

# — FAITH — CONNECTIONS —



In Genesis, when God places humanity 'in charge' of creation, it is not meant as a license for pillaging and plundering the natural world. Rather, it is a responsibility to practise **good stewardship** over what God has made; created in the 'image of God', humanity is to reflect the Creator's good reign.

But, as we have seen, humanity has often failed in its relation to God and the world, with devastating effects. Nevertheless, throughout the Old and New Testaments there is an unshakeable hope that **God will yet save and redeem the whole world** - the 'ruptured equilibrium' will be set right.

For example, in **Psalm 98**, the seas and rivers and hills are invited to roar and clap and sing for joy at the prospect of God coming to judge the world with justice and fairness.

In the New Testament, the Apostle Paul reckons that the death and resurrection of Jesus Christ was to restore and reconcile 'all things' (**Colossians 1**) and he writes about the natural world 'groaning' for its redemption (**Romans 8**), whilst the Apostle John in his great vision sees a 'new heaven and a new earth' not as a material replacement of the old but as a renewal or 'upgrade' of it (**Revelation 21**).

So, in Christian theology, words like 'salvation' and 'redemption' are fundamentally tied to the environment. In Christ, the future hope of all things being set right has already begun. And we are invited, in the present, to join in.

