:114) documented that there must be a connection between the concept of trinity and the doctrine of creation in that the trinity a doctrine or Christian belief could be seen in the doctrine. Hartwell has further written that in Barth's doctrine of creation, "Creation is 'intrinsically Trinitarian.'" Barth affirms that the identity of the creator is the triune God.

Hence, creation confronts New Testament scholars with whether or not to achieve biblical theology through correlation strategies. Accepting Christianity's scandal of particularity does not require obscurantism but the Trinitarian vision of the created world that responds to cultural challenges winsomely, with unique beauty and logic. For instance, when arguing for "genuinely causal" (as opposed to merely explanatory") gaps in cosmological knowledge, given a distinction between divine and human causality, one does not automatically revert to a discredit "God of the Gaps". Hartwell asserted that it had been Gunton's frequent claim that loss of Trinitarian distinctiveness weakened the doctrines of creation and providence internally, which has exposed the Christian faith to opposition from the very scientific inquiry it helped to foster (Hartwell, 1964:114).

By contrast, a Trinitarian emphasis helps to connect creation and redemption rather than to oppose it. Chris Bruno stresses the fact that God's creative power and his redemptive power cannot be separated. He stated that God who creates is also the God who redeemed, and he does both with the same power for the same reason, which is ultimately for his glory (Bruno, 2018). Moreover, Trinitarian divine agency enables personal relatedness and creaturely freedom in non-competitive forms of causality, which we learn most dramatically in the incarnation. The Son gives the cosmos structure and coherence (e.g. O.T. hints about wisdom; John 1; Colossians 1; Hebrew 1), while the Spirit gives ongoing life and freedom for created particulars to be themselves.

Ultimately, the biblical creation theme, according to scholars, first emerges when Jesus dies and is buried for three days. The rising of Jesus on the third day is believed to be the beginning of God's ultimate new creation, as Jesus became the firstborn among the newly created ones. Therefore, as Paul states in 1 Corinthians 15, he is the first fruit of that new creation (Bruno, 2018). Thus, man could see God's creative power in redemption. Wright (2003:608), in his contributions to this, wrote affirmatively that the messianic motif is mainly to redeem the creature back to God. The trinity needs to be seen in passages such as Genesis and other passages where Scripture includes the Old Testament hints in the New Testament to have a proper and biblically correct theology of creation.

Creation and as a form of Theological Interpretation

Scholars opined that God created out of nothing, which is known as created "ex nihilo." The developed doctrine of creation ex nihilo emerged from roots in the Jewish Scriptures as the early Christian alternative to pagan and gnostic cosmologies. It "is not something self-evident or the fabric of Christian response to the revelation of contemporary rivals to its Trinitarian understanding of divine providence, one will find materialism and remnants of Deism, varieties of animism and Eastern monism, plus New Age and other adoptions of pantheism and/or pantheism.

Meanwhile, apart from its role as a test case, the doctrine of creation could shape the form of theological exegesis (Walter, and Robert, 2013:48). Creation, as sustained by God, possesses order, which has been reaffirmed in the resurrection of Christ's body; man is redeemed as a new creation within the present order, awaiting full transformation that preserves continuity with current identities (O'Donovan, 1994:51). This is confirmed in the Wright's statement, in his work "The Resurrection of the Son of God". Wright wrote that the work done by God in Christ is continually present to redeem man to himself and that this is why Messiah had come (Wright, 2003:225-226). Thus, the "Structure" of reality has the integrity of goodness to which human action responds: it is the direction of entities, not their being, which is subject to the order of fall and redemption (Freedman, 2000:205). Interpretation, in a sense parallel to the Adamic naming of creatures, is a God-given responsibility involving meaningful human action, but it also discovers and responds to the kinds of things that exist.

Biblical interpretation is special given the story of fall and redemption, the unique sort of book(s) being read, and the ministry of Word and Spirit. But the text is still being read. If space permitted, one could show that understandings of "nature" and "grace" correlate readily with biblical hermeneutics. One example given by Smith (2000:324) is a Lutheran tendency toward the relative freedom of nature and grace, hereby sharply distinguishing historical criticism and theological exegesis from each other. Another is a "Reformed

epistemology," seeking distinctively Christian approaches that transform nature (textual scholarship) by grace (e.g., one's presuppositions). Thus, the created order seems, at minimum, to determine some limits to the possible meanings of biblical texts. According to Smith, from the beginning, though, God has delighted in the variety of creation and its human stewardship after Pentecost has apparently begun to reverse Babel, cultural development, including interpretative differences tied to human particularity than produce plurality worth celebrating, and not always problems tied to human fall (Smith, 2000:324). Variety need not entail violence; it can create the conditions necessary for love and joy. From a Christian standpoint, "nature" and "culture" blend from freedom, giftedness and graveness.

Cultural development is worth celebrating when it connects us with delight to the natural world God has made. Forms of interpretation can be oppressively technical and stifle the freedom of such delight or can foster the use of technologies that overwhelm nonhuman creatures, natural beauty, and/or cultural differences. This should give Western interpreters pause 'concerning our scholarly exports and current practices, both hoarding our exegetical resources and hiding from the gifts that others may offer, plus, more mundanely, how much power and paper we consume. Biblical texts require that we take seriously the tangible world where we might embody it and its rhythms for work and rest (Smith, 2000:347).

The Continuous Creation Ideology

The theory is that the universe is a result of new creation from moment to moment. The name of the school of thought in cosmology to which continuous creation cosmology refers is the "Steady State Cosmology." It points to a universe that is expanding but is finite in age. Thus, the assumption of the "continuous creation" of matter in the intergalactic medium is to keep the density of the universe constant. For Christians who hold this position, God is regarded as both the originator of all beings and the only cause of all natural effects in each successive moment (Wolters, 1985:32). Thus, sustenance or preservation is really continued creation.

According to Crawford (1995:350), this view of continued creation was held by the New England theologians Edwards, Hopkins, and Emmons and more recently by Rothe in Germany. Opponents of the steady state continuous creation view stress that regular activity is not the mere repetition of an initial decision but an act of the will that is quite different in kind. Moreover, God's will is the only force in the author of human sin. Obviously, this writer agrees with biblical scholars that continuous creation tends to pantheism; mind and matter alike become phenomena of one force, and in the end, the distinct existence and personality of God are lost. The continuous creation theory of

scientific cosmology is in contrast with theories that postulate a beginning to the universe (e.g., the Big Bang Theory).

Carson and Douglas (2009:231), in their contributions to the doctrine of creation wrote that in 1929 Edwin Hubble discovered the expansion of the universe. Many cosmologists now infer a time of origin in highly localized sense. The continuous creation steady state Cosmologists retain an expanding universe but posit a continuous creation of hydrogen in the intergalactic medium to keep the density of the universe constant. In a further step, they opined that the identification and detection of the microwave background radiation in 1965 dealt a severe blow to the steady state and continuous creation theory since this radiation is identified as being the remnant of the radiation from the "Big Bang" (Carson, and Douglas, 2009:235), Some cosmologists also argue that continuous creation and its implications of an infinite age for the universe conflicts with the second law of thermodynamics, in which disorganisation increases with time. Further creation would be required to remove the accumulated disorganisation. In the opinion of the writer, this is not biblical but rather heretical.

Carson documented that recent data from satellite COBE, the Cosmic Background Explorer, measured the microwave background radiation to at least a part in one hundred million and found the fit of the microwave background radiation to the black body spectrum as predicted by the Big Bang Cosmology' to better than four significant figures, strong agree indeed. The steady-state cosmology does not predict such a black body radiation. Thus, adding the results C.O.E. has left humanity with practically all astronomers and cosmologists using some form of the Big Bang Theory - the so-called standard model (Carson, and Douglas, 2009:235-236).

Some Contemporary Thoughts on Creation

Contemporary conversations between theologians and philosophers and between theologians and scientists have often addressed matters of creation in relation to such diverse issues as time, evolution, the origins of the cosmos, the nature of human knowledge, and language about God. The doctrine of creation must be in dialogue with such figures as Newton, Einstein, Planck, Polanyi, Sagan, and a host of others.

T.F. Torrance has discussed that three ideas from the early church developed from the doctrines of the incarnation and creation ex nihilo, which have powerfully affected both natural science and theology. These are the rational unity of the universe, meaning that God as Creator is the ultimate source of all order; the universe are open to rational inquiry; the dependent rationality or intelligibility of the universe, meaning that science can probe the universe's natural and intrinsic order; and the dependent freedom of the universe, meaning that God as transcendent Lord of the universe is not indebted to it or

bound by it. Thus, the universe is indebted to God and fully dependent on God for its origin and continuity.

Jürgen Moltmann (2001:92) in his work, "God in Creation: A New Theology of Creation and the Spirit of God" claimed in his work, "God in Creation: A New Theology of Creation and the Spirit of God", emerged out of intense concern with the contemporary ecological crisis. Moltmann presents an ecological doctrine of creation, calling for a reassessment of God's relationship to the world as the divine creation. All things must be perceived in their relationship to the total whole of creation, while humans should see themselves as participating in the natural world in mutual rationality. Moltmann also emphasises the Trinitarian nature of the doctrine of creation, stressing the relatedness of the three persons of the trinity to each other, emphasising the theme of mutual indwelling of the Father as the creator; the Son is the life-giving divine energy within creation. It is the Spirit to whom Moltmann refers when he speaks of "God in Creation." Moltmann's doctrine of creation is messianic in that creation of the gospel that Jesus Christ is the Messiah (Moltmann, 2001:95). Creation and redemption are drawn together through the eschatological nature of redemption, which is not to remove persons from the created world but to confirm humanity's solidarity in relationship to the rest of God's creation. The Spirit co-suffers with the creation that awaits its ultimate liberation (Rom. 8:19-23).

D.K McKim (2001:112), when commenting on Moltmann's work, then stated that the ecological and eschatological aspects of Moltmann's doctrine of creation are fused in the image of the Sabbath is the anticipation of the final goal of God's created work in which God rests in creation and creation rests in God. The Sabbath serves to correct an anthropological interpretation of humans as the "crown" of God's creation in that God rested on the "seventh day," the final day of the divine activity. This day, and not the creation of humanity, is the apex of God's creative acts. When humans keep the Sabbath and do not interfere with their environments, they acknowledge creation to be God's work and themselves as valuable in God's sight.

Salient Dimentions of Theology of Creation

The doctrine of creation in New Testament scholarship has some basic theological postulations that have become more widely acceptable. Kevin J. Vanhoozer, quoting Langdon Gilkey, has cited three major dimensions of what this means theologically.

1. God is the source of all that is. By this, he meant that God is the sovereign Lord over all things. No other principle or power can be coequal or coeternal with God. Since all that comes from God's will as its source, nothing in existence is in itself evil. The biblical picture is of a good Creator whose creative word is powerful and wise (Jer. 10:12; Prov. 3:19) and who created all things good. Creation ex nihilo by a good God points to the essential goodness of all things that can be directed and

transformed by God's power. God as sole creator means that nothing or no one else may be worshipped. All forms of idolatry are prohibited (Vanhoozer, 2005:153). God's creative act *ex nihilo* was a unique act, unlike any natural or human act with which humans are familiar. The relation between Creator and creature must thus be spoken of the relation of one finite event to another. Therefore the theological doctrine of creation cannot be examined in the fashion of contemporary science, which by definition of deals only with the relations of finite events within limits and boundaries. The Christian doctrine of creation concerns ultimate origins, not the proximate origins with which science is concerned.

2. Creatures are Dependent yet real and Good. The Christian doctrine over against monistic pantheism affirms that creaturely existence is real because God created it and is thus "good" if it is in relationship to God. Human creatures have been given freedom and intelligence, which may be used to either affirm or deny the fundamental relationship of existence and dependence on God. From this arises understandings of sin and grace in which creatures rebel and reject their creator or are "re-created" by him through Jesus Christ (2 Cor.5:17) into a relationship of love and fulfilment. The basic Christian view of the goodness of life helps make science possible by stressing the orderliness and relational aspects of life and value possible by nurturing the desire to control nature for human purposes.
3. God Creates in Freedom and With Purpose:- Against theories of how the world was created by emanation, Rudolf Butmann, in collaboration with Robert Morgan in *Theology of the New Testament*, documented that Paul attested to the fact that the world was created by God of the Bible with reference to 2 Corinthians 4:6 which came from Genesis 1:3 and in some other passages (like; 1 Cor. 11:8-12; 15:45-47, 10:25ff 30; Rom. 14:14.20 etc.) (Butmann, and Morgan, 2007:228). Therefore, as rays of light from the sun, or generation through a process of mating and birth, or by craft, as a carpenter would form a box out of wood, the Christian doctrine of creation *ex nihilo* abandons any explanation of "how" creation took place. Creation was a free act of the character of God, which is variously described in the Scriptures but which finds its primary focus in love (1 John 4:16), specifically in God's love for the world as shown in Jesus Christ (John 3:16). In creation and in God's continuing sustaining and providing for creation God is working out as ultimate purpose for humanity and the world. This means that human life can be meaningful, intelligible, and purposeful even in the face of evil or "anything else in creation" because life can be grounded in "the love of God that is in Christ Jesus our Lord" (Rom. 8:39). This points finally to God's purpose of creating "new heavens and a new earth" (2 Peter 3:13; Rev. 21:1).

Significance of the Doctrine of Creation

Since God as Creator is the explanation for the existence of the world and for man's existence, it is the activity of creation that establishes human's deepest and most essential relation to God as Creator and, thus, Lord. The doctrine of God as Creator is perhaps the most basic conception of God that is known. The church has held firmly to this doctrine against other views of God's relationship to the world. Pantheism teaches that "all is God." God is the world, and all that is in it. Philosophically, this is monoism (Vanhoozer, 2005: 150-151). Meanwhile, I. Howard Marshall, in his book "A Concise New Testament Theology," warned that New Testament Theology must be one that is Christ-centered and biblically correct since New Testament theology lies in the mission and teaching of Jesus (Marshall, 2008:16). Many dualistic systems have posited two equal and primary principles in the universe. Some of these creations occur when two complementary principles unite in some way to produce a new "form" out of the already listing, independent matter or principles.

Vanhoozer (2005:151) noted that dualism is found in Eastern creation myths where a God of order conquers a monster or principle of chaos. According to him, the best-known form of a dualistic view is perhaps from the Platonic picture of creation in the "Timaeus", where the Demiurge shapes the world out of chaos while viewing eternal "ideas" above him. Forms of dualism were the most prominent views of creation in the Hellenistic world of early Christianity. Gnosticism and Manichaeism were both dualistic systems. Variations of these include emanationism, which explains the origins of reality by supposing a perfect and transcendent principle from which all else is derived by the process of emanation, eternal generation (Aristotle), which posits the universe as having always existed, and deism, which gives a place to God as Creator but then totally removes him from any involvement in the world.

Against all the wrong notions about creation, the Christian doctrine of creation proclaims God as the Creator *ex nihilo*. This means that God brought the world into existence "out of nothing" through a purposeful act of his free will. In this, the Christian doctrine confesses God as the almighty and sovereign Lord of all existence. Thus, dualistic systems, by positing another power besides God, limit this sovereignty and are thus to be rejected (gosplesway.com, 2018). By stressing God as creator "out of nothing" instead of "out of matter" or what ahead) existed, Christian theology rejects the moral dualism that often stems from metaphysical dualism, as in Manichaeism, namely that matter must be evil since it is in principle opposed to God that sets God apart from all that is created, and thus monotheism is rejected as well. The Fourth Lateran Council made the term *ex nihilo* an official part of church teaching. Both the opening verse of the Bible and the opening sentence of the Apostle's Creed confess God as Creator (gosplesway.com, 2018).

In Scripture, the theme of God's creator of the "heavens and the earth" (Gen. 1:1) is prominent in both the Old Testament (Isa. 40:28; 42:5; 45:18) and New Testament (Mark 13:19; Rev. 10:6). God is the creator of humans (Gen. 1:27; 5:2; Isa. 45:12; Mai. 2:10; Mark 10:6) of Israel (Isa. 43:15), indeed of "all things" (Eph. 3:9; Col. 1:16; Rev. 4:11). Creation occurs by God's word (Gen. 1:3. etc.) so that when he speaks, all comes into being (Ps 33:9; 148:5) (Douglas, and Tenny , 2011:318). His word of command, which calls into being that had no prior existence, was uttered by the word who was with God and is God (John 1:1-14). Moltmann (1991:130) is of the opinion that "All things were made through him, and without him was not anything made that was made" which is the statement of John 1:3 and that it is a reference to the Word of God, Jesus Christ the Son who became flesh (John 1:14). He further documented that the work of God's Spirit is also involved in creation even from the account in the Old Testament. Hence, creation is the work of the triune God and is an article of faith, as Hebrews 11:3 clearly shows.

Also, there is a connection between the doctrine of Creation and Divine Glory. Concern for the tangible and for time also raises the question of "creativity." Such language can risk blurring the grandeur of God, who creates in a way that humans do not. Man rearranges and realises the possibilities of preexisting materials. Yet, the fact that "there is nothing new under the sun" (Eccles. 1:9) does not license monotony but gives a measured appreciation of human potential. Ecclesiastes soberly considers the endless proliferation of books and other cultural projects, concluding that the pretence to master knowledge or any other domain of life would be folly (12:12) (Baylis, 2013:82). Cultural production, including biblical scholarship, has relative value as a way of fostering community and celebration of ordinary life; its goal should be neither to finish a project of mastering texts nor to create much of the novelty on which our academic programs and reputations currently thrive (Vahoozer, 2005:145).

Nevertheless, the doctrine of creation reminds New Testament scholars that man lives in a "person-friendly cosmos" (Di-Noia,2005:63). God does glory and receives glory in ongoing cultural efforts, which can be pleasing and make some progress. Smith (2000:34), and Wolters (1985:150) viewed that to the degree that humans undertake biblical interpretation communally with God, each other, and the nonhuman creation and to the degree that our doctrine of creation leads us to interpret for and from shalom, Christians will delight in new harmonies of various voices. Join together to hear biblical texts that speak the wonders of our God, and may also look to "the Maker of heaven and earth" for loving help (Ps 121; 124).

Theologically, the doctrine of creation as an act of the triune God is of great importance in that the history of the church's early creeds and confessions indicates this plainly. Struggles with Gnosticism, Arianism, Platonism and some other philosophical ideologies revolved in part around God as Creator and the relation of the creator to the Redeemer,

Jesus Christ. For instance, Akintola (2016:63), citing Merril C. Tenney, documented in his book *Understanding the Vital Issues in the New Testament* that Plato, being a pupil of and friend of Socrates, "inherited an inquiring mind and habit of thinking in abstract" from him (Socrates). Akintola, therefore, stressed further that Plato believed and "taught that the world consisted of an infinite number of particular things and that each of which is a more or less imperfect copy of a real idea." Therefore, he explained Plato's idea to mean that the real world then is the world of ideas, in which the material world is only a shadow. In his response to Plato, Akintola stated that such a concept of the world led invariably to dualism. He argued against Plato as he wrote that if the world is the unseen of ideas, and if the changing cosmos in which man lives is only transitory, his quest will be to escape from the unreal to the real world. Therefore, Akintola concluded on Platonism by emphatically stating that "Platonism was too abstract to gain the attention and thought of the common man" Akintola (2016:63). Ironically, Platonism has recognised God as the creator since someone must be responsible for the creation of both the seen and the world.

The church's three creedal statements from the early period reflect its attempt to join creation and redemption in the one living God. The Apostles' Creed added the phrase "maker of heaven and earth" to the old Roman Creed and recognised the creator as the Father of Jesus Christ (Di-Noia, 2005:65). The Nicene Trinitarian statement (A.D. 325) spoke of the "maker of all things visible and invisible" who is "of the same substance" (A.D. 451) after affirming earlier creeds that identified God as "Ruler of all, the maker of heaven and earth and of all things seen and unseen," confessed Jesus Christ as "very God who works for human salvation in Jesus Christ through his Holy Spirit (Di-Noia, 2005).

Conclusion

To teach that the doctrine of creation is not fundamental to Christians is to deny basic gospel truths. Such views constitute preaching another gospel and failing to abide by the gospel of Christ. Hence, that would be heretical and makes no validity as an argument that may not stand the test of time. Therefore, this paper has unveiled the doctrine of creation in diverse forms, focusing on the ideal biblical doctrine of creation as it is found in the New Testament in accordance with the stands on the concept in biblical scholarship. In the New Testament, as in the Old Testament, the creation is the proof of who the true God is. The true God is the one who created heaven and earth. Nothing and no one else can be God because they did not make heaven and earth. Thus, from the discussions in this paper, it becomes more glaring that creation shows the position of man; it proves the power of God's word, and creation proves that God is the living source of all life.

Also, creation proves God's eternal existence, it proves God's unlimited wisdom and power, it proves God's right to control the universe, and it proves God's right to be worshipped. Lastly, creation proves that the God of the Bible is the God. Therefore, the conclusion of the foregoing evidence is that creation is the defining proof that the God of the Bible is the true God. This is why Christians must recognise Him as God, and it would be wrong to recognise anything or anyone else as God.

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