

A. Priorities

David Platt, *Radical* (Multnomah, 2010) and John Piper, *Don't Waste Your Life* (Crossway, 2003).

1. God > world (Ps. 73:25)
2. Redemption > creation (Matt. 16:24)

B. Problems

Michael Wittmer, *Becoming Worldly Saints* (Zondervan, 2015), Michael Horton, *Ordinary* (Zondervan, 2014) and Larry Osborne, *Accidental Pharisees* (Zondervan, 2012).

1. Ethics: Piously Damage the Faith of Christians

a. False Guilt

Don't Waste Your Life, p. 119-20: "Oh, how many lives are wasted by people who believe that the Christian life means simply avoiding badness and providing for the family. So there is no adultery, no stealing, no killing, no embezzlement, no fraud—just lots of hard work during the day, and lots of TV and PG-13 videos in the evening (during quality family time), and lots of fun stuff on the weekend—woven around church (mostly). This is life for millions of people. Wasted life. We were created for more, far more."

Radical, p. 78-79: "Were we created for something much greater than this?"
(university student, businessman with a corner office, retired couple)

b. Narcissism?

Radical, p. 180—"Before she went, Genessa wrote to her friends, 'I could give up [on going overseas] and get married and become a music teacher. All of this is very noble and to be quite honest, sounds good to me! But in my heart, I want to change my world—more than I want a husband and more than I want comfort. I need...to tell others about Jesus.'"

c. Legalism?

d. License?

2. Doctrine: Piously Damage the Christian Faith

a. Loving God requires a separate and good creation.

Joe Rigney, *The Things of Earth: Treasuring God By Enjoying His Gifts* (Crossway, 2015), 243: “Some readers may wonder whether I’m arguing for some sort of pantheism, the belief that the world exists in God. While I would want to carefully guard against errors, I do believe that some sort of pantheism is exegetically demanded by passages such as Acts 17:26 (‘*In him* we live and move and have our being’) and Col. 1:16 (‘*In him* all things hold together’). To return to the analogy from chapter 2, creation exists in God in the same way that an author’s story exists in his mind. The story is not to be identified with the author, but the story is, in some real sense, *in* the author.”

b. Redemption requires creation

1) Incarnation (John 1:14)

2) Resurrection (1 Cor. 15:12-17)

c. Redemption restores creation (Acts 3:21; Col. 1:20; Eph. 1:10)

1) The kingdom comes (Luke 11:2; Rev. 11:15; 22:20; 1 Cor. 16:22)

2) New heaven and new earth (Isa. 65:17-25; 2 Pet. 3:10-13; Rev. 21:1-5)

C. Solution

1. Embrace both earthly pleasure and heavenly purpose (John 21:1-14)

2. Distinguish creation from fall; ontology from ethics; stuff from sin

a. Biblical Interpretation

1 John 2:15-17

1 Peter 2:11 (cf. Gen. 2:7; 2 Pet. 3:13; Rev. 21:3)

Colossians 3:1-2

2 Corinthians 4:18

b. Pleasure is good (1 Tim. 6:17).

c. Death is bad (1 Cor. 15:26).

Radical, p. 180-81—Genessa Wells’ accidental death “is not a story of tragedy but a story of reward” because “she was ushered into the presence of Christ” and “to live is Christ and to die is gain.”

3. Serve Jesus in our callings (Col. 3:23-24; 1:15-20; 2:9-10; 1 Cor. 7:17-24)

Luther’s Church Postil, 281: “God cannot bear to see anyone neglect the duties of his calling or station in life in order to imitate the works of the saints. If therefore a married woman were to follow Anna in this respect, leave her husband and children, her home and parents in order to go on a pilgrimage, to pray, fast and go to church, she would do nothing else but tempt God, confound the matrimonial estate with the state of widowhood, desert her own calling and do works belonging to others. This would be as much as walking on one’s ears, putting a veil over one’s feet and a boot on one’s head, and turning all things upside down. Good works should be done, and you ought to pray and fast, but you must not thereby be kept from or neglect the duties of your calling and station.”

Luther, *Sermon in his home on Matt. 6:24-34--1532*—“To serve God simply means to do what God has commanded and not to do what God has forbidden. And if only we would accustom ourselves properly to this view, the entire world would be full of service to God, not only the churches but also the home, the kitchen, the cellar, the workshop, and the field of townsfolk and farmers. For it is certain that God would have not only the church and world order but also the house order established and upheld. All, therefore, who serve the latter purpose—father and mother first, then the children, and finally the servants and neighbors—are jointly serving God; for so He wills and commands.”

“In the light of this view of the matter a poor maid should have the joy in her heart of being able to say: ‘Now I am cooking, making the bed, sweeping the house. Who has commanded me to do these things? My master and mistress have. Who has given them this authority over me? God has. Very well, then it must be true that I am serving not them alone but also God in heaven and that God must be pleased with my service. How could I possibly be more blessed? Why, my service is equal to cooking for God in heaven!’”

Gerald Manley Hopkins: “To lift up the hands in prayer gives God glory, but a man with a dungfork in his hand, a woman with a sloppail, give him glory too. He is so great that all things give him glory if you mean they should.”

4. Enjoy Sabbath rest