

The Sacrificial Love of Creation

Gibin Varghese

In the beginning, there was only God—eternal, boundless, and beyond all creation. He was not confined by time or space, for He Himself is the source of all that exists. Yet, out of pure love, He chose to bring the universe into being. This act of creation was not a mere display of power but a profound act of self-giving love. He did not create out of necessity or boredom but out of a willingness to share His divine essence with us.

In the natural world, we see that for something new to emerge, a sacrifice is often required. A seed must break open and die to give life to a tree (John 12:24). A mother endures pain to bring forth a child. Even in human relationships, true love is marked by sacrifice rather than mere sentimentality. In the same way, God's act of creation was a sacrifice—He poured out His divine energy to form the universe. This is reflected in the famous equation $E=mc^2$, which shows that energy can be converted into mass. If human beings can manipulate energy to form mass in laboratories, how much more could the Creator, the ultimate source of all energy, transform His divine essence into the cosmos?

The story of creation is often debated in the realms of science and religion. According to the Bible, the universe was created in seven days, while the Big Bang theory suggests that it took 13.7 billion years for the cosmos to develop. Some argue that Genesis is not a historical account but a poetic expression of divine truth. However, this interpretation might seem to challenge the inerrancy of the Bible.

A deeper understanding of Einstein's theory of relativity provides a possible reconciliation. Time is not absolute—it is relative to the observer. Just as a person traveling near the speed of light experiences time differently from someone on Earth, so too God, who exists beyond time, may perceive our 13.7 billion years as mere days. The movie *Interstellar* beautifully illustrates this principle, where time moves differently in different gravitational fields. If this is true in physics, then how much more profound is the difference between divine time and human time? This

perspective allows us to embrace both scientific discoveries and the truth of Scripture without contradiction.

Thus, creation was not a moment of arbitrary action or divine boredom. It was the first great act of sacrificial love. Just as Christ later sacrificed Himself for humanity, so too did God sacrifice His divine energy in order to bring the universe into existence. This idea reshapes our understanding of love—it is not merely about affection but about self-giving. Love always requires giving, emptying, and sometimes even suffering, because only through sacrifice can new life emerge.

When we look at the universe—the stars, the galaxies, the wonders of nature—we should not see a random explosion of matter but the outpouring of divine love. Every atom, every law of physics, every heartbeat is a reminder that we were created through love and for love. The world is not meaningless. Our lives are not accidental. We exist because God, in His infinite generosity, willed to share His being with us.

If creation itself is an act of sacrifice, then our response should be one of gratitude and imitation. Just as God gave of Himself to bring us into existence, we too are called to live lives of self-giving love. In serving others, in acts of kindness, in small daily sacrifices, we reflect the very nature of the One who created us. And in doing so, we become part of His continuing act of creation—a world shaped not by selfishness or chaos but by love.