



BETHEL CHURCH
INTERNATIONAL WORSHIP CENTRE



THE DOCTRINE *of* CREATION

MARCH 2026

INTRODUCTION

The biblical teaching on creation begins with a powerful and foundational declaration: *“In the beginning, God created the heavens and the earth.”* From the very first verse, Scripture directs our attention to the Creator and the purpose behind the existence of the universe. Rather than focusing on technical descriptions of cosmic processes, the Bible presents a theological vision of reality—affirming that the world originates from God’s intentional and creative act.

The doctrine of creation addresses the most fundamental questions of human life. It invites us to consider the origins and meaning of reality itself: Where did we come from? Why are we here? Who created the world we live in? What is our purpose in life? Does our life have meaning? Is there someone greater behind the universe? The biblical answer is clear and direct. A personal and eternal God stands behind everything that exists. The world is not the product of chance, chaos, or impersonal forces, but the result of a deliberate divine will. In this way, the biblical vision of creation becomes the foundation upon which the entire Christian faith is understood.

Because of this, creation also shapes how we understand ourselves. Human beings are neither self-made nor accidental products of a chemical universe. Our existence is rooted in relationship—with God, with one another, and with the world entrusted to our care. The doctrine of creation reminds us that we belong to God, depend on Him for life, and are responsible for how we live within the world He has made.

TEN TRUTHS ABOUT CREATION

1. God created everything out of nothing.

Hebrews 11:3, *“By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.”*

God did not fashion this world using materials that already existed. Instead, by His word and sovereign will, He brought the entire universe into existence. In other words, God created all things out of nothing—what theologians call *creation ex nihilo*.

Genesis 1:3, *“And God said, “Let there be light,” and there was light.”*

Psalms 33:6, *“By the word of the Lord the heavens were made, their starry host by the breath of his mouth.”*

The mountains, oceans, forests, stars, and every living creature exist because God called them into being by His word. Nothing in the universe existed before His creative act; all things depend on Him for their origin.

This understanding highlights a profound difference between divine and human creativity. **Human beings shape and rearrange materials that already exist, but God alone creates from nothing.** When we grasp this truth—that everything around us has its origin in the wise and sovereign Creator—even the ordinary realities of life can fill us with

wonder and gratitude toward Him.

2. Creation was Done in Proper Order

From the very first page of Scripture, we see that God is the source of order and not chaos. He brings structure out of formlessness, sets boundaries that protect life, and assigns purpose to every part of creation. This divine order provides the framework in which life can flourish.

Genesis 1:2 describes the earth as *"without form and void"*, presenting a picture of a state of emptiness and disorder. Yet this is not the end of the story but merely the starting point for God's creative work – *the Holy Spirit was hovering over the formlessness and void*. The rest of the chapter shows God progressively shaping and filling creation through deliberate, purposeful acts.

The Sacred Rhythm of Seven!

In the opening pages of Genesis, the number **seven** runs throughout the narrative, revealing the orderly rhythm of God's creation. From the Hebrew text of Genesis, we observe: **seven** words in Genesis 1:1, **fourteen** in Genesis 1:2, and **seven** paragraphs marked by the recurring phrase *"evening and morning."*

Key words are repeated in multiples of **seven** - "God" 35 times (7 x 5), "land" and "skies" 21 times each (7 x 3)—while important concepts such as "light," "day," and "living creature" appear in patterns of **seven**. Even the divine commands reflect this symbolism: God speaks ten times in the creation account, **seven** to shape the cosmos - *"let there be..."*—and three toward humanity, setting apart our role in creation.

The **seventh** day stands apart and gets an emphasis all on its own. Unlike the previous six, it is not marked by evening or morning, beginning or end. The concluding day is repeated three times: *"On the seventh day God finished his work ... he rested on the seventh day ... God blessed the seventh day"* (Genesis 2:2–3). And then a new verb is introduced: *"God... hallowed it"*. This word "hallowed" or "holy" we see in the Lord's prayer – *"Hallowed be thy name!"* (Matt. 6:9) indicates that all His creation needs to rest and revere the presence of God for its flourishing.

Seven becomes more than a number—it is a pattern of wholeness, inviting us to participate in the divine rhythms woven into all of creation.

Notice the pattern from Day 1 – 6

- Light separated from darkness
- Waters separated above and below
- Land separated from sea
- Heavenly bodies appointed to mark times and seasons
- Living creatures placed in their proper realms
- Humanity given a defined role within creation

Each creative act builds upon the previous one, establishing the necessary foundations for what follows. This progression reveals a fundamental principle: **there is movement from disorder to structure, from emptiness to fullness.** God does not simply speak everything into existence simultaneously, but works through an orderly process that establishes proper relationships and dependencies. The Light must exist before plants can grow; the seas must be contained before fish can inhabit them; the ecosystems must be prepared before the creatures that depend on them are created. This sequence demonstrates that God values process, development, and solid foundations.

Creation also unfolds in a **rhythmic pattern of six days followed by rest.** Time itself is structured around this divine rhythm. Work and rest are built into creation. The Sabbath principle (Genesis 2:2–3) shows that rest is not laziness; it is part of divine order. Human flourishing depends on living within this divine rhythm rather than fighting against it. Order reflects God's character. This principle continues throughout the Scripture: *God is a God of order, not confusion* (1 Corinthians 14:33).

3. Creation is distinct from God

One of the most crucial truths about creation is that it remains fundamentally separate from its Creator. The beauty of the mountains, the rhythm of the oceans, and the vastness of the skies are not divine in themselves — they are only signposts. They reflect God's glory, display His wisdom, and quietly point us toward their Maker (Psalm 19:1).



The Christian faith therefore celebrates creation without confusing it with the Creator. This careful distinction guards against two dangerous errors that have plagued humanity throughout history.

First, it prevents us from falling into "*pantheism*" — the belief that "*God is everything and everything is God.*" They believe that God and creation are one and the same. When we recognize that the forest is not God but God's handiwork, we can appreciate its beauty without mistaking it for ultimate reality.

Second, it protects us from "*nature worship or animism*" — the belief that "*everything has a spirit.*" They believe that 'rock' or 'river' has its own spirit. We do not worship nature, but through it we learn to worship the living God.

Psalm 102:25–27, *“Of old you laid the foundation of the earth... they will perish, but you will remain... you are the same, and your years have no end.”*

Isaiah 40:18, *“To whom then will you liken God? ... It is He who sits above the circle of the earth.”*

This doctrine has profound practical implications for Christian living. It **means that our ultimate devotion, worship, and trust must never be placed in created things** — whether the beauty of nature, the achievements of human culture, or even our own abilities and relationships. These are all good gifts from God, meant to be received with gratitude and enjoyed properly, but they cannot bear the weight of ultimate meaning or provide the security that only God can give.

4. The Uniqueness of Human Creation

The creation of humanity represents the pinnacle and purpose of God's creative work. While all creation bears the mark of divine craftsmanship, human beings alone are created *“in the image of God”* (Genesis 1:27), a phrase that sets humanity apart with unique dignity, purpose, and responsibility within the created order.



The creation of humans is described as something very special. Instead of simply commanding it to happen, God says, *“Let us make man in our image, after our likeness”* (Genesis 1:26). The use of “us” suggests the involvement of the Trinity, showing that humanity’s creation was carefully considered. Unlike other creatures that were created by God simply speaking them into existence (*“Let there be...”*), humans were made with deliberate design and special attention.

a) Created in the Image of God

Human beings alone are said to bear *“the image of God”* (Genesis 1:27). This means we are not merely biological organisms within nature; we are personal, moral, rational, and relational beings capable of knowing, loving, and responding to our Creator and one another.

Science & Faith

It's a story we hear all too often: *science* and *faith* locked in battle, each claiming to hold the *only* key to understanding our universe. But **Science and faith are not enemies**. They are essential partners in the human quest for truth. One reveals the magnificent *workings* of creation. The other reveals the profound *purpose* behind it.

Science seeks to understand **how** the natural world operates through observation, experimentation, and carefully developed theories. Faith, in contrast, engages the deeper question of **why** the world exists—exploring its meaning, purpose, and humanity’s relationship with God.

The opening chapters of the Bible affirm that the world is ordered, meaningful, and fundamentally good - emphasizing **who created the world and why**, rather than explaining the precise mechanisms of creation.

Here's the inspiring truth often forgotten: **biblical thinking is what launched modern science**. The belief in a rational, orderly Creator inspired pioneers to seek rational laws in His creation. The very names that built our understanding—*Isaac Newton, Robert Boyle, Lord Kelvin, James Joule, Johannes Kepler and many more*, fill our natural science textbooks because they studied the universe to explore the mind of God.

Through science we explore creation’s design and through faith we honour its Maker - together, they inspire awe and deepen our understanding.

The image of God includes:

- **Spiritual openness** — the ability to know and worship God.
- **Rational capacity** — the ability to think, reason, and create.
- **Moral awareness** — the ability to discern right and wrong.
- **Relational depth** — the capacity for covenantal love and community.

In this sense, humanity reflects God in a way that no other part of creation does. So, even though humanity has fallen into sin, this does not erase our value. Humans remain deeply treasured by God and central to His purposes. The biblical story, therefore, is not primarily about how terrible people are, but about God's redemptive plan for the world—how He works to restore and heal the image of God in humanity and to fulfil the original calling He gave in the garden.

Ephesians 2:10, *"For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things He planned for us long ago."*

b) Created as man and woman

Genesis also emphasizes that the image of God is expressed in **both man and woman**. Genesis 1:27 states that God created humanity *"male and female."* This means the image of God is not limited to one gender; it is shared equally by both.

Together, men and women reflect the relational nature of God. Human community—family, cooperation, partnership—mirrors the relational life embedded within God's design. The dignity and worth of every human being arise from this shared image-bearing identity.

c) *Created to rule*

The image of God also carries a unique responsibility - i.e., to co-rule with God. In Genesis 1:28, God entrusts man and woman with dominion over the earth. This authority is not a license for exploitation but a calling to stewardship—to serve as caretakers and co-rulers who govern creation under God’s authority.

This remarkable dignity is beautifully expressed in **Psalms 8:5**: *“You have made him a little lower than the heavenly beings and crowned him with glory and honour.”* To be crowned with glory signifies a royal responsibility. Humanity is appointed as God’s representative within His world, exercising authority while remaining under His rule. When this calling is forgotten, dominion turns into domination, and stewardship gives way to exploitation.



5. Creation is good

Creation is not God, but it is good. After each act of creation in Genesis 1, God looks upon what He has made and calls it *“good.”* At the completion of His work, He declares it *“very good”* (Genesis 1:31). This repeated affirmation is not poetic exaggeration; it is a theological foundation.

To say that creation is good means that it is intentionally designed by God, reflects His character, carries meaningful purpose, and is meant to be received with gratitude and enjoyed responsibly.

Two common distortions to avoid:

a) Overindulgence – Turning good gifts into ultimate things

Sometimes we enjoy creation without reference to the Creator. When that happens, the gift replaces the Giver. For example, we enjoy food, but we do not live for food. We appreciate beauty, but we do not idolize appearance. We value the body, but we do not reduce ourselves to bodily desires.

Creation is good—but it is not ultimate. It is meant to lead us to worship, not to become the object of worship.

b) Rejection – Treating the Physical World as Evil

On the other hand, some spiritual traditions throughout history have treated the physical world as inherently corrupt or inferior. According to this view, the body is a prison, matter is evil, and true spirituality requires escape from the physical realm.

The Bible does not teach this. Creation itself is good, but it has been affected by human rebellion and sin (Genesis 3). The world is fallen, yet not worthless - damaged, yet not discarded.

One of the strongest affirmations of the goodness of the physical world is the incarnation of Christ. In John 1:14, we read, *“The Word became flesh.”* God did not reject the material world; He entered it. The Son of God took on a real human body. That alone declares that matter is not evil.

This is why the Christian hope is not the abandonment of creation but its renewal. Revelation 21 speaks of a *“new heaven and a new earth.”* God does not throw away His creation; He renews it.

To live wisely is to walk the narrow path between indulgence and rejection—to delight in the goodness of the world while keeping our hearts anchored in the goodness of the One who made it.

6. Creation includes heavenly beings

The doctrine of creation includes more than the physical world we see. When the Bible says God created *“the heavens and the earth,”* it includes both the visible world—like the sky, stars, land, and sea—and the invisible spiritual world.

God created angels and other heavenly beings just as He created animals and humans. He also created heaven as the place where His presence is shown in a special and glorious way. This idea appears in places where the



Bible calls God the Maker of “*heaven and earth*” (Revelation 10:6; Acts 4:24).

In Nehemiah 9:6, Ezra prays that God made “*the heaven of heavens with all their host,*” and that the “*host of heaven*” worships Him. This phrase refers not only to stars but also to heavenly beings who worship God. Similar language is used in Psalm 103:21 and Psalm 148:2 to describe angels praising the Lord.

The New Testament also confirms this. In Colossians 1:16, Apostle Paul explains that through Christ all things were created—*both visible and invisible*—including spiritual powers and authorities. These refer to different kinds of angelic beings.

Just like everything else, angels and spiritual powers were created by God and depend on Him for their existence and purpose. The unseen world, like the visible one,

The Genesis of Salvation

In 2 Corinthians 4:6, the Apostle Paul draws our attention back to the dawn of creation: “*For God, who said, ‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*”

Paul deliberately connects Genesis to salvation. The God who once spoke light into a dark universe now speaks light into darkened hearts.

At creation, darkness did not cooperate with God. It did not assist or respond. God simply spoke, and light came into being. In the same way, salvation begins not with human initiative but with divine action. Spiritually, we do not generate light within ourselves. We do not reason our way into glory. God shines, and we see.

The content of this light is crucial: “*the knowledge of the glory of God in the face of Jesus Christ.*” Salvation is not vague spirituality or moral improvement. It is the revelation of God’s glory revealed personally in Jesus Christ. **To behold Christ by faith is to step into the light God Himself provides.** This truth humbles us. We cannot boast as though we discovered God by our own wisdom. The light we possess is given, not achieved. Yet it also assures us. The same powerful word that created light at the beginning now sustains the light of faith within us.

Our response, then, is **gratitude and obedience**—walking in the light that God has graciously shone into our hearts.

is sustained by God and ultimately exists for His glory.

The doctrine of creation sheds light on the origin of evil also within the spiritual world.

The Bible shows that some angels rebelled against God and fell from their rightful place. In **2 Peter 2:4** it says that *God did not spare angels when they sinned but cast them into darkness. Jude 6* also speaks about *angels who left their proper position and are now kept under judgment*. These passages show that evil spirits were not created evil—they became evil by choosing to rebel against God.



This rebellion is connected with Satan, who is described as the leader of the fallen angels. In Revelation 12:7–9, a vision describes a war in heaven where “*the great dragon,*” called the devil and Satan, is thrown down to the earth along with his angels.

This means the devil and demons are not powers equal to God. They are created beings who became corrupt through pride and disobedience. The Bible shows them not as ultimate threats but as defeated enemies who will face final judgment, while Christ rules over every power and authority.

7. Creation is the work of the Trinity

Creation is not the work of one person of the Godhead acting alone; it is the united work of the Triune God. The Father, the Son, and the Holy Spirit are all actively involved in bringing the universe into existence. **The Father wills and initiates creation, the Son brings it into being, and the Spirit gives life and order to what is made.**

In the opening words of Genesis, God the Father is introduced as the Creator and master craftsman of the world. Yet the New Testament makes it clear that this creative work was carried out through the eternal Son – Lord Jesus Christ. **John 1:3**, *“Through him (Jesus) all things were made; without him nothing was made that has been made.”* In the same way, Apostle Paul explains in **Colossians 1:16**, that *“all things were created through Him (Jesus) and for Him (Jesus),”* showing that the Son is both the agent of creation and its ultimate goal.

The Holy Spirit is also present and active from the very beginning. Genesis 1:2 describes the Spirit of God *“hovering over the waters,”* a vivid image of His life-giving presence bringing order and vitality to the emerging creation. The Spirit’s work highlights that creation is not merely an act of power but also an expression of divine life and sustaining energy.

In this light, creation is the harmonious work of the Trinity. Everything that exists owes its origin and continued existence to the united work of the Triune God.

8. God creates everything for His Glory

Everything that exists — from the smallest atom to the vast expanse of the cosmos—reflects God’s power, wisdom, and beauty. The Psalmist declares, *“The heavens declare the glory of God”* (Psalm 19:1). Creation itself is a living testimony to His greatness. Yet the glory of God is more than visible splendour; it is the weight of His perfect worth, the radiance of His holiness, and the beauty of His character revealed in His works (Isaiah 6:3; Romans 11:33).



The main purpose of creation is to bring glory to God. Everything that exists was made to show who God is. The physical universe shows His power, wisdom, and greatness. But God’s character—His love, holiness, justice, and grace—is especially revealed through the living beings He created, particularly human beings.

God is so great that His nature cannot be fully shown through just one part of creation. The vast universe displays His power and majesty, while human life reflects His character and moral qualities. In this

way, all creation together points to the greatness and glory of God. (Psalm 19:1, Romans 11:33)

Humanity holds a special place within this design for God's glory. According to Scripture, people were created to reflect and honour God in the world. Jesus teaches in Matthew 5:16, *"Let your light shine before others, so that they may see your good works and give glory to your Father in heaven."* Likewise, the apostle Paul writes in Corinthians 10:31, *"Whatever you do, do all to the glory of God."* Through a life that is submitted to the plans of God, faithful living, and acts of love and worship, human life becomes a reflection of God's character and brings Him the glory.

9. Creation Subjected to Death

When we think about creation—the world around us—we often picture it as perfect, full of life and beauty. But the Bible shows us that because of sin, the world isn't exactly the way God intended. Our choices and rebellion against God didn't just hurt us—they affected creation itself.



Sin disrupted the purpose of creation. God made the world to display His glory and to be a place of joy and life. But when Adam and Eve rebelled, creation was no longer a perfect stage for God's goodness. Instead, it became a place of struggle. Work became hard, weeds grew, and thorns appeared (**Genesis 3:17–18**). The world, which was meant to be an ever-expanding garden, became frustrating and full of obstacles. In simple terms, creation itself began to suffer the consequence of human rebellion.

Sin also brought death. God warned Adam, *"For dust you are, and to dust you will return"* (Genesis 3:19). Our actions, our choices, and our rebellion against God introduced brokenness, suffering, and mortality into the world (Romans 5:12).

This pattern continues throughout throughout the Bible. Cain kills Abel (Genesis 4:8). Nations rise and fall, and people chase power, while creation groans under the weight of human sin (Romans 8:22). The message is clear: when we sin, it's not just our lives that are affected—creation suffers too.

But the story does not end in despair. God promised to send a Savior who would restore creation. The prophet Isaiah gives a picture of this peaceful future: *"The wolf will live with the lamb, the leopard will lie down with the young goat... and a little child will lead them"* (Isaiah 11:6).

Jesus, the Creator Himself, came into the world, lived among us, died, and rose again so that one day creation will be made new. The Bible

promises that God will finally restore everything (Revelation 21:1–5).

10. Creation to New Creation

Revelation 21-22 presents a stunning vision of renewed creation where God permanently dwells with humanity on earth (Revelation 21:3), just as He walked with Adam and Eve in Eden. Death will be completely defeated—*no more tears, mourning, crying, or pain* (Revelation 21:4).

Most significantly, when God declares "*I am making all things new*" (Revelation 21:5), God isn't cancelling the creation but restoring and perfecting what He originally made. This eternal dwelling of God with His people in a renewed creation represents the ultimate fulfillment of His redemptive plan.

RE-creation

Our story is far greater than an escape plan to another realm where God lives. The Christian hope is not about leaving earth behind; it is about God coming to dwell with us, healing and restoring every dimension of the broken world He first called good. Scripture culminates not in evacuation, but in renewal.

In Book of Revelation 21-22, the vision is of heaven descending, of God making His dwelling place among humanity on earth—just as He walked with His people in Eden. Seated on His throne, a sign that His redeeming work has reached its fulfillment, the Creator declares, "*See, I am making all things new*" (Revelation 21:5).

The meaning of that profound statement is lost in translation. The Greek language uses two words for "new": 'neos' and 'kainos.' Neos refers to something entirely new in time—brand new, like a car that has never been driven. *Kainos*, however, describes something old that has been renewed, restored, or transformed so that it is as good as new. When John has a vision of God making all things new, he chooses the word 'kainos.'

This is profoundly significant. **God is not discarding creation but rather He is in the business of renewal.** He is renewing what has been fractured by sin, including the humanity He made in His image. The promise of re-creation calls us to see ourselves as participants in this grand restoration—immersed in the unfolding drama of God making all things whole.

New creation is achieved through the redemptive work of the Lord Jesus Christ. His death, burial, and resurrection paved a new way of life for all those who believe (Romans 8:1, John 3:16). Paul declares in 2 Corinthians 5:17, *"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."*

Through Christ's finished work, believers are immediately transformed from their old life of sin and death into a new life of righteousness and peace with God. This personal new creation in the lives of believers and the church serves as a foretaste of God's cosmic new creation, when everything throughout the universe will become new through Jesus Christ, fulfilling His promise to make all things new.

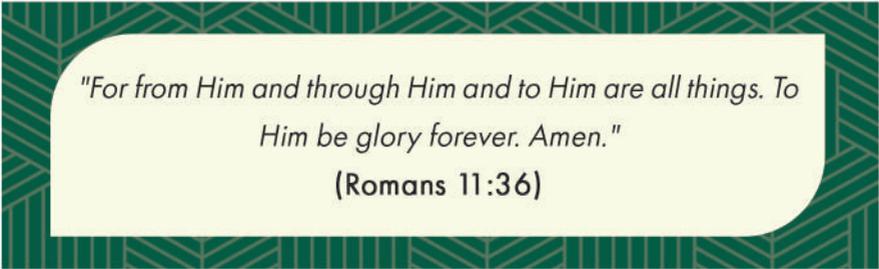


CONCLUSION

Ultimately, the doctrine of creation answers our deepest questions: **We belong to God. We depend on Him. We are accountable to Him.** Our existence is rooted in relationship—with our Creator, with one another, and with the world entrusted to our care.

As we embrace these truths, we discover that **how we treat creation reflects how we view the Creator.** Every act of care, every choice of simplicity, every moment of wonder at beauty becomes an act of worship. Every instance of waste, every habit of excess, every disregard for life—including the denial of human dignity seen in caste systems and other forms of discrimination—tells a different story about what we truly believe.

Let us therefore live as people who know the story, we are in: from Genesis *"In the beginning, God created..."* (Gen.1:1) to Revelation *"Behold, I am making all things new."* (Rev.21:5). Between these bookends, we have the privilege of reflecting God's character in how we love what He has made—not just in theory, but in the concrete realities of our daily lives.



"For from Him and through Him and to Him are all things. To Him be glory forever. Amen."

(Romans 11:36)

Chapel Service

Every Wednesday | 7pm
@ Temple of God



Teens Church

Every 2nd Saturday | 5.30pm
@ Temple of God



Membership Class

18th April | Saturday | 4.30pm



Child Dedication

18th April | Saturday | 11.30am
@ Bethel AG Church



GOOD Friday Service

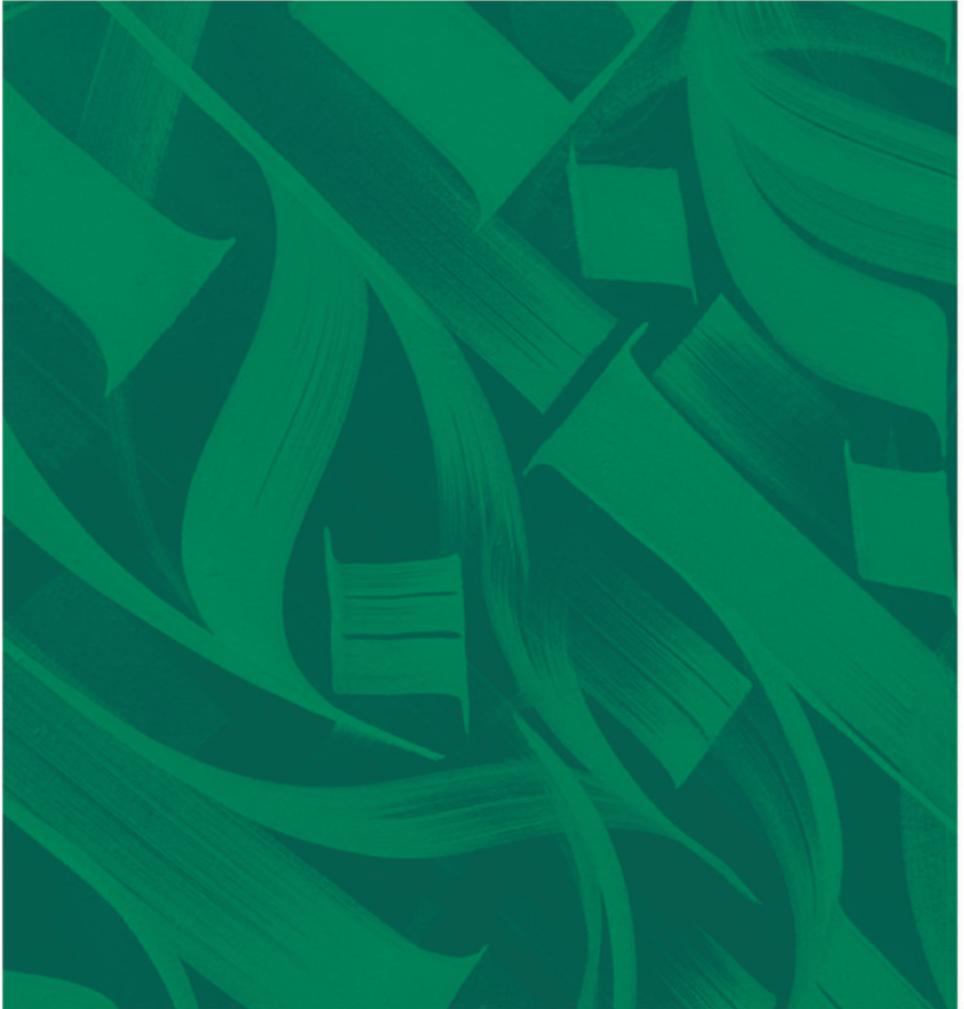
3rd APRIL 2026 | 9.30 AM
TRIPURA VASINI
(PALACE GROUNDS)

Easter Resurrection Sunday Service

5th APRIL 2026 | 9.30 AM
TRIPURA VASINI
(PALACE GROUNDS)

APRIL 2026

CHURCH EVENTS



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