

God of Creation

TEXT: Various

THESIS: To know the only true and living God; the one of creation.

INTRODUCTION:

1. The creation reveals much about God.
 - a. The first fact about God recorded in the Bible is that he is the Creator (Gen. 1:1).
 - b. And, God's written revelation to humanity, that is, the Bible, begins by describing his creation (Gen. 1-2).
2. Now, the fact that God is the Creator is declared many times in the Scriptures.
 - a. In Psa. 8:1-6, thou, "hast set thy glory above the heavens" and made with your fingers, the moon and stars.
 - b. In Isa. 40:22-28, it speaks of him who sits upon the circle of the earth and stretches the heavens as a curtain and who numbers and calls by name each and every star and planet.
 - c. In Isa. 42:5, it states that he gives breath to all people and a spirit.
 - d. In Isa. 66:1-2, it tells of how his throne is heaven and whose footstool is the earth.
 - e. In Acts 4:24, it mentions, who made not only the heaven and earth, but the sea and all that is in them.
 - f. In Rev. 4:11, the Scriptures state that, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."
3. Thus, this is the God of creation and I want to look at the nature and character of God through his creation and then look at some of his attributes through creation.

DISCUSSION:

- I. THE NATURE AND CHARACTER OF GOD MAY BE PARTLY UNDERSTOOD BY OBSERVING CREATION
 - A. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa 19:1).
 1. The idea is, that these convey to the mind a true impression of the greatness and majesty of God.
 2. The reference here is to these heavens as they appear to the naked eye, and as they are observed by all men.
 3. But also, it refers to those invisible attributes, such as when Paul names God's "eternal power and Godhead" (Rom. 1:20).
 - B. Now, these may be more fully described by noticing that God is eternal.
 1. God is without beginning or end.
 - a. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God" (Psa. 90:2).

2. And, God not only pre-existed creation, he preceded and created time.
 - a. Thus, where God is eternal, creation is temporal.
 - b. Jesus stated that creation had a beginning.
 - (1) “But from the beginning of the creation God made them male and female” (Mk. 10:6).
 - (2) He also said that the devil “was a murderer from the beginning” (Jn. 8:44).
 3. So, time not only began at creation, but unlike the eternal God, it will come to an end when the creation is destroyed.
 - a. In 2 Pet. 3:7-12, he records that, “the heavens and the earth, which are now . . . are kept in store, reserved unto fire *and in the day of the Lord*, . . . the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . wherein the heavens being on fire shall be dissolved.”
 - b. It will end because time is regulated through what God has created.
- C. Now, the Godhead is further seen in that God is eternally powerful.
1. For by him, came and continues all demonstrations of power, whether from the sun, moon, stars, other planetary bodies or earthly activities.
 - a. By his power, the heavens and the earth, and everything in them, were made.
 - b. “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion” (Jer. 10:12).
 2. In Isa. 40:21-22, 26, he describes the power of God by saying, “Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: 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 faileth.”
 - a. Isaiah describes God's power to create, his provision to sustain, and his presence to help.
 - b. God is almighty and all-powerful; but even so, he cares for each of us personally.
 - (1) And thus, no person or thing can be compared to God.
 - (2) Furthermore, what man-made **image** could ever portray a

God so great?

- (3) The rich man makes his idol with precious metal and the poor man with wood.
 - (a) Utterly ridiculous!
 - (4) **Have they not known or heard** of the greatness of Jehovah's Person and power?
 - (a) What image could ever capture the **greatness** of the One who made the stars?
 - (b) When He calls them to come out at night, **not one is missing.**
 - c. Thus, we describe God as best we can with our limited knowledge and language, but we only limit our understanding of him and his power when we compare him to what we experience on earth.
- D. And, then we see the fullness of creation by looking at the Godhead.
- 1. While creation is specifically said to have come from God, sometimes the creator is designated as the Son of God.
 - a. In Jn. 1:1-3, 14, it is recorded that, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”
 - b. In Col. 1:16, “by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”
 - 2. Now, sometimes the creator is designated as the Holy Spirit.
 - a. When, “the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Gen. 1:2).
 - b. Job said, “The Spirit of God hath made me, and the breath of the Almighty hath given me life” (Job. 33:4).
 - 3. Thus, as the Hebrew word “Elohim” is used to designate God in Genesis 1:1 and 1:26-27, it is a plural term that is used with singular verbs whenever designating the true God.
 - a. Therefore, when God (Elohim) said at creation, “Let us make man . . .” (Gen. 1:26-27), all three personalities of the Godhead was involved.

II. THE CREATION ALSO INDICATES OTHER ATTRIBUTES ABOUT GOD

- A. Creation indicates the independence of God.
1. God is complete within himself.
 2. He is not dependent on creation for his existence.
 - a. And, while the creation is physical and therefore natural and material, God is not.
 - b. God is spirit (Jn. 4:24).
 - (1) This means that he has no physical body, he is not made up of parts as we are.
 - (2) God is spirit meaning, he is immaterial, immortal, invisible, and an intelligent, willing, and active being.
 - (3) He is spirit, yet he differs from other spirits in that he is not created, but an immense and infinite spirit, and an eternal one, which has neither beginning nor end.
 - c. Therefore, God must not be equated with naturalism or materialism.
 3. And while God is and always has been, a living personal being (Jos. 3:10), the created world is impersonal and was made from nothing.
 - a. In fact, the Hebrew word “bara” in Gen. 1:1, means to create out of nothing.
 - b. To bring into existence something that does not previously exist.
 4. And so, “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible” (Heb. 11:3).
 - a. And, while humans are sometimes talented with creative abilities, they create from things that already exist.
 - b. God created from nothing.
- B. Now, the creation also indicates another attribute of God and that is that God is a designing God.
1. That the creation was designed is indicated by man’s obvious physical factors like separation of water from dry land, separation of heavenly bodies into sun, moon and stars, for light and day and for regulation of the seasons (Gen. 1:14-18).
 2. Design is also indicated by separation of plants from living creatures, distinctions by categories of birds, fish, dry land creatures and mankind—each designed with mechanisms for reproduction.
 3. And also upon completion of his creation, God evaluated it all as being very good (Gen. 1:10, 12, 18, 25, 31).
- C. Creation also indicates the attribute that God is a providing and purposeful God.
1. Inasmuch as the world was created, it had purpose.
 2. Hence, the physical, natural, and material world could not have come into being by purposeless chance or accident.
 3. All creation was intended to provide for human needs and purposes.
 - a. God provided all things needful to man, such as:

- (1) Food (Gen. 2:16-17).
 - (2) Freedom and responsibility (Gen. 1:28).
 - (3) Companionship (Gen. 2:18-22).
 - (4) Clothing (Gen. 3:21).
- b. Thus at creation, God indicated care and concern for humanity by providing for human needs.
- (1) And, when people realize that God is concerned about human needs, they may be motivated to pray with thanksgiving, knowing that God hears and responds to their petitions.
- D. Creation also indicates the graciousness of God.
1. God's graciousness is indicated in that he created man in his own image (Gen. 1:26-27).
 2. And, he has provided for our every need and has given us dominion over all creation.
 3. And, he has even sought communication and a relationship with us (Gen. 3:8-9).
- E. Creation further indicates the sovereignty of God.
1. A sovereign is above or superior to all others; chief, greatest, supreme in power, rank or authority.
 2. No one has supremacy over God.
 - a. In Isa. 43:10-11 it states, "'You are my witnesses,' declares the LORD, 'and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the LORD, and besides me there is no savior.'"
 - b. He is the first and the last; and beside him there is no God (Isa. 44:6).
 3. As sovereign ruler, God made humans to have dominion over creation (Gen. 1:28).
 - a. This was an assignment of stewardship over God's creation, to which humanity is accountable to God.
 - b. God judges people by whether or not they keep his commandments.
 4. And, God ask no one for permission; nor does he seek approval from any other.
 - a. Because everything under the whole heaven is his (Isa. 41:11).
 - b. All creation is dependent upon God (Acts 17:28).
 - c. Nature itself obeys God (Matt. 8:23-27).
 - d. Thus, he rules according to his own purposes and elective will.
- F. Creation also indicates the wisdom of God.
1. In Prov. 3:19, Solomon wrote, "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens."

2. By his wisdom, he made the heavens (Psa. 136:5).
3. In prov. 8:1, 22-31, God is personified as Wisdom by which all things were created.
4. In Psa. 104:24, “O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.”
5. Jeremiah declared that, “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion” (Jer. 10:12).

CONCLUSION:

1. Since God is the Creator, all creation belongs to him.
2. He is Lord of heaven and earth.
 - a. And, “seeing that he is Lord of heaven and earth, he dwelleth not in temples made with hands” (Acts 17:24).
 - b. The Creator, not the natural creation, should therefore be glorified and worshipped.
 - i. Not man, not idols, but God (Rom. 1:24-26).
 - ii. “For of him, and through him, and to him, *are* all things: to whom *be* glory for ever” (Rom. 11:36).
 - c. And, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11).
3. Have you given your life to the Creator?
 - a. At camp, our youth sing a song entitled “We bow down”
 - b. And in that song, it states: “You are Lord of creation and Lord of my life, Lord of the land and the sea. You were Lord of the heaven before there was time, and Lord of all lords you will be: We bow down.”
4. Do you bow down and lay your life before God?
 - a. Do you bow down and call him Lord of all lords?
 - b. Do you submit fully to him?