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Well, it is wonderful to be back at Hopewell. You guys feel like We were never gone, but three of our elders were in lower, Alabama, the last couple of days And like almost to visit the wilderness and appreciates the gathering at the sanctuary that much more. Good morning. You know what?

If I start talking about that, Maybe I'll give you a report at lunch, But the way that it connects is, I hope by the time we are done with this class, You will not just be theologically convinced of what would be a historic view of the diakonet and its purpose and it's usefulness.

It's beauty. It's necessity, but that you'll be convinced of these things thoroughly, from Scripture so that they won't easily be laid by or lightly, or superficially undertaken. But that we as an entire congregation won't be zealous and wanting to display who it is. That has created us and who it is?

That has redeemed us Now. That's a, That would be a Zephaniah question or a sophia question, I suspect it would be an azure question in family worship. Who is it, who created us? And redeemed us who made us and saved us, Zephaniah, who made us, who made you got a grip in his mouth.

Okay, recent The same one who gave you the great Josie could help us. Maybe Misha. It's too early in the class. Everyone still has food. All right. I think. Jordan can help. No question can help us, I don't know. Okay. Isaac. Oh God. God made us, and God saved us, and that making and saving is about him.

First and foremost, and not about us, We come to rejoice. And that His way of showing his glory in creation, and in redemption, is by giving some creatures to know, and adore and have fellowship with him, which has been from outside of creation, the pleasure of God. So, what we heard last week is material stuff, was God's idea and it was God's idea because he was making.

And saving people who would know him and make him known in a way that nothing else in creation can do. Because we are the ones who are made to be adopted in the Lord, Jesus Christ for our salvation. So that we weren't just made to be made. We were made in order to be made and redeemed and the material world isn't a necessary evil.

It's a necessary good because it was already before the fall, a display of God's goodness. And then what he does in believers as he makes us new. As we belong already to the new creation and are conformed, which means pressed into the shape on conformed with form pressed into the shape of Jesus.

Because even in the this creation that is still bound to corruption decay. We are to image Him. So we began by going through the days of creation and seeing the orderliness that the that the Lord brought to it, he didn't create it. All ordered at first. He, he created it with a need for ordering so that he could order it and display his wisdom and his his goodness in bringing order.

He provided places for the creatures that he was going to put in in particular places and made them to thrive which just like you often hear children, God chose for you, the family that you would be put into God chose for you. If you are in a covenant family to be in his church, and you seek the same sort of intentionality and care.

He who knew you before you were, and who in a very small blade by comparison, made the sort of place that each creature would fit right into, for God's design, for that creature. And God's plan for that creature. He is the one who knew you and selected, not just what you would be like, but what family?

He would put you into them for you and you for them. The adjust like, You know, proper romance and marriage as saying I don't not saying like the world does. Oh, I don't feel like you're the one for me anymore. I've fallen out of love. No, we don't do that.

We say, God chose you for me and that stirs up my affection for you. Have a duty to feel that towards you. Well, it's one thing to have that kind of natural affection for child or parent that that we all ought to have. But a believer who sees this God, who picks things for their places and places for their things That gets escalated with in families.

And so children even when you might maybe not feel like you're super happy with a decision. Mom or dad just made that's the mom and dad that God picked you He picked the sky for the birds. He picked the the sea for the fish and he picked your family for you.

And that's one of the things that actually comes into play in the relationship between Genesis 1 and Genesis 2. We're actually going to take. If you've got your outline, our hope is to get through two and three today. But we're actually going to get through three and two today, because that's sort of the chronological order in verses.

26 through 31 of chapter 1, it covers the whole creation of men, but it, but in the instruction part that is given to man. It's given to the man. And the woman together which means we're at the end of Genesis 2. By the time you get to the instruction part in Genesis 1:26-31.

So chronologically chronologically most of Genesis 2 with the with the placing of the man in the garden and the giving to him of a wife actually takes place before you get to in chapter one. Then God blessed them. And God said to them, be fruitful and multiply etc. In verse 28.

I don't know why anybody, Well, I do know why. And the young men of the congregation who are accustomed to giving this answer If I had finished that sentence. I would say, oh, I don't wipe pastor original sin. Sin is why But it is amazing how bad our original sin is and how corrupting it is of our minds that someone could take Genesis 1 and Genesis 2 and say oh there's an inconsistency here You have to create an accounts But no absolutely not Does it not make sense that the God who even for the Sun, Moon and stars?

Like we heard last week that created a place for them, created a task for them and then created them for that place. And that task for all of the parts of his creation. He did that, doesn't it? Make sense? That he would do that, that much more for the ones that he was going to make in his image.

And so when we zoom in on the creation of man which is what's taking place in the garden and with the with the creation of the the woman from the man and the establishing of marriage. What we're seeing is that God who did that for for land and sea and sky.

And and you know the heavens or in the biblical cosmology the second heavens Boy did he do that for his image bearers? So when we, when we hear these theological things about God,

children I want you to bring it home to your life and your family, you know, why did I have to take this class?

And why do I have this assignment today? And why do I have that tour? Well, there are second clause reasons Most of which are because dead moms said. So at this point in your life, But he gave you that dad and he gave you that mom and it's in his providence that he gave them, whatever it is in their wisdom, or personality, or experience, or lap thereof that they made their choices.

We have kids, just be glad unless your mind if your mind you have to be glad that your mind God says. So if you're not, you have to be glad that you're not mine. God says so. And here's one way I'm so frustrated with the lack of precise and comprehensive grammar in children's English, curriculum that my eldest children started over three times.

They would get through, like, five grades of English curriculum. And I would be trying to talk to them about grammar and they wouldn't know that I was talking about and I'd say, all right, you're in first grade again, new curriculum. So, some of my children have had something like 20 years of English.

Grammar, before they get to junior high, the ones who are younger are, glad that the others got to be the guinea pigs. But still That was the place and the parent and the providence that God chose for them and as they're on grammar, curriculum for that they're supposed to do is to say material things and earthly things, like doing my English homework are assigned to me by God to know His goodness and to show His goodness.

And I'm going to do that today. And so day by day, every single one of you and of course, I hope the parents are applying this to parenting because it's much more frustrating to teach grammar for the fourth time than it is to take it children. Okay. It is my wife who has to follow the teaching of the Bible here and say, I'm glad he's my husband.

And yeah, thankfully, all of all of the other wives after hearing that and say, whoo, Thank you, Lord. That my husband is my husband, but that's what the economistry is. It's helping every person and every family in the congregation recognize that what we do day by day in this life, with our time, with our efforts, with everything that we have is designed for us to know the goodness of God in Jesus Christ by whom he has redeemed us and to show the goodness of God, by Jesus Christ in whom, he redeemed us.

And so he gave us shepherd teachers who, teach us these things, and try to keep us from Googling our theology and reading horrible books and and watching subpar preaching on the internet. And instead teach us the right doctrine from the Bible so that we won't be tossed to and fro.

He gave a shepherd teachers for the renewing of our minds by which he transforms us. So that we won't be conformed to a cosmos that is still bound to corruption and decay, but will be transformed by the renewing of our minds to show the greatness of the glory of the one, whose gospel ends or is responded to with that amazing benediction.

At the end of Romans 11. But we need decons too because Although the The working out in our lives of that which we learn biblically and theologically makes every bit of sense and often sense and ought to be automatic. It's not and there are not only problems in us because of remaining sins.

There are problems in us because it's still a world. That's bound to corruption and decay. There's a finite amount of resources and they're being mismanaged. We in often just in God's

assigned Providence, have difficulty and working out in the life. What the field theology says we should be doing it with our days and our moments, and our tasks, and our property, and our efforts That is difficult and the elders, and the apostles before them their finite.

They can't, they can't do all of the overseeing what has done with what the church has corporately and coming alongside individually and helping the members of the church with with the day by day, logistical figuring out of of things, like finances and time. And those things, Many of you, I'm sure feel like you, you wish you had more help.

Sorting out some of the nitty gritty particulars and you feel like and you would be right if I called an elder. If I called a pastor every time there was something that I thought, just a little bit more help would would really either, give me the extra extra. Yeah, two heads are better than one.

Kind of thinking through this financial decision or whatever it is or are, you know, two pocketbooks or 30 or better than one two and sometimes as we see in the Bible, that's God's design, isn't it? That he gives one neediness and he gives the other one extra, which by the way they got, because they obeyed that theology.

And instead of stealing the one who used to be a thief or tart with hard with his hands, why not? Just so that that he could be making enough to lay aside and retire early, but so that he would have something to help someone else in this time of need.

Well, we did that. God was the one who, who gave him his abundance that came out of walking in the right way as helped by a deacon because that's God's design for his church. And God's the one who gave his brother neediness. Is he not, Is that not in the Providence of God and is it not also so that he can be helped by a deacon to recognize as a as a church.

And we can all be helped by the deacons to recognize as a church that God gave both of those Providence and says to make us know His goodness and wisdom in Christ and make us especially to show to display. By the way, these things are worked out in our lives and in the church his goodness in Christ.

So God does this with Adam in Genesis chapter 2. He doesn't just speak and Adam and Eve appear. He he forms the man from the dust of the ground verse 7. Breathe into his nozzles. The breath of life man becomes a living being. And then The Lord plants the garden.

There's a place on earth that has not yet. Brought forth all of the mature vegetation and all of those things. And in that moment where where Eden is and it's about to be the most fertile and best place on earth. It's the part that it didn't happen yet. Why?

Because God is going to make the man. See What is produced. There Adam is made outside of Eden in a place that is already flourishing and then God makes him to observe the place that God chose for him. God makes him to to observe. Every tree growing that is pleasant to the site and good for food and so there's this wonderful kind of time.

Lapse thing going on in verse 9 as Adam observes God's headship and provision making a place for him, providing everything that's not only beautiful pleasing to the site but also nutritional good for food, we talked about that and he gives him a task. He shows Adam even before Adam and and the woman she gets her name later after the fall, but we'll call her Eve for convenience purposes.

Even before Adam and Eve receive those instructions. In verse 28, verse 28, through 30 of chapter 1, Adam observes. What it looks like to take dominion to create order to to make a place of flourishing. And that's because object number one of his doing that is going to be not

the beasts, not the birds, not the fish but his wife And so Adam observes what God is doing as He plants the garden and Eden, Adam receives a task because he's just heard something amazing.

Adam wasn't there for all the God, saw what he had made and it was good at the end of the other days. The first value, judgment Adam ever hears concerns him and his situation. And the value judgment is not good. It is not good that the man be alone.

And and so he's learning headship over the rest of the creation and imaging God, and giving order by the name that he chooses for, for each of the animals and God doesn't overrule any of his decisions, Adam was created with knowledge and wisdom, the names that he gives are appropriate.

He is recognizing the place that the creature has and and what an appropriate name for it would be. And yet there are none suitable. When I'm sorry were racing through and we didn't read read the passage. I hope you've got your Bible open and can see some of this from memory but I feel very much our need for deacons so we're just gonna sprint in some places and this was designed to be one one hour and one and a half hour lecture not 330s and the review time anyway and then he hears it is not good when he's heard that is not good for the man to be alone and he's done some of the imaging of God as a covenant had already.

But he's looking for the one that he is especially supposed to image God in the care that he has. Just seen in his placing in this this place of abundant water and abundant raw materials and all of these different kinds of plants And she's not here yet and then God puts him to sleep and he makes the woman from him.

And he brings the woman to him. And the first song in the Bible is a love song. You don't listen to the people who say Genesis 1 is poetry. It's not Hebrew writing has genre. That is obvious in the grammar and construction. It's just not, Genesis one isn't What is?

Poetry is Genesis 2 verse 23. This is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. But it's not just a love song for the woman. It's a song to praise to God, that he who created that God, who created him with a need so that it wasn't good for him to be alone, has in his providence, fulfilled that need.

So that he is completed by the one. Whom God has just now. Made Eve is both the greatest provision for him that he has earthly speaking and the first and greatest place that he is to show the goodness of God, in providing for her, in lavishing upon her everything he can think of that is good.

And that is pleasant and that is, and that will enable her to thrive pleasing to the sight pleasant and good for food and also place and task and within which she can thrive because she's in the image of God too. And God has given her purpose. And so he's observed that there is this strong diagonal component, if we can use it that way, in the kind of leadership that he's supposed to give his wife, One of the most important things that he's supposed to give her, Well, teaching her the covenant that they are in with God, what we call the covenant of works And that we are made for God and to know Him and here's he's the one who put us here and these he's the one who gave us.

He's the one who gave us all of these good things but there is this instruction that he's given us about the tree in the middle of the garden. And His Word is the most important thing that he's given us because loving him and serving him is the most important thing that he's given us.

And in everything we do, we are to follow, not just the words that he gave us after you were made deer, but he spoke to me before you were made, and here's what he said. And so he wants me to be your teacher in the Lord. He wants me to be your leader in the Lord.

And so spiritual care is the first thing, but earthly care is not some lesser thing. It is a second thing but it is not a lesser thing. It is a place where her service unto God and his leading her and providing for her in her service. Unto God is fleshed out in the every day of her.

Life Eve did not in the covenant of works Adam and Eve. Did you know, we're not to spend a hundred percent of their thought and effort and desire and purpose on not eating from the tree, in the midst of the garden. Sometimes you hear the covenant of works given just in terms of that one, covenant stipulation That is a wrong reading of Genesis 1 and 2.

They were spending their life and taking dominion, and being fruitful and and multiplied in in thriving, in the place that God put them. And in the purpose that God put them with respect to that place. So you have, you have those those two things in, in balance, One expressed in the other.

And so we come out of I know we're flying a little bit here but you come out of the end of Genesis 2. And now we're at the end verse 27 of Genesis 1. So God created, man in his own image and the image of God, he created him male and female, he created them.

The last line of verse 27 that summarizes eight through 25 doesn't it? And then he says, to Adam who already has this kind of deacon leadership over his and his wife's knowing God's goodness in earthly things and in material things and in their earthly service and Adam has the leadership but they both have that relationship to God.

Now God comes to them and says, the two of you are to serve me in the rest of my creation and this way. And he gives his goodness where he gives his command to them and then he reminds them of his, his goodness, be fruitful. And multiply fill the earth and subdue.

It Have dominion over the fish of the sea over, the birds of the air and over every living thing that moves on earth, God was already a filler and subduer. At this point, wasn't he? Because of the order in which he made the creation. And so when he tells them to fill the earth and in this case with with themselves and to subdue the earth, He's telling them to image.

What he has been doing for the last six days. It says be fruitful multiply fill. The earth doesn't do it. Have dominion over the fish of the sea over the birds of the air and over every living thing that moves on the earth. Now that doesn't mean take, take them all captive, kill them all and once they're all obliterated, the the purpose of the earth will be done, does it?

No. Hopefully nobody thinks of it that way or you know when you're when you're you know kind of facetiously trying to kill environmentalist tendencies in people not stewardship. Tendencies. Environmentalists tendencies. Which raise the other creatures, a not only to the point where they're considered as if they were made in the image of God.

So we forget man's place in the creation. But what does Romans 1 say Romans one predicts? The ultimate environmentalism, doesn't it that we treat the created thing as if it itself was got and we start worshiping it and serving it in a way that doesn't image God and managing it for its good.

But serves it as if it is, the only good and and we are bad and you get rid of man and get rid of God. Because the environment is to is to be exalted above all things. No, God is exalted above

all things, which is why we are to be good stewards, which was why we are to organize and help things thrive and, and not destroy, which man, often does in the name of progress?

With the right hand. While he tries to atone for himself, with his corrupted idea of the creator and the creation with his left hand. And so some men combines horrible stewardship with idolatry and praises himself for being an environmentalist. No, The Christian needs to be the true environmentalist, the steward, because he knows God to be, who He is the one who made us and saved us, and ourselves to be who we are made in His image but sinned and fell in Adam and needed to be redeemed.

Not just forgiven, but out of the first Adam, and into the last atom and God's good providence. That's the sermon this morning needing not just to be forgiven but to be pressed into the image of Jesus. So that we will be restored to using the place that he's given us.

The possessions that he's given us and all of the providence that he has put into our lives to show what kind of Creator. He is to show what kind of redeemer, he is in what we do day by day, especially in our marriages, and in our relationships. I mean this point you know we wouldn't use the word church necessarily with Adam and eat.

Well, it's not bad to use the when she gets the name Eve by that time. You've got church seated, the serpent aren't there yet, but We will be separate by the time we get to generation two but the purpose One of the purposes of the redeemed in this world is to show the goodness of God in how we live day by day.

Stuff is not bad, earthly stuff is mundane and teaches and often dirty and needs cleaning but it's not bad. It is the place where we are right now to work out the display of what kind of creator God is. And what kind of Redeemer God is. And so I hope that as you hear about things, you're getting a vision for the glory of mundane Christian Life.

But I hope you're also hearing The honor of the office that God has given us because there are particular men whom he redeems and calls and gifts to lead his church in the display of Christ's redeeming glory in the mundane particulars of Christian life. So will Lord willing. We'll have the, the third part, which is number four on your sheet next time.

I want to ask for questions, I'll ask for questions at lunch. We're we're up against it on time but when something is so good and I don't know. Maybe all of you have heard all of this before I got to where you guys are most of you, many of you in life and had never heard any of this before.

God have mercy on the church and when you hear something like that, I hope there are all sorts of follow-ups and questions. And exaltations with a U exalt. Praisings of God for his goodness. That. I hope will take the time in a non maybe non-classroom setting to-do list. Pray our Father.

Oh, how we thank you. That we can even use that phrase and be reminded that we are to do all things without complaining or arguing and be blameless. And pure as children of God, in the midst of a twisted and perverse generation and that this doing of all things, in a way that shows that we are, your children is what it looks like to work out our own salvation with fear and trembling that that's doing all things in a way that shows forth.

Our our being your children is that which you work in us as you work in aspect to will and to work for your own good pleasure. And so we pray that the results of this class that we're all in together and the results of you giving us we pray deacons.

As an outcome of this class would be the flourishing of the working out of our salvation and the display of our sonship, in the midst of a twisted and perverse generation, give it to us. O Lord. We pray, not just because your children at Hopewell desire it. But because you're only begotten, son, according to your own desire desires it and he has earned it.

And so we ask for it in his name, even the name of Jesus. Amen.