



Nature and the Omniscient God

Raji. T*

*Assistant Professor, Department of English, Govt. KNM ARTS AND SCIENCE COLLEGE, KANJIRAMKULAM
Affiliated to the University of Kerala, Trivandrum - 695 524, Email: rt1206307@gmail.com

Citation: Raji. T (2023). Nature and the Omniscient God, *Educational Administration: Theory and Practice*, 29(2) 720 - 722
Doi: 10.53555/kuey.v29i2.8817

ARTICLE INFO

ABSTRACT

In the Biblical perspective, stories about the creation of the world in Gen 1-2 remain to be the basis to a discussion about human creativity. The premise of the text – creation of man “in the image of God” – makes us assume that, according to the Bible, the creativity of man is to be the image of God’s creativity. Verification of this thesis goes from presenting history of interpretation of the Biblical idea, namely creation of man “in the image of God,” then points to the need of analyzing the narrative of this phrase.

Keywords: Gen 1-2, Creation, Creativity, Image of God.

Nature shows us what God is like. It is in the Bible, psalm 19:1. “The heavens are telling the glory of God, they are a marvellous display of His craftsmanship”. God’s power controls nature. It is in the Bible Mathew 8:26, “But Jesus answered,” Oh you men of little faith, why are you so frightened? Then he stood up and rebuked the wind and the waves, and the storm subsided, and all was calm” The disciples sat. The men were amazed and asked, who is this? They asked themselves. “That even the winds and the sea obey him?”

Nature proves that God exists. It is in the Bible. Romans 1:28 says, “Since earliest times men have seen the earth and sky, and all had made and have known” not his existence and great eternal power. So, they will have no excuse (When they stand before God on judgment day)

Nature itself is eagerly awaiting its redemption from the effects of sin. It is in the Bible. Romans 8:9 says, “For all creations is waiting patiently. And hopefully for that future day” when God will revisit His children on that day. Thorns and thistles, sin, death, and decay- the things that overcome the world against its will at God’s command will disappear. The world around us will share the glorious freedom from sin, which God’s children enjoy, for we know even the things of nature, like animals and plants, suffer in sickness and death as they wait for this great event”.

The Bible has much to say about the natural world, from the famous opening chapter of Genesis to the final words that promise a new heaven and a new earth, which are mentioned in Revelation.

The Bible clearly states that God created the world and intended to provide for all his creation, including people and animals.

For human beings to populate and use the earth fully

To give human beings control over all created beings.

This is demonstrated in the passage from Genesis 1:26-28 “When God said, “Let’s make man in our image, after our likeness and let them have dominion over the fish of the sea and over the birds of the heaven and all the livestock and over all the earth and over every creeping thing that creeps on the earth.” So, God created man in his image. He created them male and female. He created them and blessed them, as God said to them. “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea, the birds of heaven, and everything that moves on the earth.”

God created human beings in his image, both male and female. There is a unique relationship with God. God delegates the responsibility to care for the natural world, environment and animal kingdom to these human beings. However, the Bible shows that selfishness brings sin and still brings abuse, pollution and problems. It puts greed and pride before Love and Obedience. This is demonstrated in Genesis, where man’s disobedience to God’s instruction immediately results in pollution. Genesis 3:18-19 says, “The ground will grow thorns and thistles for you. Lo you will eat of its grains all your life you will sweat to produce food.”

When the Jews disobeyed and were disloyal to God, the prophets often pointed out that natural disasters had come or would come. The Bible also says in Joel 1: 11-12, “Despair all you farmers, wail all you vine growers, grieve for the wheat and the Barley - yes, all the field crops are ruined. The great vines and fig trees have all

withered. The pomegranate trees, palm trees and apple trees; yes, all the fruit trees have dried up. All joy has dried up with them.”

This should not be taken to mean that God uses disasters to punish people more than when people act selfishly and irresponsibly; there are often negative consequences for our world. Interestingly, scientific research into the environment supports this, suggesting that an increasing number of natural disasters are occurring due to the impact of our pollution.

The Old Testament has specific instructions for caring for the natural world. Resting for one day is seen as a part of God’s plan for human beings to be healthy. He also gave instructions to the Jews about rest for the environment, especially for the land used for growing crops. Exodus 23:10 - 11 says, “Plant and harvest your crops for six years but let the land rest and lie fallow during the 7th year. Then, let the poor among you harvest any volunteer crop that may come up and leave the rest for the animals to eat. The same applies to your Vineyards and Olive groves.

In times of war, fair instructions were given to Conserve fruit trees. It is explicitly given in Deuteronomy 20:19: “When you are besieging, and the war drags on, do not destroy the trees. Eat the fruits but do not cut down the trees. They are not enemies That need to be attacked.”

Animals should be cared for, and this is especially emphasized in the Bible. For instance, Proverbs 12:10 says that the Godly are concerned for the welfare of their animals, a clear indication that honouring God extends to how people treat animals as well as people.

One of the more observant sounding Laws in the book of Deuteronomy 25:4 is “Do not keep an Ox from eating as it treads out the grain” Again, it is about the welfare of animals, and God allows your animals to use for food, clothing and work. He still demands that they be treated humanely in the process.

In the passage, God’s efforts are directed at natural creation, which is described in Genesis 1: 1-25 and composed of the earth, sky, and natural elements found therein, such as rocks, minerals, soil, water, air, vegetables, fruit, and wildlife. In this passage, natural creation is also not considered as important as nature or the environment.

The principles of creation value first recognized that God created. The heaven and earth and all things found therein (Genesis:1, Rev 4:11). For example, Revelation 1:11 states that “you are worthy our lord and God to receive glory, honour and power for you created all things and by your will they were created and have their being. The Bible also teaches that although God allows people to utilize elements of the environment, God retains ownership of all the creation. The Earth is the Lord’s and everything in it, The world and all who live in it.

The Bible teaches that God loves and enjoys all that he created. For instance, Genesis 1:10 says God called the dry land earth, and the water gathered together called the Ocean, and God saw that it was good. Isaiah 4:8 says “Grass Withers, the flower fades out, the word of our God stands forever.” Genesis 1:1 also says, “In the beginning, God created the heavens and the earth.” These verses clearly show the beauty of nature as God created her.

In the I chapter of the Bible, God commands the representatives of the human race, Adam & Eve, to fill all the earth and subdue it (Gen1:28). Over the years, this verse has caused much caused and confusion and controversy inside and outside of Christianity. What does this instruction mean within this content? Not only of the Book of Genesis but the entire Bible or counsel of scripture? How did God intend people to subdue the earth, and what should it look like? The overall purpose of their passage is to address this fundamental question. Three general principles of Christian environmental ethics found in the Bible are discussed to address the first question. The second question, which is one of putting principles into practice, is addressed by examining how the general ethical principles are carried out through a Christian environment to stewardship. God created the natural world, which is God’s masterpiece. He is the beginning and end of everything. Everything was by Him and for Him. The Bible says He is the First and the last.

As we discussed above, God is behind the beauty of nature, and He strictly calls for the preservation of the entire creation, both living and non-living. Because all are important to God. Even today, the earth, the Galaxies, the constellations and the entire universe have been intriguing over the years. Man has tried his best to crack the secret of nature. But this is a wild goose chase. This is understandable and unfathomable. Often, we stand in awe When we behold the super-intelligence behind everything that exists. We have no other way but to accept in humility and submission the greatness of God as He is. When He spoke to Moses, God said His name was “I am that I am, ” meaning He was what he was. He is what He is and will be what He will be. His supernatural glory and power are fully revealed in the creation of nature and man and woman. To conclude, I would say in adoration, we must beseech His divine assistance to understand the mysteries of nature in general and the creation of man in particular.

Bibliography

1. Alter, R., *The Art of Biblical Narrative*(New York: Basic Books 2011).
2. Barth, K., *Church Dogmatics. III/I. The Doctrine of Creation* (Edinburgh: Clark 1958).
3. Beauchamp. P., *Leggere la sacra Scrittura oggi. Con quale spirito accostarsi alla Bibbia* (Milano: Massimo 1990).
4. Beauchamp, P., *All’inizio Dio parla. Itinerari biblici* (Bibbia e Preghiera 14; Roma: ADP 1992).

-
5. Beauchamp, P., *Testamento biblic* (Magnano: Qiqajon – Comunita di Bose 2007).
 6. Cf. G.A. Klingbeil, “‘He Spoke and It Was.’ Human Language, Divine Creation, and the imago dei” HBT 36 (2014) 47.
 7. Blenkinsopp, J., *Il Pentateuco. Introduzione ai primi cinque libri della Bibbia* (Biblioteca Biblica 21; Brescia: Queriniana 1996).