

October 9th, 2016

—THE GOSPEL CHANGES EVERYTHING—
CREATION

Genesis 1

Introduction:

The What of this series: To persuade the Church the Christianity is truth with a capital T (Schaeffer's quote)

The Why of this series: The Biblical account and our own experience says that this is not our default position.

The How of this series: We will be using a 4-fold grid that shows how the gospel answers the most important questions that humans have (while all other worldview fail in providing the answers that comport with reality).

Wrong views of the gospel

- 1) The gospel is only for “getting in”, i.e. gnosticism—it’s only good for our souls but not practical for “real life”; or it’s only good for evangelizing the lost but not for discipling the Christian.¹
- 2) The gospel is only for “private use”², i.e. pietism and dualism. It is a privatized feeling or spirituality that has no place in the “secular world.”
- 3) The gospel is the only thing we should pour our energy into, i.e. dualism & monasticism. Everything else is of no value for the Christian to participate in. (Zoe’s email)

Our structure for this series:³

Creation: How did it all begin? Where did it come from?

¹ <http://samstorms.com/enjoying-god-blog/post/how-the-gospel-changes-everything>

² Whether for the church or the individual

³ The first three paradigms are borrowed from Nancy Pearcey, *Total Truth: Liberating Christianity From Its Cultural Captivity*, (Wheaton, IL.: Crossway, 2008), pg. 25

Fall: What went wrong? What is the source of evil and suffering?

Redemption: What can be done about it? How can the world be set right again?

Glory: Where is all of this going? How does this story finally end?

The Big Idea...

Creation is the theater for God's glory, therefore we ought to cultivate all its parts with all our energies

☆ Which Christianity Are We Supposed to Believe?

☆ How Does God Want Us To View His Creation?

I. Which Christianity Are We Supposed to Believe?

Tertullian (The Christian Ghetto) vs. Francis Schaeffer (Christ owns every square inch of the Universe – Kuyper)

II. How Does God Want Us To View His Creation?

Creation is not just good but very good!

Genesis 1:1-31

Objection: That was before the fall. Now the fall has made creation dirty and therefore we should avoid it.

Answer: 1 Timothy 4:1-5 (cf. Psalm 24:1). It is demonic spirits that tell us that creational mandates are bad! (Remember what Piper said about this text:

‘Christians are the only ones who really can enjoy creation.’ “Nothing is mundane or secular for us.” RHB study note on Lev. 6

Application

Our Doctrine:

Our Duty: Be worldly Christians

Our mandate in Genesis 1 is crystal clear. God has commanded us to

- 1). Be fruitful and multiply and fill the earth (Genesis 1:28)
- 2). Subdue it and have dominion (Genesis 1:28)

We have a mandate to cultivate!

Christians are mandated to cultivate their:

- 1) Families
- 2) Occupation (Psalm 111:2; Colossians 3:17)
- 3) Vocation
- 4) Relationships with outsiders. (Matthew 5:13-16; Colossians 4:5-6) When was the last time you asked your co-workers how their wife or husband or children or mom and dad are doing? Do they know that you care about them as people or do they think that you are looking at them as a potential to put a mark in your belt for one more person that you witnessed to. I think that we can often get so anxious about shoving John 3:16 down the throat of their co-workers that they miss the fact they are talking to a person made in

the image of God (imago dei)⁴ Do you believe that God can be glorified in your conversation with an unbeliever if you are just, kind and humble with them (Micah 6:8)? Do you believe that God desires that type of cultivation in relationships? How does God act towards unbelievers (Matthew 5:43-48)?

<http://www.desiringgod.org/articles/let-s-revise-the-popular-phrase-in-but-not-of>

Our Delight: Creation is the theater for the glory of Christ

Calvin

Colossians 1:15ff

Closing Prayer

⁴ For many years I was in a seeker friendly church and the mantra there was “be a loving person in culture, because you are the only gospel some people will see.” I think this emphasis hurt the witness of the gospel because it gave the impression that you’re simply loving somebody would bring them to Christ without the actual witness of the gospel. But we can make the opposite mistake. We can share the gospel in such a cold calculated way where the person in front of us has to wonder whether we even care about them. We can give them the impression that they are just another potential mark in our proverbial belts.

Benediction: