



## Reflections on Mirror Christianity

This message is entitled *Reflections on Mirror Christianity*. That's M-I-R-R-O-R, as in the thing over the bathroom sink which we hate to look into when we first get up in the morning.

This message is about one specific mirror—its creation, shattering and restoration. It's the story of our creation, the introduction of cultural difference, and Christ's coming to bring us back to complete unity. We will look at that story by considering three related lessons from Scripture: (1) Jesus' role in creation, (2) the Genesis account of the Tower of Babel, and (3) Christ's entry into human history in the form of a man. Through consideration of these three lessons, we can develop a biblical rationale for Christian cross-cultural interdependence.

The phrase "unity in the midst of diversity" is now heard often in Christian circles. We will explore the biblical basis for that perspective, using the analogy of a mirror. Hopefully, in the process, we will uncover some new insights to reflect upon.

When we look at ourselves in a mirror, what do we expect to see? We expect to see ourselves. We may look different at times, but we expect to see a reflection of what we look like. The purpose of a mirror is to represent accurately whatever is in front of it.

We live with mirrors all around us. And we are often the objects in front of them. As egocentric human beings, we expect to be mirrored. However, have we thought much about being a mirror ourselves? Or have we considered how the culture to which we belong is part of a mirror, which at one time was complete and uncracked, created to reflect the image of God?

We will begin by examining the idea that we were created to reflect the image of God and perhaps gain new insight into a familiar truth in God's Word. John 1:1-3 reads: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made" (NIV).

John refers to something as "the Word." This "Word" was somehow distinct from God in that the Word could be "with" God. And yet, it was the same as God, equal to, identical in essence to God, one with him—God himself.

We further learn that this Word was not an "it," not a concept, idea or dream God had of what he wanted to create. The "Word" was neither some heavenly,