

## 004, The Implications of Creation, Pt 1

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*Genesis*

By Max Doner

**Bible Text:** Genesis 1:1

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The book of Genesis, the first chapter. Three weeks ago, we began a study in the book of Genesis and, God willing, we shall be preaching through the entire book in our evening services together and we have been considering together, first of all, an introduction to the book, and then we've been looking together at verse 1. And so I would like to read together Genesis 1:1 and consider together the truth that it contains for us.

Genesis 1:1,

1 In the beginning God created the heaven and the earth.

Now in our previous studies of Genesis 1:1, we have seen that this first verse introduces us to three incredibly important concepts. It introduces us to the concept of time, "In the beginning." It introduces us to the concept of God, "In the beginning God." And it introduces us to the concept of origins, "In the beginning God created." These three concepts, the concept of time, the concept of God, and the concept of origins, provide the basis and framework upon which we can understand ourselves, our world, and our purpose in life.

Now in our previous studies, we first considered the person of God and we saw that he has always existed from all eternity past, and that he is the first cause of all things. All things, as it says in Romans 11:36, are of him and through him and unto him, and nothing can be understood or explained apart from him. And so we must start where the Bible starts, we must start with God. If we are to start properly in any activity or in any endeavor, we must start with God if we are to understand the world and our role and purpose within it. And so having then considered the person of God, we then last week began to consider together the concept of time and we saw that God created time, and therefore God is the master of time as to how it is to be used and for what it is to be employed. Before time existed, we saw that God established a plan for time and for the events that it would unfold, and directed us to use our time to accomplish the purposes which he had planned from eternity past, and so we are to be wise stewards of time, using it to achieve the will of God.

Now today we want to consider together the issue of origins and reflect on the fact that everything that exists exists as a result of the direct creation of God. God created the heavens and the earth and everything that they contain. There is no material existence or spiritual existence of any kind that does not have its origin from God. In John 1:3 it says, "All things were made by him; and without him was not any thing made that was made." And so everything material, everything spiritual that exists other than God himself was, in fact, made by God.

Now the implications of this fact are enormous. If God made all things, then all things owe their existence to God. If God made all things, then all things owe their obedience to God. If God made all things, then all things are under the ownership of God. If God made all things, then all things find their meaning from God. These and many many other implications flow out of the fact that in the beginning God created, and so it is to these implications that we want to turn our attention this evening and see somewhat of the significance and impact of the fact that God created.

In the first place, then, let us consider together the method of creation. The method of creation. Now our text says, "In the beginning God created." The word here for "created" is "bara," a word that is used exclusively of the work of God. Bara is never ascribed to anyone or anything else other than God himself. Only God can create, that is, call into existence that which had no existence by the sheer power of his word through the assertion of his will.

We read of this fact in several passages in the Scripture. For example, in the book of Hebrews in chapter 11 and in verse 3, it says, "Through faith we understand that the worlds were framed by the word of God, so that," or with the result that the "things which are seen were not made of things which do appear." Now the difference between God and ourselves is he makes something out of nothing, whereas we make things out of previously existing material. People can make or form things out of preexisting matter but they cannot create them. They can only take what already exists and manipulate it. But Hebrews 11 and verse 3 says that all the things we see now were not made of things which appeared, but rather they were brought into existence by the express word of God plus nothing.

The book of Psalms also speaks of the fact that God brings something out of nothing by the sheer power of his word. In Psalm 33:6 it says, "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." And so merely by God's sheer word and the voice of his mouth, it says he called the heavens into existence. It says, "He gathers the waters of the sea together as an heap: he lays up the depth in storehouses. For he spoke," verse 9 of Psalm 33, "and it was done; he commanded, and it stood fast." So there was nothing else and nothing more than the mere word of God himself to bring into existence the natural creation as we perceive it.

In Psalm 148:1-5, it tells us what the responsibility of the creation is with reference to the Lord who created it. It says in Psalm 148:1-5, "Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him,

all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens." And so he's describing the natural creation and then in verse 5 he says, "Let them praise the name of the LORD." Why? "For he commanded, and they were created."

And so again and again not only in Genesis 1:1 does it say that God spoke and these things came into existence and the remainder of Genesis 1, but in many other passages as well we are told that God created by the sheer assertion of his word, asserting his will. And so the work of creation is uniquely a work of God, and to create is to speak into existence something that had no previous existence, and so it is imperative for us to understand that matter and energy are not eternal, neither are they self-existent. They had a point of origin and that point of origin is when God spoke them into existence.

The use of the word "create" here in Genesis 1:1 informs us that at this point the physical universe was spoken into existence by the assertion of the will and the voice of God; it had no existence whatsoever prior to the creative act of God. And so we must recognize that only God is infinite and eternal and self-existent, matter and energy is not. God had the power to speak the universe into existence and this is exactly what he did.

Now even though it is difficult for us to comprehend an eternal, all-powerful and self-existent God, the only alternative to believing in an eternal, all-powerful and self-existent God is to believe in an eternal self-existent matter that contained within it the power to form itself into the present universe, and there are no other alternatives to explain the present condition. You see, the great philosophical problem that all mankind must face and deal with is that something is there, and since something is there, it has to have an explanation or a cause, and so the only two possible explanations is that there is an eternal self-existent God, or that there is eternal self-existent matter. That is the choice that is before us and which is the better alternative to explain the present condition that exists. I submit to you that no rational person could based on the known laws of nature ever believe that random impersonal matter could by time and chance generate a complex orderly universe, not to mention personal, moral, living individuals with all of the capacities both moral and spiritual that we possess.

Now, God willing, in future messages we'll explore that to a greater degree, but the point that I'm making is simply this: a personal, self-existent, powerful and intelligent God is the only adequate explanation and cause to produce the effects that we see in this world today in terms of its existence and those living beings that inhabit it. What then was the method of creation? God by his word called into existence the material universe, and so we must assert then that all things and all people without exception have their origin from God.

That brings us then to our second major point this evening. Having seen the method of creation, in the second place then we want to consider together the implications of creation. The implications of creation. If, in fact, all things have their origin in God, what implications flow out of that for our lives? If God did create all things, and there is no doubt that he did, then what outcomes result from that fact? Well, there are a number of

them. I don't know that I will be able to complete them this evening, however we'll get started, and the first implication of creation is that God should be worshiped and served by his creation. God should, therefore, be worshiped and served by his creation.

Now I have just a few moments ago read to you Psalm 148:1-5 in which it was said, "Praise the LORD. Praise the LORD. Praise him in the heights. Praise him, his angels. Praise him, sun and moon. Praise him, heaven of heavens." And why all this praise for God? Well, because he commanded and they were created, and the creation as we look upon it should be a great provocation for us to praise God for the display of the wisdom and the power and the majesty and the intelligence and the goodness that was involved in the accomplishment of that fact.

In Psalm 100:2-4 the Psalmist says beginning at verse 1, "Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing." Why? Verse 3, "Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." And what should the result of that be? "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

And so recognizing that the Lord has made us and not we ourselves, in other words, we did not come into existence on our own spontaneously by the combination of eternal self-existent time and matter and energy brought together by random chance, but rather we were expressly designed by God. He made us and therefore we are his people. We belong to him, and because we belong to him, we therefore have an obligation to be thankful, to praise him, and to bless his holy name, and this is what Romans 11:36 means when it says, "For of him, and through him, and unto him, are all things: to him be the glory for ever." And so we give him glory because of him are all things.

And so God should be worshiped and served by his creation, and this worship and service should flow specifically out of two impacts or effects that the awareness of this creation should work in us. God should be worshiped and served by his creation, first of all, because it should work in us a tremendous sense of awe. It should work in us a tremendous sense of awe. In Psalm 33:6-9 it says, "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses." Well, what should the effect of that be upon us? In Psalm 33:8 it says, "Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spoke, and it was done; he commanded, and it stood fast." And so the effect of the natural creation when we look upon it should cause us to stand in awe of God because of the power and the wisdom and the goodness that was displayed in the accomplishment of that mighty work.

In Psalm 96:3-5 it says with reference to God, "Declare his glory among the heathen, his wonders among all people. For the LORD is great, and greatly to be praised," now notice, "he is to be feared above all gods." And why is he to be feared? "For all the gods of the nations are idols: but the LORD made the heavens." And the thing that separates the true God from all false gods is he alone has the capacity to create, and because he has the

capacity to create, he is the true God and with reference to him we are to stand in fear of him, that is, we are to be filled with a reverence and with an awe at his power and his authority that he could speak the worlds into existence.

In 1 Chronicles 16:25-26, we see a similar statement with reference to the attitude we have towards God in relationship to his creative work. In 1 Chronicles 16:25 it says, "For great is the LORD, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the LORD made the heavens." And so the Psalmist reflecting upon this passage recorded it in Psalm 96 which we just read.

And so the effect of the fact that God created the world and the universe and all that is within it, is that we are to stand in awe of him. But secondly, not only are we to stand in awe of him, we are to be completely humbled before him. We are to be completely humbled before him. In Psalm 8:3-4 the Psalmist says, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which you have made; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" If you've ever gone out on a starry night and you've looked up into the heavens and you thought about the vastness of the universe and the incredible distances that are there and the millions of galaxies that are out there and our earth is just a tiny speck and we are a tinier speck, and we think to ourselves, "Why would God who is so infinite as to scatter this universe with its vastness of dimension, ever stop to think about me whom am less than a speck of dust in the totality of his creation? And seeing the greatness of God and the power of God and the majesty of God and the infinity of God as it is displayed in his creation, who am I. I am really nothing."

Now the self-esteem folks wouldn't like you to think in those patterns but God himself sets before us the perspective that in light of the totality of the creation, it says we are like the small dust to the balance in Isaiah 40, and we are as vanity and less than vanity and nothing. And recognizing ourselves as being that, which we truly are, should cause us to praise God all the more and be humbled all the more that he would send his only begotten Son to redeem us and to have a relationship with us who are but a speck of dust to him. And so we should not conduct ourselves so proudly and think that we are so important and we deserve so much when we see the might of God and our littleness.

Paul in the book of Romans reminds us of the humility that we need to have in the face of creation when in Romans 9 he sets before us the sovereignty of God, and yet at the same time the responsibility of man, and we ask ourselves the question, "Well, if God's will is always done and people are raised up to do his will, then how can he hold them responsible when they do things that he has predestinated them to do?" And we start to begin to question the justice of God in the management of the universe. He says in Romans 9:20, "Nay but, O man, who are you who replies against God?" And notice what appeals to the fact of creation, "Shall the thing formed say to him that formed it, Why hast thou made me thus? Has not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" And you see it is this understanding that God is the Creator that should bring us to a point of humility so that whatever God says is embraced and believed without question, without argument,

without qualification, and with equivocation. He made me and so therefore by definition whatever he says and whatever he does is right, and I as his created creature have no basis whatsoever to ever call God into question and require of him that he explain to me, answer to me, or account to me for what it is that he chooses to do in my life. Who am I? A thing formed. And shall I, a thing formed, reply against God who formed me?

And so God should be worshiped and served by his creation. We are to stand in awe of him, we are to be humbled before him. You remember in the book of Job in chapters 38 through 42 after Job had taken it upon himself to question the justice of God in dealing with him as he had, God says to Job, he says, "Stand up here. Answer me like a man." And he starts asking him questions and all of his questions were questions about creation. He says, "Where were you when I laid the foundation of the earth? When I hung the worlds into space? Can you explain to me how I created the leviathan? Can you explain to me how the snow and the wind and the vapors all work?" And for chapter after chapter after chapter, he questions Job about the nature of creation and of his ignorance in relationship to it. And having seen the vastness of God's creation, the wisdom and majesty and power, and the inscrutability of God's acting in bringing it into existent, Job is utterly humbled and he says, "Behold, I am vile. I repent in dust and ashes." And what was it that brought him to that point of humility? It was a consideration of God's work of creation. And so in the book of Job 4:17-19 it says, "Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly: How much less those that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"

And so one of the effects of recognizing that God has created all things is it should move us to worship him and to serve him because we are in awe of him, because we are humbled before him, and because he has made us therefore we have a duty to obey him. And this is precisely the appeal that is made in the book of Ecclesiastes 11:9 through chapter 12 and verse 1. God speaks to the young man who is conducting himself with autonomy, that is, independent of God's will and God's word, and he says to this young man who thinks he can function independent of his Creator, he says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. Remember now," who? "Thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." And so God appeals to this young man to whom he is speaking of his obligation and duty to obey and to follow God, not only that he might escape the sorrow and the evil that comes from pursuing childish and youthful lusts, but also based upon the fact that he is God's creature, and as his creature he owes to his Creator obedience by virtue of origin and therefore by virtue of ownership. Remember your Creator.

And so everyone has a duty to obey God merely because of the fact that they have been created by God, and so many people see non-Christians and they say, "Well, we can't expect them to live according to the law of God. After all, they're not Christians." They

are created beings and merely because they're created beings, they have an obligation to obey God irrespective of whether they are redeemed or not. Now we know they're in a state of total inability and their minds are at enmity against God, but that does not relieve them of their responsibility nor of the righteousness of calling them to obey God simply based on the fact that he is their Creator.

As the Creator he is to be obeyed and what is fascinating to me, in Genesis 2:16 God's very first recorded words that he ever spoke to Adam when he first breathed into his nostrils the breath of life was not, "Hello." The very first words that he spoke to Adam when Adam gained that initial consciousness was a command. "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat." This is before the command for procreation. This is before the command for dominion. This is the initial command of consciousness. The first thing God did to his created creature was to command him.

And so the first implication, the first implication of creation is that God should be worshiped and that God should be served by those that he has created, and so as you sit here in this room this evening and you contemplate the fact that God created, how should that personally affect you? Well, as you reflect upon the work of God's hands and the power and authority of his voice, it should cause you to stand in awe of him, it should cause you to be humbled before him, and it should cause you to recognize your obligation to obey him and to render to him praise. That's the purpose of your life. That's why you were made and that's what you're here for. And it is as you carry out that mandate, that you will find yourself fulfilling the purpose for which you were created and finding yourself filled with satisfaction because you were falling into and fulfilling that role that God has set before you.

The second implication of the fact that God has created the heavens and the earth is not only that God should be worshiped and served by his creation but, secondly, God should be looked to for protection and help. God should be looked to for protection and help. Now I have just previously in my first point spoken to you about the obligations creation lies upon you and now we have the opportunity to talk a little bit about the blessings creation brings to you, and the blessing that creation brings to you is that this God who has the power to create all things also has the power to protect those who he created and to deliver them from those things that would destroy the creation that he has established.

There are a number of passages I want to look at and we're going to just look at them all because there is a group of promises here that are exceptionally precious to the Christian and should be a great source of comfort to you when you are in distress and troubled. The first is in Isaiah 43:1-2. In Isaiah 43:1-2 God has this to say, "But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Now it is true God speaks to them of his redemption and that is one of the

grounds of their confidence, but he also speaks to them of his creative work and, you see, his redeeming work convinces us that he cares for us. His creating work convinces us that he has the power to help us. Do you suppose that the God who created the universe will not have enough power then to somehow manage that universe so that all things work together for your good? That is hardly the case and it has ever been that the people of God are continually bringing up over and over again the creative power of God as the ground of their comfort and encouragement when they're facing difficulty and persecution.

In Acts 4, the disciples were being commanded not to preach anymore in the name of Jesus by the civil authorities because Peter and John had healed the lame man and a great many people had come to the faith. And it says in Acts 4:21 regarding the civil authorities, "when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed. And being let go," now notice Peter and John being let go of these civil authorities who were threatening them it says, "they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that," now they have a prayer meeting. What's the first thing that comes out of their mouth as they stand in the face of threats to their well-being and safety from the civil authority? The first thing that comes to their mind, verse 24, "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, you are God, which hast made heaven, and earth, and the sea, and all that in them is." And because of his creative power, he has the authority to subdue people. Now he quotes Psalm 2, "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." And they go on, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings." And Lord, we're not sure if you're strong enough to do anything about them. No, there's none of that, is there? They knew that he was the Creator of the heavens and the earth and they said, "Lord, grant to your servants with all boldness they may speak thy word, By stretching forth thine hand to heal," now notice, "and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken." And you see the basis of this power they pled for and the protection they knew that God would give them was the fact that the God with whom they had to do had the power to call the heavens and the earth and the seas and all that in them is into existence.

In 1 Peter 4:9, those to whom Peter was writing were a people who were under severe persecution. In fact, the theme of the whole book of 1 Peter is endurance under persecution and Peter returns to this theme again and again, and in 1 Peter 4:19 he says to them, "Wherefore let them that suffer," and they were suffering persecution, "according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Now why do you bring up this creation business and the fact that God was a faithful Creator when he's talking to them about persecutions? What relationship



does creation have to enduring persecution? Simply this: the same power that spoke the worlds into existence is the power that can be employed by the grace of God and by the mercy of God on their behalf with reference to their situation.

In 1 Kings 19:15-16 we see that one of the kings of Israel was in a terrible state of affairs. Pardon me, no wonder that didn't work. I'm in 1 Kings, 2 Kings 19:15-16. Hezekiah had been threatened by Sennacherib and Hezekiah received a letter from messengers and read it, "and Hezekiah went up into the house of the LORD, and spread it before the LORD." Now verse 15 of 2 Kings 19, "And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God." And the point is that when Hezekiah was in desperate straits, to whom did he appeal? He appealed to the God of creation.

In Psalm 121:1-8 we read of the same type of an appeal to God. In Psalm 121 the question is asked. It says, "I will lift up mine eyes unto the hills, from whence cometh my help." Question mark. That is, "Where is my help going to come from?" Now I know there's a period there in the King James but it also could be punctuated with a question mark. Verse 2, here's the answer, "My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore." Now why could he make all of those assertions? All of those assertions, the Lord will do this, the Lord will do that, the Lord will keep you, he will not suffer you to be smitten, he will preserve you, he will preserve you, he will not suffer you to be moved? Why? Because his help came from not just anyone but from the God who made the heavens and who made the earth.

In Psalm 146 we see the Psalmist appealing to the same thing. Psalm 146:5-6, "Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God." And why is he happy when he's got this God of Jacob and Jehovah, his Elohim, is his God? Why is this God such a great God? Verse 6, he "made heaven, and earth, and the sea, and all that therein is: and he keeps truth forever." And so he's powerful and he's faithful. Never lies, doesn't break his promises. But you see, it doesn't do any good to make all these promises if you don't have the power to fulfill them, and so the Psalmist here is reflecting on the power of God to fulfill his promises and the truth that he is uttering.

In Isaiah 40:25-31. In this chapter, once again the creative power of God is appealed to. Isaiah 40:25-31, it says, God speaking here, "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one fails. Why sayest thou, O

Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?" He's saying, "Look, Israel, in light of my power and might and strength in terms of creation, why do you think, why would you think that I can't help you or that I'm incapable of helping you?" Verse 28, "Have you not known? Have you not heard, that the everlasting God, the LORD," now notice, "the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He gives power to the faint; and to them that have no might he increases strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." And those precious promises and the power that he offers is all based upon the fact that he is the Creator of the ends of the earth.

In Isaiah 44:24-28, we see here that it is God's creative power that enables him to keep his promises and to accomplish his purposes. "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD," notice, "that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and makes their knowledge foolish; That confirms," notice, "the word of his servant," he's able to overcome his enemies, he's able to confirm the words of his servant and to "performe the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers: That says of Cyrus, He is my shepherd, and he shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Now this was written long before Cyrus came in and took over Babylon and yet God, because of his power to create, has the power to keep his promises, accomplish his purposes, and so work in the hearts of even ungodly men that they will achieve his purposes.

In Isaiah 51 beginning reading at verse 1 God says, "Hearken to me, you that follow after righteousness, you that seek the LORD: look unto the rock from whence you are hewn, and to the hole of the pit whence you were digged." Now the idea here is of a rock quarry and he's saying, "Here you are, a piece of rock, where did you come from?" Now you would look at a piece of rock and you'd say, "Well, it came from that rock quarry over there." But you look at us and who did we come from? We were, as it were, mined out of the very person of God himself. Not that we share his essence, not that we are part of his being, but nevertheless it is from him that we have our existence.

And then he says, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." And now he starts to speak of his covenant of blessings and he goes on here and he speaks of the various works that he shall do on behalf of his people and he says to them at verse 11, he says, "Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; And

forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" And so what God is saying in verses 12 and in verse 13, "Why should you be afraid? There's only one reason why you're afraid of people is because you have forgotten the Lord your maker. You have forgotten the God who stretched forth the heavens, and you have feared continually every day because of these people as if he had the power to destroy and I didn't have the power to stop it." He says, "Your fear of man is unbelief in the power of the God who creates."

A final passage, Jeremiah 32:17. I couldn't leave this one out. I left a lot out. Jeremiah 32:17. If you memorize one verse, memorize this one. "Ah Lord GOD!" Jeremiah says, "behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." That pretty well sums it up, doesn't it?

Well, I have eight more implications and my time is gone. We'll take them up next week. But the point that I want to make is this: do you see how incredibly important it is that we continue to maintain and assert with uncompromising vigor the Genesis record of the creation of God? Because it is the whole basis upon which we hope to have any protection and help and it is the whole ground upon which God is to be worshiped and served, and as we're going to see next week, God willing, when we take up the remainder of these implications that without the declaration and the embrace of God as Creator, the gospel is meaningless and the gospel carries no weight or power because if God didn't create us, then God has no ownership of us, he has no right to rule us, and we have no accountability to him. Those are the implications if God did not create and we just came into being through evolution, and those concepts utterly gut the gospel of any force or of any power.

And so the implications of creation are enormous. The whole structure of Christianity stands or falls upon Genesis 1:1 as to whether it's true or whether it's false. If in the beginning God did not create the heavens and the earth, then all I have said is so much wasted breath. But if he did, then we as his people should be worshiping him and serving him, standing in awe of him, being completely humbled before him, but at the same time looking to him from that position of humility and awe for security, for protection, for comfort, for help, and so God can say to us in Psalm 50:15, "And call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me." Only a God who creates could make such a promise.

And so I hope you have seen, and you haven't seen the end of it, the vast number of times the creative power of God and the fact of God's creation is referred to in the Scriptures. There are literally hundreds of references to it. It is a theme that just shoots through the totality of written revelation, and if we give up the literal historical accuracy and truthfulness of Genesis 1:1, then you just as well throw the rest of the Bible away because the whole rest of the Bible is built on that premise and it's constantly drawing out of that premise implications and applications for the believer in God. And if that's not true, then none of these other things are true either. And so this is why we hold to the Genesis

record as it is recorded for us in the Scripture and will not budge an inch on its historical accuracy or upon its literal interpretation because to sacrifice those things is to sacrifice the whole foundation upon which Christianity rests.

Well, I hope today that as you go home and through the remainder of the week that you will have an increased confidence in God as your protector and as your helper as you reflect upon the fact that he had the power to create and all of that power is still at his disposal to help and assist you with your struggles, with your difficulties and to protect you from your enemies.

Well, let us pray together.