In the Beginning

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Date: 12 March 2023

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[0:00] This is the First Mustang Pulpit Podcast, a podcast of the weekly preaching and teaching at First Mustang.! Thank you for joining us.

So this morning, I'll preach and Jeremy's leading worship, and then tonight, I'm going to lead in worship. And thank you for your vote of confidence there.
Raymond, let me know there would be no one else here if that were the case. So, no, Kashawn will lead tonight and Jeremy will be preaching. And so I would appreciate your prayers this morning, but also for tonight.
Right now, it feels like 6.23 a.m., having just come back from California. And then, of course, time change Sunday.
So we're kind of feeling it. But Jeremy's going to feel it more this evening than I will this morning. So definitely pray for him. Let me ask you a question this morning. How many of you remember and you also had a map in your car or truck that you would drive around?
[1:29] How many of you had a map? Okay. Not many hands right down here. But there used to be a time that part of the rite of passage when you got a vehicle was that you had a road map given to you as well.

Normally, we stuck it in the center console or you put it in the side door there. But that was a map to help you navigate where to go.
Now, another question. How many of you remember, if you did not have a map, or maybe even if you did, you remember having this conversation? Honey, can you just find a gas station, pull over, and ask for directions?
How many of you would be willing to admit that? All right, not as many hands, but thank you for your honesty. Yeah, there was a time that even with a map that we would be confronted with getting lost and losing direction.
And so, even with the day and age in which we live, where we have GPSs on our phone, we understand that there are times that we may receive instructions from people that say, if you put our address in the maps, it's not going to lead you to our home, right?
[2:50] How many of you have experienced that? Maybe your neighborhood hasn't been updated yet. You're in a newer neighborhood, or you're in a rural area. I remember shortly after coming here on staff, Michael and I were going to make a hospital visit, and then we were going to visit a church member.

And I remember when we punched in the address, we wound up in a field, literally. We pulled in, and there were no houses around us, and then we contacted the folks where we were going.
They said, oh yeah, you can't put that in your phone because it won't lead you to our address. And so, when we think about those things in a map, I'm thankful that God has not left us on our own trying to figure out and navigate through this life.
He has given us His Word, and His Word is trustworthy. And it's to His Word that we turn our attention, and we understand that it gives us a greater understanding of who He is, and of really four different areas that we're going to look this morning.
So, if you have your Bibles, turn with me to the book of Beginnings, that being Genesis. Genesis, Genesis chapter 1. And what I'm going to attempt to do this morning, and so I know when I mention this, many of you will quickly pray for a miracle.
[4:22] But I am going to attempt to give an overview of Genesis chapters 1, 2, and 3. But we're going to land in the New Testament by the time we're finished.

But if you're taking notes, we're going to look at four specific areas that I think we can glean from Genesis 1, 2, and 3. And it actually bleeds into Genesis chapter 4 as well.

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But I believe this book of Beginnings is foundational for our understanding of who God is and what God is doing and where God is leading us.
It's crucial for us to have a correct understanding of the starting point, the beginning point. And he tells us right off the bat there in Genesis chapter 1, look with me in verse 1.
These five words are crucial. In the beginning, God created. Let that sink in.
[5:34] In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep.

And the Spirit of God was hovering over the face of the waters. And God said, let there be light. And there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light day, and the darkness he called night.
And there was evening. And there was morning. The first day. And so as we continue throughout Genesis chapter 1, there is a repeated phrase that will happen.
If you look down in verse 8, and God called the expanse heaven, and there was evening, and there was morning. The second day.
[6:43] And then you go down to verse 10, and God called the dry land earth, and the waters that were created together. He called the seas. And God saw that it was good.

Then verse 13, and God saw that it was good. And there was evening, and there was morning the third day. Verse 19, and God saw that it was good. And there was evening, and there was morning the fourth day.
And it goes on all the way to verse 26. Then God said, let us make man in our image after our likeness, and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth.
Verse 27. So God created man in his own image, in the image of God. He created him male and female. He created them.
Verse 28. And God blessed them. Very important. And this is point number one that we glean from Scripture, that we begin with God.
[7:51] Point number one is God. In the beginning, God. In the beginning, God created. Very important.

For us to have what is counted as a biblical worldview, or a God-centered worldview, we must begin with God.
This is foundational to the Christian faith, that we would have an understanding that it all begins with God. Everything is sustained by God.
And everything finds its culmination in God. That it is all about God. He is the one who has always been, is now, and always will be.
A biblical understanding of who God is should be informed from the word that he has given us. And so, even here is a launching point that we begin to encounter some attributes, or the character, or the nature of who God is.
[9:03] We find out that God is the creator. So important. We cannot state this strong enough that we would have an understanding that God is the one who has created all things.

And since he is the creator, that gives him authority over his creation. Tied in with him being creator is he is authoritative over his creation.
One man said that God has patent rights over his creation. You think about one who invents something, and then they apply for a patent.
It's because they want the rest of the world to know this is my creation. I have authority over this creation. It's my invention.
It's something that I did. And God is the creator. And God is the creator. And it carries with it that he is authoritative, which then means all of his creation must give an account to him.
[10:14] If he is the creator, and he is authoritative, then we, as his creation, and all of his creation, will give an account to him.

But not only that, God speaks. God reveals himself in these opening chapters.
And God said, let there be light. So God creates, but God is speaking, and God is revealing himself to his creation.
And his creation will point to that he has a purpose for all of his creation. That the sun, and the moon, and the stars, and the birds of the heavens, and the creeping things on the earth, and the

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animals that roam the earth, and the fish of the sea, that all have a purpose in God's creation. And even we, as man, have a purpose in God's creation. But more on that in a moment. It's very important for us, and here is a point of application for you, that we understand that our knowledge and view of God comes from his word.
[11:44] Comes from his word. Not your imagination. Not that which just springs into your own mind.

Not from what I call bumper sticker theology. That God is my co-pilot. We never find in scripture that God is anyone's co-pilot.
He is God. He is creator. He is sovereign. He is authoritative. He is the one to whom we must give an account. And so God is God, and there are none like him.
So our view and our image of God must be informed from his word. And the opening chapters of Genesis set us in the right direction when we understand who God is.
That he is a creator, and he is authoritative. And many years ago, in fact, this book was written in the 60s. In the 1960s, J.B. Phillips wrote a book, Your God is Too Small.
[12:55] And in that book, we come across various images of God that people hold to. Here's just a few of them that Phillips points out.

One is that we have a view of God that he is the resident policeman. The resident policeman. That God is simply in the heavens looking down, waiting for you to go too fast in a school zone.
Or to go over 35 miles per hour while driving on Mustang Road. He is just waiting for you to break the law so that he can point out and ticket you and sit in judgment over you.
And while we understand that there is some truth there and that God is the law giver and that man has broken his law and God is the judge and he is the one to whom we will give an account.
Yet if we're not careful, we begin to view God just as a resident policeman, always looking to point out where we have broken the law.
[14:07] Or another one he uses is parental hangover. A parental hangover. So your view of God, your image of God comes directly from your parents.

So the good, the bad, the ugly. All tied in there. And we carry with it and we project upon God that which we've experienced as children that comes directly from our parents.
Now, there's, again, some truth there in that for parents it's important, and especially dads, that you would strive to model your heavenly father and to conduct yourself in a way that as the father reveals himself in scripture.
However, our view and our image of God must come from the pages of scripture and not just from your parents. Another one, Philip says, is the grand old man.
I've reached full old man stage, okay? I turned 50 years old, and then I got home from California last night, and my son-in-law and daughter had bought us two rocking chairs.
[15:20] So now we have two rocking chairs facing the west where we can see the sunset. And I am proud of it, okay? I'm unashamed of the fact that I can't wait to sit in my rock.

Well, in fact, I did last night. I sat in my rocking chair and pointed west and just sat there and watched the sunset. And it was a glorious time.
But I digress. Let me go back to our view or image of God could be that he is a grand old man or he's a grandfather sitting in his rocking chair on the porch and that he just tells us stories.
He just shares with us stories of ages gone by and that he may, in fact, even have within his pocket some candy.
And he wants to give his grandchildren and hand to his grandchildren or perhaps he has some money in his pocket and he says, I'm going to be a blessing to my grandchildren.
[16:18] And that's our view and our image of God is that he's a grand old man or a grand old grandfather. Or perhaps, as Philip says, another view or image of God is that he is one who has a perennial grievance, that he's upset.

Perhaps your view of God is that he's always upset, that he's angry. Perhaps he is fickle in that you don't know what you're going to get when you approach him.
Is he going to accept me? Is he going to condemn me? Is he going to play games with me? And you see, if we're not careful, our image and our view of God can come from a host of different sources of knowledge or experiences.
And what the Word of God reveals to us is a correct view of God. And we find it in the opening chapters of Genesis that God is a creator and God is authoritative.

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And he's the one to whom we must give an account. And in fact, you don't need to turn there. But if you're taking notes, Isaiah chapter 46 verses 5 through 10 says, To whom will you liken me and make me equal and compare me that we may be alike?
[17:42] Those who lavish gold from the purse and weigh out silver in the scales and hire a goldsmith and he makes it into a god. Then they fall down and worship. They lift it to their shoulders.

They carry it. They set it in its place and it stands there. It cannot move from its place. If one cries to it, it does not answer or save him from trouble. Isaiah is pointing out these are the gods that we fit and fashion and make in the image that we desire.
It's an idol. But Isaiah says in 46 verse 8, Remember this and stand firm. Recall it to mind, you transgressors.
Remember the former things of old for I am God and there is no other. I am God and there is none like me. Declaring the end from the beginning and from ancient times things not yet done.
Saying my counsel shall stand and I will accomplish all my purpose. And we could go throughout Scripture and be informed of who God is.
[18:48] That not only is he creator, not only is he authoritative, not only is he the one to whom we must give an account, not only does he speak and reveal himself to us, not only does all of his creation have a purpose, but he's also gracious.

And kind. And loving. And merciful. You say, where do we see that, Jeff?
Well, we see that as we move on to our second point and that is man. Man. So number one, we look at God and who God is and who he reveals himself to be from Genesis, specifically in Genesis 1.
But then in verse 28 of chapter 1 and then into chapter 2, look with me. 1.28 And God blessed them and God said to them, Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.
And all the hunters and fishermen in the congregation said, Amen. We have dominion over that which God has created on the earth and the fish of the sea and the birds of the heavens and every living thing that moves on the earth.
[20:17] And God said, Behold, I have given you every plant yielding seed that is on the face of all the earth and every tree with seed and its fruit. You shall have them for food and every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.

And it was so. And God saw everything that he had made and behold, it was very good. And there was evening and there was morning the sixth day.
You see, man is created in the image of God, but not only is he created in the image of God, he has given a job to do. This is pre-fall. He's given a job to do.
He's to have dominion over the earth and over the creation. He is to steward God's creation. Not only that, but then God being good and benevolent and gracious, something powerful happens in chapter 2.
Do you remember a repeated theme in chapter 1 and God saw everything that he had made and it was good. And it was good. And it was good. Repeated phrase in chapter 1.
[21:35] Then you get to chapter 2, verse 18. Then the Lord God said, it is not good. Wait a minute. Why would God say it is not good?

Everything that he has created is good. And now we're confronted with the Lord God speaking, Yahweh speaking, saying, it is not good that what?
The man should be alone. I will make him a helper fit for him. Now out of the ground, the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them.
That's very important because that in and of itself is a reminder that man has authority over God's creation in the animal kingdom.
By naming animals, God is giving authority to man. And so listen, while I'm tempted to camp out here for a minute and to let you know that the animal kingdom does not have the same rights that mankind has from the very beginning, I don't have time to.

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[23:00] But just know there's a message there. There is a message there and we should not succumb to the ways of the world in elevating his creation above mankind who is created in the image of God.

Very, very important. But he gives authority and whatever the man called every living creature, that was its name. The man gave names to all livestock and to the birds of the heavens and to every beast of the field.
But for Adam, there was not found a helper fit for him. If you couple that with back in verses 18, well, verse 18 is not good that the man should be alone.
If you're doing good inductive Bible study work, you ask yourself the question, well, why did God say he's alone?
Because is he alone as we would think of one being alone? I mean, number one, he has God with him. They're in the garden. God is with him. But then he has all of creation with him.
[24:06] He's just named them. But he is alone in that he doesn't have a helper fit or suitable for him.

So the Lord God, in his grace, in his mercy, in his benevolence, so the Lord God caused a deep sleep to fall upon the man and while he slept, took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man, he made into a woman and brought her to the man. Then the man said, this at last is bone of my bones and flesh of my flesh.
She shall be called woman because she was taken out of man. Therefore, a man shall leave his father and mother and hold fast to his wife and they shall become one flesh. And the man and his wife were both naked and were not ashamed.
Listen, very important for you to understand this, that marriage, the union of one man with one wife is God's work, God's creation, God's design.
[25:14] This is all pre-fall of man. So God is the one who says, it's not good for man to be alone. I'm going to create woman from the rib and his side so she'll be a perfect, suitable helper for him.

And then the two will come together and they form a new family unit. Thus, the man leaves his father and mother. The woman leaves the father and mother. They form a new family unit.
This is all by God's good design. Now, side note here. Why do you think that the very institution of marriage and family is under attack today?
Because the enemy understands this is God's good design and good plan for one man and one woman to come together and thus form a new family unit.
And the enemy always seeks to pervert and to destroy God's good creation. Thus, what we find ourselves in today.
[26:15] An attack on marriage. An attack on the family. An attack on gender. Did you ever think we'd live in a time where a boy would be born and then we, as those in society who claim to be wise, can look and say, you get to choose your gender?

No, you don't get to choose your gender. That's given to you by God in the womb. This is God's design. God's plan.
But yet the enemy and the world seeks to pervert it and wants to ultimately destroy God's good creation.
So man was created in the image of God. Woman is created in the image of God. Man and woman come together and all of this is in Genesis 1 and 2.
It's foundational for us to understand this. especially in a Christian biblical worldview. This is informed. This is knowledge that is given to us.
[27:29] So our information comes directly from God. But then, still under this point of man, something happens that you know in chapter 3 that changes the trajectory of all of history.

Chapter 3, verse 1. Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, did God actually say?
Now listen to me, young people especially. understand this happens in Genesis 3. And the enemy still uses the same tactics today.
He causes you to question what God has said. It's a tactic that is started in the Garden of Eden all the way to 2023.
Did God really say? Casting doubt not only upon God and his nature and his character and his attributes, but on his trustworthiness.

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[28:51] Can he be trusted? You shall not eat of any tree in the garden. And the woman said to the serpent, we may eat of the fruit of the trees in the garden.

But God said, you shall not eat of the fruit of the tree that is in the midst of the garden, nor neither shall you touch it lest you die. Now again, another message contained within the message here. You see, what the enemy did, he went to the woman. Now, man lest you say, ah yeah, I mean it figures he'd go to the woman and she, if she hadn't have fallen, we'd be fine and it's all her fault. Well, where was Adam? What should Adam have been doing? Giving leadership, protection, guidance to his wife.
And yet, he's standing by passively. Man, there's a message there for you. in that the enemy would seek to have you be passive, especially in the area of spiritual leadership in your home.
[30:07] Just be passive. Just sit back. Just let it unfold. Or, she cares for the children and so, this is primarily her responsibility and let her do that.

Again, this goes all the way back to the Garden of Eden. No, you've been charged. You're the one that God has given spiritual leadership to in your home that you would work together with your wife in raising and rearing your children in the fear and admonition of the Lord.
But, the enemy goes to the woman and then she falls before that in verse 5, but the serpent said to the woman, you shall, you will not surely die again.
And listen to me, everyone. The enemy is the father of lies. That means he's the one who originates lies.
From him, all lies pour forth. Jesus would say that in the New Testament of our enemy. And here you see it in Genesis chapter 3. He not only cast doubt on God and the trustworthiness of God, but now he's going to lie and say, you shall surely not die.
[31:20] So, the hook has been set and the temptation is there. It says, for God knows that when you eat of it, your eyes will be opened and you will be like God knowing good and evil.

So, when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make one wise, she took of its fruit and ate and she also gave some to her husband who was with her and he ate and then this is powerful when you do a comparison with chapter 2.
Then, the eyes of both were opened and they knew that they were naked and they sewed fig leaves together and made themselves loincloths. You remember what happened at the end of chapter 2? And the man and his wife were both naked and were not ashamed. Now, all of a sudden, they eat and they notice they're naked and they are ashamed. Sin before God always carries with it shame that will drive you into hiding just as Adam and Eve experience.
Shame, guilt, hiding from the God who created them. And so, again, here we see man now created in the image of God given a job by God but now fall.
[32:49] He falls. And so, now, we've been set on a trajectory of that which is selfish. Man at his core.

The essence of sin is I am on the throne. So, man is now selfish. Man is cunning. Man is ashamed. Man is blaming. We're going to find here in chapter 3.
Very quickly, it comes about that as God judges the serpent and then the woman and then the man, you find the man saying, the woman that you gave me.
You just thought it originated with your three-year-old or your four-year-olds, right? Well, he did it. She did it. No, it goes all the way back to the Garden of Eden. That we're not going to take responsibility.
Think about what Adam is saying. This God who's a creator, who's perfect, who's holy, who's righteous, who's just. It's your fault. You gave me the woman.
[34:00] And then, Eve as well and this understanding that she points to the serpent deceive me.

Yes, the serpent did deceive and she ate. But something powerful happens here that leads us to our third point.
In Genesis 3.15, your third point is Christ. Genesis 3.15 is known as the first gospel.
In this pronouncement, after the fall of man, the Lord God says to the serpent, I will put enmity between you and the woman and between your offspring and her offspring.
He shall bruise your head and you shall bruise his heel. You see, with this idea, some translations say between your seed and her seed, the idea is that the line of the Messiah would be preserved by God.

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[35:09] It's what we learned this last week at the Shepherds Conference where the theme was the remnant and the remnant that God always has. So we're going to see it from Genesis chapter 3 all the way through Revelation.

God always has a remnant. God protects the line that's going to ultimately lead to the Messiah. And so this first gospel is an announcement by God that he will bring about one that will crush the head even with his heel bruised.
You see, because what we find in Scripture is that the Messiah would come per God's plan and the word became flesh and dwelt among them.
John 1 14. That we understand that this Messiah would be the God-man. He was born of a virgin and so Mary gives birth and before giving birth she is impregnated and the Holy Spirit descends upon her and so the Messiah is born and then he would grow in wisdom and in stature.
So he's not only God but he's man. And Christ is sin less. He never sinned. But we also find in the pages of Scripture that Christ is not only sin less but he is compassionate.
[36:35] We find him as he moves through the crowds in the New Testament that you're going to see that he looks out amongst the crowd and he sees them as a sheep without a shepherd and he is moved with compassion for them.

Not only that, he is a servant, he is a suffering servant, that he had come to do the Father's will and even when he prayed in the Garden of Gethsemane and drops of blood would form as he cries out with agony, if at all possible, Father, let this cup pass from me and nevertheless not my will but thy will be done.
And then he was a substitute. You see, when we think of Christ and his scourging and his beating and his mocking and then his hanging on the cross, he did that not for his own sin, for your sin. Your sin. As you sit here in this room today, he died on the cross for the sin in your life. And so he hangs on the cross and there he cries out, it is finished.
Why? What is finished? What is finished is the perfect substitute has been given as a sacrifice for our sin. And this all originated and came about, we see glimpses of it, all the way back in Genesis 3.15.
[38:04] And then as we work our way through salvation history throughout the New Testament into the Gospels, we find out that he not only, the story doesn't end with him hanging on the tree or being buried in the tomb, but we understand on the third day, he rose from the dead.

And we serve a living Savior. He rose, the tomb is empty. And we understand that not only that, but after his resurrection, he appears to more than 500 before ascending back to the Father, thus giving verifiable proof that the one the world put to death was alive.
And Jesus himself would say that he is the way. He is the truth. He is the life. And no one comes to the Father but through him.
John 14.6. But I need to hurry on to our fourth point because this really leads to the culmination of this morning's message in that there is a response.
There is a response that comes all the way back in Genesis, but it's still before us this day.
[39:37] You see, with the evidence given that God is the creator and God is good and he is merciful and he is gracious and he is kind and he's the one to whom we give an account.

And then when we understand we're made in his image so we're to reflect his glory, we're to bring much honor to his name. It's not about us, it's about him. But that we fell.
You see, the sinful man rebels against God, which always leads to destruction and death. And yet, God in his mercy and his grace and his kindness sends his son Jesus Christ.
That is the essence of the gospel is that the righteousness of Christ gets credited to my account if I will repent and believe.
You see, there's a response that is given here in Genesis 3 and 4, but also in our own lives. We see it here at the end of Genesis 3 when God pronounces judgment and so the consequences of sin comes in verse 22.
[40:50] Then the Lord God said, Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat and live forever, therefore the Lord God sent him out from the garden to work the ground from which he was taken.

He drove out the man and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

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You see, sin leads to being sent away. You're thrown out of the garden. You're separated from God.
But not only that, look what happens in chapter four. Now, Adam knew Eve, his wife, and she conceived and bore Cain, saying, I have gotten a man with the help of the Lord.
And again, she bore his brother Abel. Now, Abel was a keeper of sheep and Cain a worker of the ground. In the course of time, Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions.
[42:08] And the Lord had regard for Abel and his offering, but for Cain and his offering, he had no regard. We see two responses here in Cain and Abel.

Two responses to bringing an offering before the Lord. And the Lord accepts one and he rejects the other. But something interesting happens here.
So Cain was very angry and his face fell. The Lord God said to Cain, Why are you angry and why has your face fallen?
If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.
Its desire is to rule you or to master you. So Cain is presented with a response here. What will he do? Will he turn to the Lord?
[43:13] Lord? Or will he turn to himself? And you as Bible students, I'm sure understand that Cain spoke to his brother Abel.

And when they were in the field, Cain rose up against his brother Abel and killed him. Sin carries with it consequences that ultimately lead to destruction and death.
death spiritually, as we found at the end of chapter 3, and then death physically, as we see here in the opening chapters of chapter 4.
The first brothers in one rises up and kills the other. And I want you to think through that because what happens from Genesis chapter 4 all the way throughout Scripture is this idea of two responses that are given.
One is you can choose your own way. You can do things your way. You're the center of the universe. Everyone needs to bow down to you. Oh, you may not state it that way, but yet your actions prove that this is I am the center of the universe.
[44:29] That's the essence of sin. And it's going to lead to destruction and death. And young people understand this. One of the tactics of the enemy is to tempt you in that sin could be pleasurable for a season.

The forbidden fruit is provocative and it's tantalizing. And that's why it's tempting because we want to take and we want to eat, not knowing that even though it's good for the sight and it's good for food and that it tastes good and that it could make one wise, it is laced with cyanide.
It's poison. You'll die. Or you respond in turning to God, in bowing before God.
And as we see in Scripture, God is the one who calls out and preserves his people. And so we see that God will take and replace Abel, Seth.
But then, you know, in Genesis 5 and 6 and the flood is coming and God chooses Noah and seven others.
[45:49] Eight are preserved through the flood. Now here's how I want to end this morning. there lies before you, even this day in 2023, a response to God.

Man, yourself, created in the image of God, but now a fallen sinner. But he hadn't left you in that state. He's given you Christ. What Scripture calls for is a response.
will you repent and believe? Or will you continue in your own path? So I want you to turn with me here, and we're going to close with this.
In Hebrews. So go from Genesis now almost to the end of Scripture and go to Hebrews chapter 4. Hebrews chapter 4.
The response of Scripture is to repent and believe in the Lord Jesus Christ. You turn to him today. Scripture would say that today is the day of salvation.
[47:02] That you are to look to Jesus today. John 6, 37 says, all that the Father gives me will come unto me, and he who comes to me I will never, no, never cast out.

But look with me in Hebrews 4, beginning in verse 14. Since then, we have a great high priest who is passed through the heavens, Jesus, the Son of God.

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Let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.
Now here, this isn't underlined in your Bible, it should be. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.
Oh, the beauty of this passage that I didn't even have time to unpack that Jesus is prophet, priest, and king, and he fulfills the very role of the great high priest as we work through Old Testament history, and Jesus is the one who is the perfect great high priest because he is the perfect sacrifice, and thus when he ascends back to the Father, he's seated on the throne.
[48:46] Why? Because he is the last sacrifice, because he is the perfect sacrifice, but he's also a great high priest, and he's not unable to sympathize with you because he walked as a man on this earth, and he was tempted just as we're tempted.

And what we find in Genesis 3 into chapter 4 is they're removed or sent away from the garden, and what do we find in the New Testament?
Draw near. You see it? So we draw near now to the throne of grace that we may receive mercy and find grace to help in time of need.
And young people, I want to again focus on you because we're going to pray for you here in a minute. As you lead, get ready to leave to head north on this trip.
Understand that what's been presented to you just from Genesis 1, 2, and 3 into 4 and then in Hebrews is the gospel. God, in our understanding of who God is from the pages of scripture, man, created in his image yet fallen in a sinner.
[50:09] Christ, the only one who was given for our sin and raised from the dead and is interceding right now on behalf of those he knows as his own, that then brings a response.

So as you go forth, you're ambassadors to tell others and to sing about the good news. You're going to sing about God, the God who is revealed from the pages of scripture.
You're going to understand why do we go, why do we sacrifice our spring break and drive in a bus and go and sleep in air mattresses and then go to different places to serve because man has intrinsic value because he's been created in the image of God and yet he has sinned and he's been separated from God.
But you know Christ and you know the good news. So you present Christ to them and then it leads to a response. What do you call them to do? Repent and believe.
Call upon the Lord Jesus Christ this day. You go as ambassadors with that message on your lips.
And church family, each and every one of us in this room, each and every day walk as his witnesses or his ambassadors with the same message.
[51:32] Calling people to God through Jesus Christ. Let's pray. Our Father, we are so thankful for your word and that you've not left us on our own groping about in the darkness but you've given us a clear revelation.

revelation. And this revelation is infallible, inspired, inerrant, authoritative, and sufficient. So we thank you for the opening chapters in your word that call us to a greater understanding of who you are.
It reminds us we've been created in your image and the value we have in you. But that we are sinners. We have fallen. But then we see the response is twofold.
One is death and destruction if left on our own. The other is come to Christ. Go to Christ. Seek him. Trust him. Call upon him this day.
So we're thankful for the gospel. And I pray right now specifically for John and Joey as he'll meet them up there this week and for all of our adult sponsors that you'd give them wisdom and discernment as they lead this team of students to be on mission to go forth with the message of the gospel upon their lips.
[53:02] That as they sing and as they serve and as they share that you would be glorified. And we ask that you would draw people to yourself.

We know you are the God who saves. So we pray for divine appointments and protection and travel and protection on the ground up there in Kansas City and that your hand would be upon this entire team and use them for your glory.
And then we pray for ourselves that tomorrow whether we find ourselves in the workplace or in the neighborhood or on vacation that you would give us opportunity to be ambassadors to speak forth the gospel the good news that Jesus saves.

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And we pray and ask all of this in Jesus name and all God's people said amen. Well before you're dismissed let me remind you John John's already gone.
John's already in Kansas City or the rapture happened. I don't know. But I believe you guys are meeting right out here in the front foyer right? Okay good. So they're going to head out to the front foyer.
[54:07] Please be in prayer for them. But also you're invited everyone who's not leaving you're invited back this evening at five o'clock. We'll gather in this room and Jeremy's going to preach the word.

And so we encourage you to be back this week. Remember one final announcement no Wednesday night activities. So this Wednesday night with it being spring break there will be no activities Wednesday evening but we'll look forward to seeing you back tonight.
God bless you. You are dismissed. God bless you.

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