

Greetings church,

The next subject that Mr. McKim tackles is creation. The summarizing point is as follows: "... God is the creator of all things. Our world has its origins with God. The method or way in which God carried out the divine creative purposes in fashioning the universe and all within it is not the main point. The main point is to see and believe that behind all things, 'seen and unseen,' is the creative power of the divine creator, God."<sup>1</sup> What McKim means to communicate here is that the tangential arguments we've heard in recent decades about *how* the earth was created or how old it is based on "biblical truth" are just that, tangential. They have no significant bearing on faith, theology, creation, on God nor do these kinds of arguments have any bearing on our own morality. They are tangential and lead people of faith down rabbit trails which distract them from their purpose(s) of love, grace, mercy, justice, and righteousness. This echoes what I have also tried to communicate as far as the purposes of scripture and how they interact with science. The Bible attempts to answer the question *why?*, while science attempts to answer the question *how?* When we fail to read either the scriptures or scientific study as something different from what they are, we fail to understand and cause more problems than less.

That God is the creator of all things has implications. "Our whole attitudes about the environment, about how we use the earth's resources, about our lifestyles in relation to nature around us - all these relate theologically to the conviction that God is the creator of all things."<sup>2</sup> This is not a critique. This is simply a humble reminder that our faith in God has implications for how we interact with creation both in a macro and a microscale; how we interact with creation both individually *and* collectively. "Our parents created us - in a sense. But in a bigger and even more important sense we affirm that we are created by the power and love of the living God."<sup>3</sup> While this does not particularly help us adjudicate the tension inherent in abortion rights, it does help us weigh more seriously how we treat one another; again both individually and collectively. *We* are God's image bearers and so should be treated respectfully and courteously and with dignity. Everyone else is also God's image bearers and so everyone else too should be treated respectfully and courteously and with dignity. "... God is sovereign in creation. There are no other powers in the universe that can rival God's power."<sup>4</sup> This is both a hopeful statement and a humbling statement. It is hopeful in the sense that when things feel out of control, as they so often do, we can choose to trust in God's sovereignty. It is humbling in that despite all the power some individuals or groups of people may acquire, such power still falls short in comparison to the sovereign God of the universe. I, you, we, are not the big, screaming deals that we like to think we are. "We who are God's creatures are created to obey God and see God's will done in all areas of our lives ... Humans belong to God ... our lives do have meaning and purpose."<sup>5</sup> Here is that concept of obedience I've recently been preaching about again. Further in obedience we see purpose. In grace, mercy, love and justice as discussed above we find obedience and purpose. In belonging to God we find acceptance. In finding acceptance before God we can practice acceptance towards others through grace, mercy, love and justice.

In Christ's Service,  
Pastor Eddie

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<sup>1</sup>McKim, Donald K. Presbyterian Beliefs: A Brief Introduction - Revised Edition. Westminster John Knox Press, Louisville, KY; 2017. p22

<sup>2</sup>ibid, p23

<sup>3</sup>ibid, p23

<sup>4</sup>ibid, p23

<sup>5</sup>ibid, p24