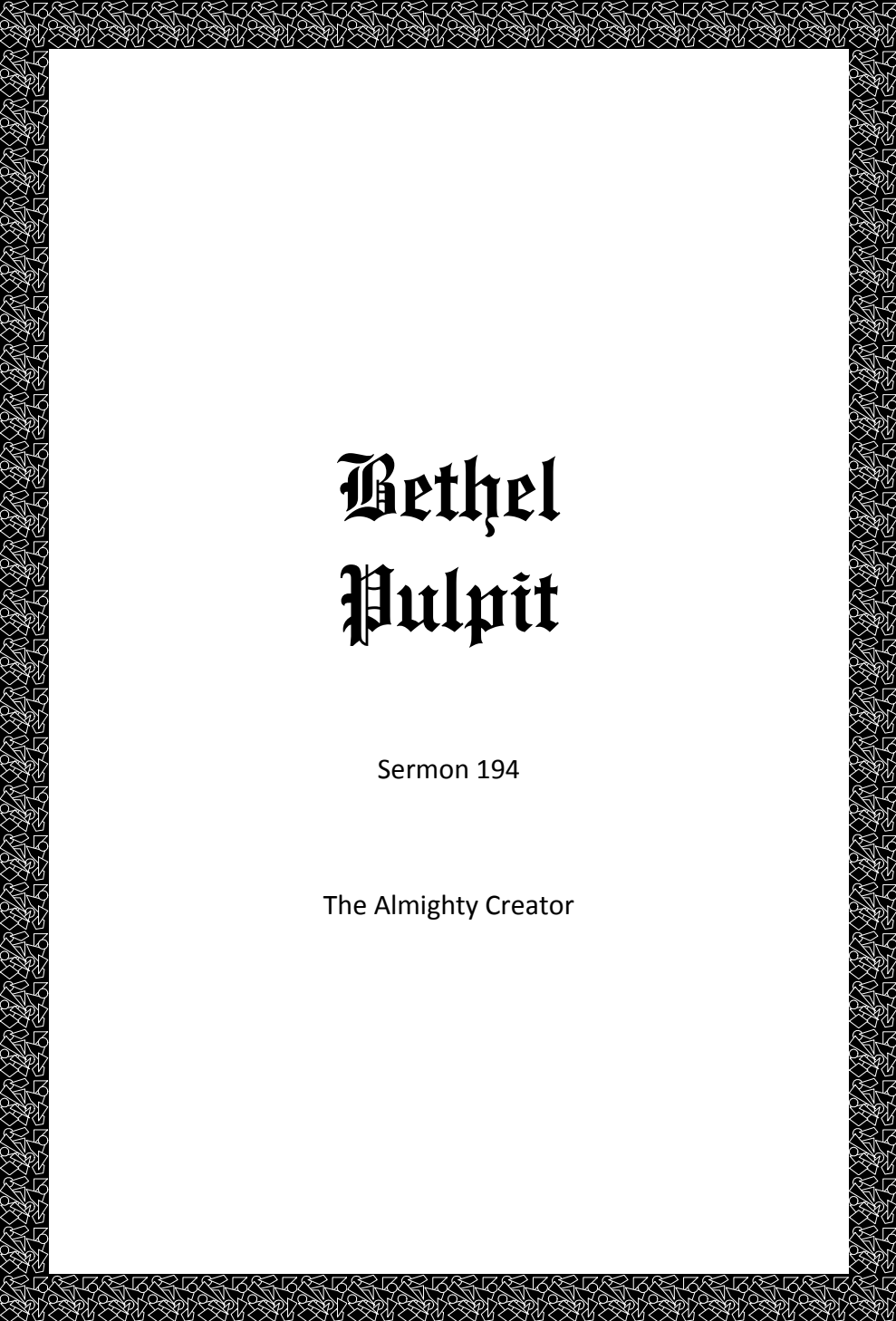




# Bethel Pulpit

Sermon 194

The Almighty Creator

**Sermon preached at Bethel Chapel, Luton,  
by Mr. B. A. Ramsbottom,  
on Lord's day evening, 17th September, 2000**

**Text:** *"In the beginning God created the heaven and the earth" (Genesis 1. 1).*

Some of you are saying, What a strange text to speak about! and others of you are saying, Whatever is he going to say about this? Now look, beloved friends, why should it be thought a strange thing to speak on the very first verse of divine inspiration? Have *you* ever heard a sermon on it?

The Bible begins abruptly, and yet what a sublime beginning it is: "In the beginning God"! There is no apology; there is no explanation; there is no reasoning; there is no argument. We are brought immediately face to face with this great, almighty, eternal God who created the heaven and the earth.

Recently there has been a kind of slogan about in high places: *back to basics*. Perhaps in politics, perhaps concerning morality: back to basics. I wonder if we are coming to a time in the church of God when there is a great need for God Himself to bring us back to basics: that there *is* a God, and O how great, how eternal, how almighty this God is! I would that every person in this chapel tonight might go home with that solemn sense, that awe and reverence resting upon your spirit as you think of the greatness of God – especially that you might feel that this great God is here. Now do we believe what we do believe or do we not? We believe that God has promised to be here. Well, do we believe that God is here? Then how does it affect us, and do we really believe it? O has there ever been a time in your life when you have been brought face to face with God, when God has met you?

I should think that Jacob right from the day of his birth had heard much about God. Isaac would have told him; Rebekah would have told him; he knew what He had done in the life of Abraham, what He had done in the life of Isaac. He must have known that He created the heaven and the earth. How it affected Jacob we do not really know. One thing we do know: it did not affect him enough to keep him from deceiving his brother and his aged father. But when he lay down at Bethel with a stone for a

pillow he knew how great God was. “Surely the Lord is in this place; and I knew it not.... How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.” Has there ever been that overwhelming sense with you of the presence, of the greatness of God?

“In the beginning God.” There will be no atheists in hell. There everyone will believe and tremble. The devil is not an atheist. The devil believes in God. The devil knows more about God than any of us. It does not do him any good, but there is no doubt with the devil of the greatness of God, who God is.

I was reading recently an account in one of the magazines. Perhaps some of you read it. I think it was Frederick Marshall, one of the Gower Street deacons. He became a preacher and I believe the pastor at Clifton. As a boy he was sent to live with his uncle, an ungodly man. His uncle and his cousins were atheists and they tried to instil atheism into him. One night they took him to a meeting where the speakers spoke very plausibly about atheism. This young boy listened attentively. Was it right what they were saying? Suddenly one word dropped into his heart: *eternity*. From that moment he was delivered and on that very spot knew there was a God. If He speaks *eternity* into your heart this evening, you will tremble and you will know there is a God.

“Eternity, tremendous sound!  
To guilty souls a dreadful wound;  
But O, if Christ and heaven be mine,  
How sweet the accents, how divine!”

Now in this chapter we have an account of creation. How is God to be known? The Word of God makes it very clear to us that the Being of God can be known through creation. If there had never been such a thing as the Bible, never been any such thing as the gospel, then man would be completely, entirely without excuse, because the very fact of creation is sufficient to show that there is a God. Of course, Romans 1. 20 is the great text on this, “the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,” and they set forth His eternal power and Godhead so that we are without excuse. Creation, the moon, the sun, the stars, each flowing stream, every beautiful sunset, the mighty mountains, the great seas, all cry out, There is a God and He made us. Of course, the nineteenth Psalm makes that point: “The heavens declare the glory of God; and the firmament sheweth His

handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.”

So in creation there is a clear revelation to the whole human race that there is a God, and more than that, that God is great, that God is almighty, and also that God is wise. How the wisdom of God appears in creation! Sometimes you open your Bible and there is a tiny little creature runs across the page. It is so small you can hardly see it. Now God made that creature. You could not; I could not. In creation there is a clear revelation of the greatness of God and the wisdom of God and in measure of the love of God. What do I mean, *in measure*? Well, a kind of general love in providence to the whole creation, when you think of what a beautiful world God has made and when you think of the rich provision, especially when another harvest time comes round. He opens His hand and satisfies the desire of every living creature. So in creation we have a revelation of God’s power, God’s wisdom, and in measure God’s love.

There is also a revelation of God in our conscience. O how many, even among those who have declared there is no God, their very conscience has testified against them, that there is a God in heaven! But you see, creation and conscience are not perfect revelations of God. It is in the Holy Scriptures that we have the full, clear, final revelation of who God is.

O but beloved friends, here, “In the beginning God.” We see Him in all His greatness and all His majesty and all His glory and all His power creating the world out of nothing. What a statement is this: “He spake, and it was done”! Creation was an easy thing for God. Redemption was not. It was necessary for redemption that the incarnate Son of God should go to Calvary in agony to suffer, bleed and die. But creation was an easy work. That is why the psalmist calls creation the work of His fingers. It did not need the strength of His arm. “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man?” O but what an easy thing creation was, and you have it in this chapter, you have it continually: “And God said ... and it was so.” And it was all very good. He did not need to try a second time. The wonders of creation! Holy Scripture begins with it, and yet not very often do we think about it. O but the greatness of God! “He spake, and it was done; He commanded, and it stood fast.”

“In the beginning God.” “God created the heaven and the earth.” And then Holy Scripture reveals this great, almighty, eternal God in three Persons, the Father, the Son, and the Holy Ghost, one God; each of those Persons almighty. “This God is our God for ever and ever” – this God of Genesis chapter 1. This God who is almighty, this God who created the heavens and the earth, “this God is our God for ever and ever.” O but the Word of God reveals not only His greatness, His majesty, His power, His glory, His wisdom. There is a revelation of His holiness, that this holy God who created us has given us a holy law, a revelation of His character. He has commanded us each to keep that holy law, and the sum and substance of that law, be perfect even as I am perfect; and the revelation of it, to love the Lord your God with all your heart and all your mind and all your strength and your neighbour as yourself.

“In the beginning God created.” We need ever to be reminded that God is our Creator. We did not evolve. The Word of God has nothing to say about evolution. Let us be clear, Genesis 1 is not intended to be a scientific chapter. No-one claims that it is a scientific chapter. But what we do claim is that it is inspired, inerrant, infallible, that there is no contradiction whatsoever with science. We do not deny that much, much more might have been said, but we believe this is a perfect, holy, divine revelation of how the world came into being.

“In the beginning God created.” Now we need to remember that this great, almighty God is our Creator and you and I are accountable to Him, and one day you and I must stand before His presence, this great, almighty, eternal God who by the word of His power created heaven and earth, and one day by the word of His power will destroy it. We are accountable to Him and one day each of us will have to stand before Him and give an account of the deeds done in the body. We will have to give an account of whether we obeyed His holy will, or whether we disobeyed it. We will have to give an account of all our hearing of gospel sermons. One day we will meet our Creator, stand before our Creator, He whose eyes are as a flame of fire, from whom we cannot flee, from whom nothing is hidden, and each personally will have to give an account. Now how do you feel, beloved friends, concerning when you die, when you leave this world for ever, when you meet your Maker, when you stand before His judgment seat and He demands an account? It will be a wonderful thing if through mercy you and I are sheltering in Christ. You know, that is an amazing word we sing sometimes: “Bold shall I stand in that great day.”

Now will you, shall I, *bold*, when we meet our Creator? It will be a wonderful mercy if it is so.

“Bold shall I stand in that great day,  
For who ought to my charge shall lay,  
While through Thy blood absolved I am,  
From sin’s tremendous curse and shame?”

Now, “In the beginning God created the heaven and the earth.” He is this great, almighty, eternal Creator and one day we must meet Him and one day we must give an account. Because He created us, He has a perfect right to demand certain things of us. What He has done is give a holy law. It is good and righteous and true. No-one can contradict that. The law of God is a holy law, a good law, a just law. It is good for the whole of creation, and you and I will have to give an account of how we stood and how we dealt with that law and whether we obeyed it or whether we did not. It is a wonderful mercy if the Lord Jesus fulfilled it for us.

The Word of God has very much to say about creation and the Creator, and one thing it especially says speaks to young people, to girls and boys, to children: “Remember now 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.” Now there are evil days coming, and one day you will say, “I have no pleasure in them.” But now you are still young and if spared you have life before you. Perhaps there are all kinds of things you remember and there are all kinds of things you forget, but Almighty God says, Remember this one thing. Remember thy Creator while you are still young. Remember thy Creator. Remember that there is a Creator. Remember that He created you. Remember that your Creator created you under the law, a just, holy, true law. Remember one day you will meet your Creator. Remember that one day your Creator will demand an account from you. “Remember *now*” – that is the emphasis – “*now*.” O how many a girl and a boy, how many a child, how many a young person, knows that these things are true but thinks, O there is plenty of time; wait till I am older. “Sometimes short’s the warning.” *Now*. That means this evening. That means before you go to bed. “Remember *now*” – *now* – “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.”

“In the beginning God created the heaven and the earth.” O that together we might have believing views of the greatness of God! He fills immensity. “He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?” He sits upon the circle of the earth, and the inhabitants before Him are as grasshoppers. He holds the waters, that is the mighty oceans, in the hollow of His hand. He metes out the heaven with His span. The mighty nations of this world before Him are as a drop of a bucket, as the small dust of the balance. He taketh up the isles as a very little thing (Isaiah 40. 12-15; 22). Now this is God our Creator. O to view Him in all His greatness and holiness and majesty and power! He created the world, but He has not left the world. He has not deserted it. He is in control. He is watching over the world. He sitteth in heaven beholding the evil and the good. He sees your every action. He sees your every thought, the places you go, the places you do not go. His ear is open. He hears every word. He hears every groan. He hears every sigh. “Great is the Lord, and greatly to be praised.”

I wonder sometimes if we leave out these fundamentals and come straight to the gospel. You know how much I love the gospel, and “point out the place where grace abounds; direct you to the bleeding wounds of our incarnate God.” O but do we go right back to the foundation? There is this great, almighty, eternal, omnipotent, omniscient, omnipresent God, as the old preachers used to say. Omnipotent, He can do anything, do everything; omniscient, He knows everything; omnipresent, He is in all places. O that we might have a realisation of this, of how great He is. And O to realise if He is the Creator, you and I are creatures, and what poor, weak, feeble creatures we are. Mind you, we were made in the image of God, but how that fair image has been marred. We are not just creatures, poor, weak, feeble, dying creatures; but we are also sinful creatures. O that great disparity between a great and holy God and a poor, guilty creature here upon earth!

“In the beginning God created the heaven and the earth.” He is our Creator and may we remember it, may we feel it. He is our Creator, and in the beginning He created the heaven and the earth, and in the end He will destroy the heaven and the earth – not by a flood as in the days of Noah, but by fire when the elements shall melt with fervent heat and the heavens shall be rolled up like a scroll. “But as the days of Noe were, so shall also the coming of the Son of man be.” They were eating and drinking, buying

and selling, building and planting, marrying and giving in marriage, “until the day that Noe entered into the ark, and ... the flood came, and took them all away; so shall also the coming of the Son of man be.” You say, Well, what was wrong with them buying and selling? That is what you will do during the week. What was wrong with them eating and drinking? Certainly what was wrong with them marrying and giving in marriage? Well, it was this: God was their Creator, but they did not remember their Creator. God was not in all their thoughts. They were completely swallowed up with everyday things. “So shall also the coming of the Son of man be.” I hope most of you here are kept from bad things, evil things, but there is the sin, the iniquity in our hearts. How many of you are so swallowed up with everyday things that you forget God? “The wicked shall be turned into hell, and all the nations that forget God.” There is “*the wicked*,” but there is “*them that forget God*.”

“In the beginning God created the heaven and the earth.” And in the end God will destroy the heaven and the earth. You remember how Peter wrote so clearly of this. It was really Peter’s farewell, the last things he wrote. “Seeing then that all these things shall be dissolved,” that your great Creator will destroy what He made. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?” Do you believe that one day these things will be dissolved? Then, “what manner of persons ought ye to be?” Do you believe that God is your Creator to whom one day you shall give an account? Then, “what manner of persons ought ye to be?” Do you believe that the Creator will one day destroy what He created? Then, “what manner of persons ought ye to be?” Then sadly, what manner of persons *are* we? “Seeing then that all these things shall be dissolved” – all of them – “what manner of persons ought ye to be in all holy conversation and godliness?” It is an unspeakable mercy if we have an interest in those things that can never be dissolved, if we stand in a living union with Jesus.

“Here, O my soul, thy trust repose;  
If Jesus is for ever mine,  
Not death itself, that last of foes,  
Shall break a union so divine.”

O but “all these things shall be dissolved.” “Wherefore, beloved, seeing that ye look for such things.” Now do you believe *such things*, that God is your Creator, that God created all things, that the time will come when He

will destroy all things? Now do you believe these things? Well then, do you look for them? “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.”

“In the beginning God created the heaven and the earth.” Now the most amazing thing of all. You go to Calvary and you see a Man dying there on the cross in agonies and blood, and the greatest act of faith is to believe that this is my Creator and this is my God. Now do you believe it? You see, of the Lord and Saviour Jesus Christ we are clearly told: “All things were made by Him; and without Him was not any thing made that was made.” There could not be a clearer, more simple statement in Scripture, that the Lord and Saviour Jesus Christ is the almighty Creator. O the wonder of it, the impossibility of it, that He should stoop so low, that He should love guilty sinners so much, that He should be willing to come into this world that He made! “He was in the world, and the world was made by Him, and the world knew Him not.” “He is despised and rejected of men.” What did we sing?

“He that can dash whole worlds to death,  
And make them when He please.”

This was Jesus of Nazareth. O the ignominy and shame that He bore so willingly! But He could “dash whole worlds to death, and make them when He please.” O but to see your Creator bearing His own cross and willingly going to Calvary, and willing that sinners should spit in their Creator’s face and willing that ungodly men should crucify their Creator. Do you believe that?

“’Twas our Creator for us bled,  
The Lord of life and power;  
Whom angels worship, devils dread –  
God blest for evermore.”

That is the highest act of faith, to fall down at the foot of the cross and like Thomas to say, “My Lord and my God.”

“In the beginning God created the heaven and the earth.” I think you will find, beloved friends, as you read through Scripture, there are many, many occasions when the creation is mentioned and many occasions when creation is mentioned to be a comfort to the people of God. Perhaps you say, I do not understand this. I can understand the love of God in

Christ being a comfort, the promises being a comfort, especially the finished work of redemption being a comfort. Where is the comfort in the fact that “in the beginning God created the heaven and the earth”? I believe it, I have not a doubt about it, but what comfort is it to me? Well, the Word of God sums it up in a few different ways. The One to whom we pray, the One to whom we come in our helplessness, weakness and need, is this divine, almighty Creator. “With heaven and earth at His command, He waits to answer prayer.”

So that is the encouragement. However impossible your case, however dark your way, however helpless you feel, however great your needs, when you come to God in prayer you come to this great, almighty Creator. You have that brought before you in so many places for your comfort. Let me just mention one, the very well-known, beautiful word: “I will lift up mine eyes unto the hills, from whence cometh my help.” Here is a helpless sinner. Here is a sinner seeking for help. “My help cometh from the Lord which made heaven and earth.” It is your Creator to whom you pray. You are praying to the One who is almighty. You are praying to the One who is divine. In other words, what an easy thing it is for Him to come where you are and help you. “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky.”

“In the beginning God created the heaven and the earth.” This is the comfort. We live in this awful, wicked world, and we are travelling through as pilgrims and we are weak and helpless. O but to see that our God is almighty, that our God is this great Creator, that this God is with us, that this great God is watching over us, that this great God is on the throne, that He is in control. He is making everything work together for His glory and our good.

These are those very simple, basic truths, but they are such a comfort to the people of God, that this God in Genesis 1, this God is our God for ever and ever, He who will be our Guide even unto death. We need to be kept. We cannot keep ourselves. We are weak, helpless, sinful, and we cry to the Lord that He will keep us. The One who has engaged to keep His people from falling, to keep them finally, is their Creator. He is almighty. He is divine. He is God. These are the points of comfort in all our need and all our weakness. You have hard things. It is your Creator with whom they are so easy. He says, “The cause that is too hard for you,

bring it unto Me, and I will hear it.” But we need upholding. We are weak. We are helpless. We cannot go on. We are ready to falter, ready to fall, ready to sink. O but this great, almighty, divine Creator is with us. Sometimes He speaks, and that was a good word we sang this evening: “His every word of grace is strong as that which built the skies.” Do you believe it, that if the Lord speaks to you, drops a word into your heart, it is that same almighty voice which spoke in creation and it was done?

O beloved friends, if we went home tonight sweetly confirmed in these two points we should “enjoy a gospel day, and heaven begun below.” First of all, how great God is, to have those believing views of His greatness. But then second, to see that in Christ He is *our* God, that in Christ He is for us, not against us, that in Christ He is with us, that in Christ He will never leave us nor forsake us. O this God is our God.

Then perhaps the chief fault of most present-day, popular religion is this: wrong views of God, low views of God. If you have wrong views of God, then every error in doctrine, in experience, in practice, it all follows. But if once you are confirmed in your very soul concerning the greatness, the majesty, the glory, the power, the holiness of God, then that will affect everything.

O but the wonder of it, that this great God, this great Creator should love poor, wretched, ruined, guilty sinners. And so not merely to consider His greatness with awe and wonder. But perhaps on a starry night to look up to heaven, to think of the greatness of the Creator. “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained,” to be overwhelmed with the greatness of God, but to have that sweet revelation that this great God, this great Creator is my Father and is my Friend. O the wonder of it! It would put everything right in your life. You would go on your way rejoicing. You would be able to leave everything in His hands.

Well, what have you got tonight? What have you got before you tomorrow? What is there this week? What have you got in your family, in the church of God, in your life, in your circumstances, your bodily health, your relationships one with another, your problems? What have you got? O but if you view the wonders of creation and then you view the greatness of this God, and then you have a sweet revelation that He is yours in Christ. And then, beloved,

“Beneath thy fainting head  
Thy Father and thy Friend  
His everlasting arms has laid,  
To succour and defend.”

Then you are safe and then all is right.