

CREATION AND STEWARDSHIP: A CRITICAL ANALYSIS OF PATRISTIC THOUGHTS AND THEIR RELEVANCE IN THE CONTEMPORARY WORLD

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Abstract: This study revisited the historical, scriptural, and theological foundations for the doctrine of *creatio ex nihilo* to re-establish the relevance of divine omnipotence, freedom, and creation in today's world. A critico-religious approach has been employed for sharing biblical views in re-establishing philosophical conceptions to direct the world's understanding about 'creation out of nothing' and our stewardship. This piece argued that 'creation out of nothing' provides us the basis for understanding our religious and moral duty to this ecosystem. Therefore, on the one hand, rather than attacking worldly beliefs about creation, this paper has argued that emerging scientific and philosophical ideas about creation were not a threat throughout the defined patristic periods. Rather, the study has emerged as a result that has helped Christian thinkers in constructively reshaping such views. On the other hand, this paper has argued that in the past, the thoughts of the corporate world offered

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Christianity a unique opportunity to critically and constructively reflect on them to discover biblical truths. As a result, the approach toward this ethical shift aimed to build notions about the world's concepts of creation and our duty to be stewards on this earth.

Keywords: *Creatio ex nihilo*, God, Philosophers, Patristic, Greek, Scientific, Scriptural, Steward, Ethical Concern.

1. Introduction

We live in a universe in which, regardless of caste, color, race, or religion, the first mystery that underlies our journey is how the journey got to its starting point in the first place, and we are also eager about where we are all going. The first question appears to be fairly crucial in comprehending the genesis of our cosmos; yet, the second question is critical in explaining our existence on this planet. Thus, this paper would go on to explain both, the genesis of this planet and our role in it.

According to the Anthropic Principle, if we want to explain why our world exists the way it does, the answer is that it must contain characteristics that allow sentient beings capable of asking questions to originate (Jones). And the early philosophers were interested in topics ranging from religious and ethical philosophy to the nature of perception and the roles of substance, shape, principles, and structure in the cosmos. Many fundamental philosophical themes were passed down through Plato and Aristotle. The early philosophers, particularly the Eleatics, were the first to seek and explain principles without the use of myths and anthropomorphic gods. However, Edward Ulrich(2016) quoting Clement of Alexandria, states, "...the third-century Christian philosopher Clement of Alexandria said that Greek philosophy was God's providential way to prepare the Greco-Roman world for the gospel, just the Law had been the preparation for the Jews" (473). Like Ulrich, Robert Louis Wilken another prominent scholar in this perspective claims that the mission of the early church was not to win the arguments, but rather to change the minds, hearts, and lives of men and women (Wilken xiv).

In the facade of the present emerging issue, the researcher has discovered a wide range of meanings when spelunking through the study literature. And the problem is that we live in a world where creation out of nothing is gradually losing its meaning. A famous cosmologist Lawrence M. Krauss says in a talk about our current picture of the universe, how it will end, and how it could have come from nothing: "The universe is flat, it has zero total energy, and it could have begun from nothing. Our existing knowledge about the cosmos, its history, and its coming years makes it more believable that something can appear out of nothing and without the need for divine intervention... we live in a universe dominated by nothing also means because there is more energy emerging in empty space than in matter, creation from nothing has more potential" (Krauss). Whereas, according to Jurgen Moltmann, 'creatio ex nihilo' occurs when the omnipotent and omnipresent God withdraws his presence and limits his power in an inversion that creates a 'nothingness,' a space in which he creates by letting be, by making room, and by making room' for his free-will omnipotent creative act (Moltmann 86-93).

As per the author's observation, we are not here to resolve historical concerns but to overcome challenges and theological problems. Neither to engage in any intellectual debates based on cleverness and verbal arguments. But rather the above-mentioned challenges provide us an opportunity to critically and constructively reflect upon cultural and theological problems – making the Bible a source of knowledge to declare the biblical truths. It is important to note in this regard that the early Christian thinkers were men of a much deeper level of experience and in this phenomenon, the Bible was their central factor of endeavor (Wilken xiv). The aim of the early church fathers to connect the world with the Word of God was focused on performing our duty to God.

Therefore, based on the preceding debates the focus of this study is not to propose natural theology (i.e., not based on rational debates) neither to develop hatred toward the corporate world, nor to negate the doctrines of philosophers, or the thoughts of any institution. Rather, the focus would be four-fold:

1. To investigate if Christianity is a synthesis of ideas drawn from the outside world.
2. To dive into the depths of early Christian thoughts to discover genuine identity by analyzing scientific hypotheses based on empirical data analysis.
3. To critically and constructively reflect on the thoughts of the corporate world.
4. To develop an ethical shift from the stewardship concern, aiming to construct the world's concepts about creation rather than pondering over differences.

2. Philosophical Views on Creation

Thales (624-550 BCE), Anaximander (611-547 BCE), and Anaximenes (588-524 BCE) were the principal thinkers of the Ionic School, proposing that the first principle of the world is either water, *apeiron* or air (Stace 20-30). The Pythagoreans, named after Pythagoras (570-495 BCE), asserted that numbers are essential to the universe's structure. They argued that while one could imagine a universe without colour, taste, or weight, it is impossible to conceive of one without numbers, making them a fundamental component of reality (31-39). In the context of Greek mythology, Xenophanes (560-478 BCE) rejected the anthropomorphic portrayal of gods, deeming it absurd to believe that god had a beginning or took human form. He opposed the polytheistic notion of multiple gods, advocating for the existence of a single divine entity. According to Xenophanes, God is unlike humans in both physical appearance and intellect, and should be conceived as one being. His view, better understood as pantheism rather than monotheism, described the world itself as God. Xenophanes' God is unmoved, unchanging, undivided, passionless, and undisturbed. He was the first to declare, "All is one" (40-43).

Parmenides (515-n/a BCE) asserted that the sole reality and the first principle of things is Being, entirely separate from not-being and all forms of becoming. He argued that if Being had a beginning, it must have originated from either Being or not-being. However, Being arising from Being is not a true beginning, and Being arising from not-being is impossible, as there is no

rationale for it to arise at one time rather than another. Thus, Being cannot be created from not-being, and nothing can come from nothing (43-52). Zeno (495-430 BCE) agreed with Parmenides on the doctrine of Being. He maintained that motion and multiplicity are not real. He did not reject the reality of the world; rather, he questioned the truth of existence, indicating that while motion and multiplicity appear to our senses, they do not represent the true universe. It is only an appearance, an illusion, an outward display, and a charade, a hollow mask that conceals the true nature of things. Their being is not in themselves, and their existence is not grounded in themselves, but in another, and flows from that other (52-71). Likewise, the philosophical theory of Heraclitus (535-475 BCE) was the direct antithesis of Eleaticism. He emphasized that only Becoming is, and Being, permanence, and identity, are nothing but an illusion. All things are perpetually changing, passing over into new forms and new shapes (72-80).

Empedocles (495-435 BCE) synthesized the ideas of Parmenides and Heraclitus by introducing the concept of elements. He identified four fundamental elements—Earth, air, fire, and water—as "the roots of all." According to Empedocles, all matter and becoming result from the composition and decomposition of these elements (81-85). In contrast, the Atomists, including Leucippus (5th Century BCE) and Democritus (460-370 BCE), argued that everything is composed of atoms, which are made of the same basic substance. Atoms are non-qualitative, differing only in quantity, size, and shape. Since the fundamental components lack quality, the true properties of objects arise from the arrangement and position of these atoms (86-93).

Anaxagoras' theory synthesized the ideas of Empedocles and the Atomists. He introduced a physical theory of "everything-in-everything" and posited that nous (intellect or mind) was the driving force behind the world (94-105). Diogenes similarly asserted that "the cosmic system is ordered by intelligence" (Curd, 2020). Platonism holds that true reality exists beyond physical observation, and everything in the material world is merely a copy of an original, eternal form (Buckingham et al. 50-

55). Aristotle (384-322 BCE) explained that generation is the process of coming into being from non-existence, while corruption is the return to non-existence from being (Lulofs, 74). The Greeks believed in the eternal existence of the universe and the matter from which it was formed. Aristotle provided a philosophical justification for the world's eternal nature. Other philosophical schools, such as the Stoics, Platonists, and Epicureans, also held that the universe or its fundamental reality is everlasting (May 4-5).

To sum up all the above-mentioned thinkers uphold the principle that "nothing can arise out of nothing," asserting that there must always be "something" from which other things might emerge (4-5). The subsequent section will explore different perspectives beyond philosophical interpretations of creation.

3. A Brief History of *Creatio Ex Nihilo*

The Biblical understanding of creation is entirely unique. God did not create the universe from pre-existing matter but rather brought something new into existence by simply declaring, "Let there be" (Genesis 1:3). This concept is supported in one of the non-canonical books, which urges reflection on God's work: "I urge you to meditate on the work of God, to look upon the heavens and the world, and to understand that all things in their existence are born out of nothingness; God created them all and created us" (2 Maccabees 7:28). In response, the church fathers reaffirmed the biblical notion of creation from nothing, emphasizing God's transcendent uniqueness and the unparalleled magnificence of His power in creating without restrictions. They sought to develop strong foundations to align contemporary beliefs with the biblical understanding of creation.

Clement of Rome (c. 35-99) asserted in his commentary on the First Letter to the Corinthians that God, through His command, organized and structured the cosmos (Copan and Craig, 127). The Didache, a second-century text, emphasized the fullness and comprehensiveness of divine creation. Polycarp (c. 69-155), bishop of Smyrna, characterized God as the All-powerful Being, arguing that everything in the universe is either the Creator or a creation of the Creator. St. Justin the Martyr (c. 100-165)

highlighted the ontological distinction between Creator and creation, explaining that God first created matter and then fashioned the elements, the universe, and everything else from that matter (129).

Athenagoras of Athens (c. 133-190), an Ante-Nicene Christian theologian, described God as the Creator, shaping creation "like a potter shapes clay" (134). Athenagoras also emphasized the ontological difference between matter and God, distinguishing between the *unexisted* and *existed*, as well as "that which is" and "that which is not" (135). Similarly, Tatian of Adiabene (c. 120-180), an Assyrian Christian writer and theologian, argued that substance was created *ex nihilo* (out of nothing) by God through the might of the Logos, who initially created the essential substance for everything else. Tatian reasoned that if God had not created this substance, it would imply the existence of an everlasting matter beyond God's control, contradicting His omnipotence. He concluded that the eternal God, as the Lord of the world, is the fundamental source of all things, both seen and unseen, existing before all things, alone and without any pre-existing matter (136-138).

In contrast to Plato (424/423-348/347 BCE), Theophilus of Antioch (c. n/a-183/5) emphasized that the Father of all creation is God, who is the Creator of the cosmos. Theophilus argued that building a world out of already existing material is something humans do routinely (139-140). In his work, *Against the Heresies*, Irenaeus, Bishop of Lyons (c. 130-202), concluded that God, out of His purpose and delight, created everything that previously did not exist. Irenaeus viewed the formation of the cosmos and matter as integral parts of the same divine work. He connected the beginning of the earth and the redemption brought by Christ as events stemming from the Logos, Christ—the Son of God. This Christological perspective provided coherence to the economy of salvation, illustrating how God cares for His creation through redemption (Roberts and Donaldson, 370-372).

Tertullian (c. 155-220) challenged the view of the ancient Athenian philosopher Hermogenes (5th-4th Century BCE) by asserting that God created the universe out of preexisting

substance. Tertullian questioned how God could be considered Lord unless there was something already in existence for Him to govern, such as preexistent matter. He distinguished between the terms "God" and "Lord," stating that God has always been "God," but became "Lord" when there was a creation to rule over (McGrath, 158). Similarly, Origen (c. 185-253), following the Platonic tradition, argued that God created the universe from existent substance. Origen viewed matter as formless, and the act of creation involved organizing this substance into a structured form. However, he emphasized that nothing in this universe came into being from preexisting material; rather, God called into existence things that did not exist before. Origen's understanding of the mechanism of creation emphasized God's magnificent order in the world (159-160). His affinity towards Plato's thought is evident in his high regard for the Platonic concept of creation. Moreover, Origen stressed the importance of ethical living, urging his disciples not only to study ethics but also to practice it. He believed that true understanding of ethics is demonstrated through ethical behavior (Wilken, 269).

Hippolytus (c. 170-235), disciple of Irenaeus, developed a dualistic view of creation in response to the philosophical ideas of his time. He asserted that all other realities are changeable and fallible, whereas God is uncreated and immortal. According to Hippolytus, God initially brought substance into existence from nothingness and immediately formed this nothingness thereafter. Pseudo-Justin (c. 220-300), following a similar line of reasoning, critiqued Plato's philosophy by arguing that the unbegotten (God) is eternal, while the begotten and formed (the created world) are produced and perishable (Copan and Craig, 140-142). Arius (c. 260-336), known for his controversial Christological views, believed that the Son (Jesus Christ) had a beginning and therefore was not eternal. This view directly contradicted the traditional Christian belief in the eternal nature of the Son. Arius' assertion stemmed from his deep conviction in the unchangeability of God. He argued that God's unchangeability precluded the possibility of the Son being incarnate, as incarnation implies change and God cannot change (McGrath, 231-232). These perspectives highlight the diverse theological and philosophical debates within early

Christian tradition concerning the nature of God, the creation of the world, and the eternal status of Christ.

According to Athanasius (c.296-373), the asymmetric Platonic worldview should be supplemented by the notion of the Creator above the craftsman, as well as the concept of created matter. In his opinion, if God had worked with pre-existing matter, He would merely be a technician or craftsman, which would undermine His sovereignty and omnipotence. Therefore, Athanasius emphasized that God created everything out of nothing (*ex nihilo*), asserting His absolute authority over creation (Copan and Craig, 143). Again, Athanasius asserted the unique role of God in redemption. He argued that no created being could redeem another; only the Lord Himself could deliver His creation. This emphasis on God's exclusive ability to save served as a foundational point that the Arians, who held differing views on Christ's nature and role, found difficult to refute.

The doctrine of *creatio ex nihilo* (creation out of nothing) is definitively articulated in the works of St. Augustine of Hippo (c. 354-430). Augustine asserted that all things were made from nothing through God's wisdom, not through any pre-existing materials. Like St. Basil before him, he attributed the ordered creation to God's divine plan, emphasizing the universe's dynamic nature and God's unchanging wisdom as its foundational source. In his work *De Fide et Symbolo*, Augustine vigorously opposed Manichean dualism. The Manicheans questioned God's sovereignty, arguing that He could not have created the cosmos without the assistance of some uncreated nature, such as matter. Augustine countered this view by interpreting the Apostles' Creed and engaging in anti-Manichean polemics, affirming that the almighty God of the Scriptures created everything *ex nihilo*. His theological contributions solidified the doctrine of *creatio ex nihilo* within Christian thought, emphasizing God's omnipotence and the complete dependence of creation on Him alone (Van Till, 21-38). This doctrine has since become a cornerstone of Christian theological orthodoxy, influencing countless subsequent theological works and debates.

4. Philosophy and Christianity: Relational Thought Construction

Many scholars uphold the view that the idea of creation out of nothing (*creatio ex nihilo*) emerged primarily in debates with Gnostics, Stoics, and Middle Platonists during the first two centuries of the Christian era (Ostler 254). Those engaged in debates and intellectual discourses within the Roman Empire employed Greek philosophical ideas of the Middle Platonic school (Reventlow 153). In contrast to the Christian doctrine of creation out of nothing, the philosophical system of Platonism maintained that "from nothing, nothing comes" (*ex nihilo nihil fit*), suggesting that matter exists eternally and is not the result of a creation (Soskice 30-33). The development of *creatio ex nihilo* represented a significant departure from these philosophical traditions, asserting that God created the universe and all things out of nothing, affirming His absolute sovereignty and the dependence of creation on His Will alone. This theological innovation became foundational in shaping Christian understanding of God's role as the sole creator and sustainer of the universe. The assertion that philosophy and science inevitably yield to religion often stems from their inability to definitively explain all occurrences. However, the biblical Book of Job, for instance, declares that God stretched out the northern sky and suspended the world in space (Job 26:7), addressing aspects that science and philosophy seek to comprehend. This suggests that foundational aspects of scientific inquiry have been acknowledged in religious texts since ancient times. Accordingly, biblical scholars emphasize that the God of heaven designed that a study of the facts of science should strengthen, not weaken, our faith in His Word (Vine, 26).

Furthermore, Pieter H. Stoker, a Christian ethicist, argued in his paper "Christian Ethics and the Idea of Creation" that God has entrusted humanity not only with stewardship over creation but also with the responsibility to explore scientific discoveries, particularly in realms such as the atomic domain (Stoker 132). This perspective does not seek to dismiss philosophical notions but rather aims to integrate contextual understanding into broader theological discourse. In discussing Platonism, Edwin

Hatch, an English theologian, noted that Platonists viewed God as existing outside the world, with the universe initially considered a potential being. This aligns with Platonic dualism, which posited a coexistence of matter and God, though often implicitly rather than explicitly stated (Hatch 178-195).

Similarly, there was a widely held belief that beneath the observable qualities of all objects lay a foundational substance upon which these qualities were based, imparting each item with its unique essence. This substance was understood to vary in nature, ranging from coarse physical matter to empty, formless space. It was often envisioned as a vast, shapeless, yet malleable mass that the Creator shaped – akin to a potter molding clay or a builder combining diverse materials to construct a home.

According to Platonists, matter exists eternally alongside the Demiurge (the Platonic God), and the Demiurge's role is not to create matter, which is considered pre-existing, but rather to impose order and form upon it. However, in the process of shaping and organizing the world from this pre-existing matter, the Platonic Demiurge encountered difficulties, as the substance resisted being formed and ordered. Consequently, the final cosmos created by the Demiurge exhibited imperfections, for which the Demiurge was not held responsible. In Platonism, this approach successfully addresses the problem of evil in the world without attributing faults, shortcomings, or limitations to God. This is achieved through an ontological dualism between the Demiurge (representing the transcendent order and perfection) and the world (representing the imperfect and flawed manifestation of that order), as outlined in scholarly discussions (McMullin 17-20).

In light of the points mentioned above, the Platonic concept raises questions about the attributes of a sovereign God. Firstly, if God required pre-existing matter to create the universe, it would challenge His omnipotence – the idea that He is all-powerful. Secondly, the existence of eternal substance alongside God could imply limitations on God's creative power, suggesting constraints on His ability to create *ex nihilo* (out of nothing). Thirdly, asserting that matter is co-existent and co-eternal with God could

undermine God's unique position as the sole Creator. However, despite these differences, Christianity and Platonism share some common aspects.

Alasdair John Milbank, a British Anglo-Catholic theologian and Emeritus Professor at the University of Nottingham, presents a perspective that clearly exhibits the Christian ontology rooted in the pre-modern Augustinian synthesis of Platonic concepts with Christian theology. Milbank argues against the postmodern critique of Western metaphysical heritage and emphasizes the Neoplatonic Christian adaptation of the absolute, integrating goodness, truth, and beauty with existence. This synthesis also incorporates relational, productive, and responsive aspects into the concept of God, thereby departing from purely Greek philosophical traditions (Milbank, 295-296). Milbank criticizes Friedrich Nietzsche's assertion that Platonism is equivalent to Christianity, as well as Martin Heidegger's equation of metaphysics with onto-theology. He argues that these interpretations oversimplify the complex relationship between Platonic thought and Christian theology, neglecting the nuanced developments and transformations that occurred within Christian philosophical traditions (Milbank, 297).

From a researcher's perspective, the pre-modern Christians' discussion of the incarnation as an incomprehensible ontological event that enables created beings to participate in divine reality is often referred to as the Christian-Platonist synthesis. This synthesis reflects an effort to integrate Platonic philosophical concepts with Christian theology, emphasizing how Jesus Christ bridges the gap between the divine and the created. The Apostle Paul employed various strategies to bring people towards salvation through Jesus Christ. He engaged in debates with Epicurean and Stoic philosophers at the Aeropagus in Athens, using their own philosophical viewpoints to support his arguments (Acts 17:18-34).

This approach is not novel. McGrath adds another dimension by noting that during the Patristic age, Christian theology utilized its cultural context to draw people to Christ. Similarly, Jewish tradition also incorporated elements from other religions; for instance, the name "El" was used to express the

power of *Yahweh* (McGrath, 168). The purpose was not mere assimilation of worldly ideas but a critical and constructive engagement to deepen understanding of God's Word from a divine perspective. Paul's writings exemplify this approach. He contrasted the wisdom of the world with the foolishness of Christian revelation, emphasizing that God chose to reveal Himself to those with simple faith rather than through worldly intelligence (1 Cor 1:23-25). In his letter to the Romans, Paul acknowledged that the truth of God's existence can be perceived through creation (Rom 1:20-23), but he also cautioned against idolatry and the worship of created things instead of God, thereby critiquing non-Christian philosophical perspectives.

It is also important to note that during the time of Tertullian, he cautioned against the dangers of engaging with non-Christian philosophers, asserting that worldly wisdom ultimately leads to a shallow understanding of God's nature and purpose (Tertullian, *Praescriptione haereticum*, III). Conversely, Origen offered a contrasting perspective rooted in scripture, which later became influential in reconciling Greek culture with Christian thought. Origen illustrated this with the analogy of the Israelites' acquisition of Egyptian riches. Origen encouraged Gregory to pursue education, noting his natural aptitude for Roman law or philosophy in Greek schools. Origen advocated for integrating elements of Greek philosophy into Christian education, particularly those parts useful for understanding sacred Scriptures. This approach, Origen argued, could serve as foundational preparation for deeper Christian understanding, viewing these disciplines as ancillary to philosophy, akin to what philosophers' regard as essential for their learning (Lewis 1911).

The viewpoints of Tertullian and Origen, though seemingly opposing, have their own relevance. Tertullian's caution against engaging with non-Christian philosophies stemmed from the early years of Christianity, where he saw potential dangers. His perspective reflects a protective stance for the nascent faith. Conversely, Origen's approach appears more forward-thinking. He advocated for integrating elements of Greek philosophy into Christian education, seeing them as

potentially enriching and preparatory for deeper understanding of Christian doctrine. Throughout history, ideologies have often evolved through dialectical processes, where theses and antitheses clash to produce new insights (a concept seen in Hegelian philosophy). In contrast, the Word of God has stood the test of time, with its truths remaining steadfast and unshakable. This enduring stability allows believers to stand firm, as affirmed by Paul in 1 Corinthians 8:5-6.

Therefore, Christian theology asserts that regardless of the understandings and interpretations that philosophy and science may reach about the universe, the ultimate source of all existence studied by science is God, the Creator. Human existence itself originates from God's will, and Jesus is acknowledged as the Lord of all creation. Abraham Kuyper, a Dutch theologian, statesman, and journalist, writes: "... there is not a square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry: *Mine!*" (Brat 461). The scientific observations, philosophical approaches to creation, and the ancient Greek cultural views of the universe provided Christian thinkers with a unique opportunity to delve deeper into the truths revealed in the Bible and reinterpret them for the world.

5. Journey Towards Stewardship

The Bible provides a clear description of the Creator and His methods of creation, as well as outlining humanity's ethical responsibility as stewards of the Earth to improve its conditions for living. Integrating ethical considerations alongside ecological concerns, rather than engaging solely in verbal arguments and rational debates about creation, brings liberation to the mind. Francis S. Collins, a prominent medical expert, argues that where science encounters gaps in addressing profound questions, *Bio Logos* provides answers. He explains that *Bios* (life) and *Logos* (Word) together express the belief that all life originates from God and reflects His will. *Bio Logos* thus represents a spiritual logic that engages the mind, heart, and soul (Collins 203-204).

Our human responsibility to care for the Earth encompasses addressing its brokenness due to economic disparities, persecution, gender discrimination, environmental

hazards, and other issues. Through the sacrifice of Jesus Christ (John 3:16; 1 John 3:16), we are transformed into new beings, entrusted with the responsibility to be faithful stewards of this planet. According to Shalini Mulackal, from the inception of creation, humanity has been entrusted to care for the universe as a unified community (362). Similarly, Schaefer emphasizes Basil of Caesarea's teaching that God created everything by His command, understanding the present and future, establishing order, and granting authority from the beginning of time (Schaefer 121). Our task on this earth is to take care of this world, as this world belongs to the Lord. Therefore, reflecting the image of God, we are considered co-creators, a concept rooted in the belief that Jesus liberated us from the brokenness of this sinful world. Similarly, as bearers of Christ's image, we are also called to be co-redeemers. Our moral responsibility, stemming from being made in God's image and likeness, is not solely about performing good deeds. Instead, it involves reflecting God's character on Earth through participating in His mission and embodying His likeness.

6. Conclusion

The ethical approach to patristic theology of creation does not aim to oppose classical traditions or dismiss scientific teachings. Instead, it seeks to integrate these thoughts within the framework of the Triune Creator, who brought forth creation *ex nihilo* and continues to sustain it through His kindness, love, and providential care. Augustine described creation as God's love song (*carmen Dei*), revealing traces of its Triune Creator (*vestigia trinitatis*), with the Holy Spirit's goodness, the Son's wisdom, and the Father's power manifested in its beauty and holiness (Scheffczyk 97-105). Supreme wisdom originates from God and is accessible to those who know and worship Him (Wilken 281). Paul's writings underline the fact that human knowledge alone cannot fully grasp God; our perception is limited, offering only glimpses of the divine reality (1 Corinthians 1:21, 13:12). The concept of *creatio ex materia*, which denies creation out of nothing, undermines God's omnipotence by suggesting that God creates

using preexisting material. In contrast, the doctrine of *creatio ex nihilo* affirms God's unlimited power to bring into existence things that do not exist, as He transcends all creation yet actively participates in it through the incarnation, death, resurrection, ascension of His Son, and the indwelling presence of His Spirit. Apart from biblical narratives, no alternative explanations for the universe's existence hold logical coherence or confirmatory evidence. The eternal existence of the universe lacks logical proof and remains unquestioned. Therefore, Revelation and Creation provide the most coherent and trustworthy accounts of existence.

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