

Genesis & A Biblical Worldview

Bethany Bible Church, Adult Sunday School Class, November 11, 2012

Introduction

—

God

—

Creation

—

Man

—

Sin

—

Grace

—

Culture

—

Purpose

—

SUMMARY

Our Worldview In Summary . . .

Over the past several months, we have studied from the first twelve chapters of the Book of Genesis; and have sought from those chapters to construct a Biblical/Theistic worldview. In our first lesson, we established that “A worldview is the fundamental orientation of someone’s heart that governs the way they live in and look at the world.” We look to the book of Genesis for this because it presents itself as the ‘book of beginnings’--given by divine inspiration and therefore the only ultimately authoritative source of a trustworthy worldview.

Today--in our final study--we will summarize what we’ve learned. We developed the seven main categories that a comprehensive worldview should speak to; and we fleshed-out what the Bible had to say about these categories in the form of sixteen basic propositions:

GOD

1. God existed before creation; and created all that there is (1:1). We’re told, “In the beginning God created the heavens and the earth.”¹ Here, we find the “when”, the “who”, the “how” and the “what” of all that is. We gave special focus to this verse because it stands as the basis of our entire worldview. What it tells us, by itself, is enough to eliminate a host of philosophic alternatives (such as *atheism, polytheism, pantheism, materialism, and philosophic humanism*).
2. God is Triune and speaks (1:2-3). The next two verses of Genesis shows us that God is a Personal Being who is intentionally active with respect to His creation. He not only spoke the heavens and earth into existence, but also gave it form. He did this work in the plurality of His being (“let Us”), through speaking (“let there be”).

CREATION

3. God is a God of order, and His work of creation reflects His reasonableness (1:1-31). God spoke rationally; and an orderly creation resulted. He repeatedly said, “Let there be . . .”; and whatever He spoke came to be. We saw that His work of six days was orderly; and done in such a way as to declare the reasonableness and wisdom of His creative work.
4. God’s original creation was good, and He took pleasure in it (1:31-2:3). Contrary to other worldviews that hold to a corrupt creation that improved later, God’s own declaration at the end of His work was that it was “very good”. We saw in 2:1 that “Thus the heavens and the earth, and all the host of them, were finished”; and that afterwards, God established the seventh day as a day of rest--a day to delight in what He has done.

MAN

5. Man is made in God’s image as the crowning work of creation (1:26-30). Human beings are unique with respect to all of the rest of God’s creation in that they are made in the image of God. Thus every human life is immeasurably valuable as both “image bearer” with respect to God, and “dominion keeper” with respect to His creation.
6. Man was made for relationship and obedience (2:4-17). The remarkable way in which God formed man from the dust of the earth and breathed life into him shows the unique relationship man was designed to have with God. We also noted that the first thing God did after making man was to give him a

command to “be fruitful and multiply”. Thus, man is made for--and finds ultimate fulfillment in--both relationship with and obedience to the Creator.

7. Man is male and female by design; and marriage was instituted by God (2:18-25). Marriage between one man and one woman is in keeping with the Creator’s design for humanity. It is an institution created by God for the purpose of meeting man’s essential need for relationship and obedience. It involves the three components of a man leaving father and mother, cleaving to his wife, and the two becoming one flesh.

SIN

8. Man sinned; and is now fallen and in need of a redemption (3:1-24). Sin entered the world through Satan--“that serpent of old”(Revelation 20:2); who appealed to mankind through “the lust of the flesh, the lust of the eyes, and the pride of life” (1 John 2:16). Man’s sin of disobedience to God’s command resulted in a breaking of relationship, a state of cursedness from God, and the expulsion from the garden.
9. Sin has spread throughout all of humanity, and has brought ruin on creation (4:1-26). Cain’s offering was the first act of false religion; and his murder of his brother Abel soon followed. The ground would no longer yield fruit for Cain. Humanity became divided in the lineages of disobedient Cain and and godly Seth.
10. Death has resulted from sin and affects all (5:1-32). The sad repetition that we find after each man’s story (except Enoch’s)--tolling like a mournful bell-- is “and he died . . . and he died . . . and he died . . .”

GRACE

11. God judges sin, but also provides grace (6:1-8:22). God expressed His sorrow that He made man, and that the flood would come. “But Noah found grace in the eyes of the LORD.” All flesh was destroyed except for that which was in the Ark.
12. Human life is sacred and must be valued justly (9:1-7). After the flood, mankind is told again to multiply. Mankind’s dominion over creation is again established; but the value of human life is again affirmed and blood is declared sacred. Human government is instituted to protect human life.
13. God graciously enters into covenants with fallen man (9:8-28). God did not destroy humanity, but preserved the godly line of Noah. He promised after the flood that, though judgment for sin would still come, it would never again come by a flood.

CULTURE

14. All the various nations in humanity flow from a common source (10:1-32). God grew the nations from Noah’s three sons. “And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him . . .” (Acts 17:26-27).
15. Humanity, though of one race, has been divided through language (11:1-9). Post-flood humanity’s rebellion against God’s command to spread and multiply resulted in the confusion of the languages. Humanity separated; and various cultures became scattered across the face of the earth.

PURPOSE

16. God chose one people, from out of divided humanity, through whom He would provide the Redeemer by whom all the families of the earth would be blessed (11:10-12:3). The lineage of Shem (the son of Noah), eventually led

to childless Abraham. He was called out by God from a pagan land. It was from him that God formed the nation Israel; and it was from that nation that God provided the Redeemer--the Seed of the woman who would crush the head of the serpent (Genesis 3:15).

Note how all of this leads to the gospel. In fact, our worldview *is* the gospel. The gospel not just something that we 'look at'; but something through which we look at and interpret everything else!

¹All Scripture readings are taken from *the Holy Bible, New King James Version*; copyright © 1982 by Thomas Nelson, Inc.