

...and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembly together...but encouraging one another.  
Heb 10:24-25

Share the teaching  
Guard the sharing

# Male Call

## April 11, 2008—Atonement—Sin: Consequences of Our Mistrust

6:00 – 6:05	Coffee & Donuts Opening Prayer
6:05 – 7:00	<p>1) Problem: <i>As a rule, religions, philosophers, and social scientists agree that the world is not as it should be, that there is a problem with human existence individually and corporately.</i><sup>1</sup></p> <p>a) Recall the four broken relationships—</p> <p>i) With God, with self, with others, with nature</p> <p>2) Cause:</p> <p>a) Our fundamental mistrust of God</p> <p>i) We overreach: we want to exceed our finitude and be like God</p> <p>ii) We underachieve: we fail to fully live into who we were created to be</p> <p>3) Overreaching:<sup>2</sup></p> <p>a) Progressivism (1800s thru today)</p> <p>i) Science, technology, education, medicine will lead to a more perfect society (1) See Gen 11:4</p> <p>ii) Myth: Humans can achieve perfection</p> <p>(1) We are finite, only God is perfect...we can be authentic, but not perfect</p> <p>(2) Leads to artificial expectations of perfection...real freedom comes from living within the limits of our finitude</p> <p>(3) Expecting to be perfect devalues our humanness</p> <p>iii) Myth: I am the master of my destiny</p> <p>(1) Leads to tyrannical need for control</p> <p>4) Under Achieving<sup>3</sup></p> <p>a) “Even the casual observer of the human condition...will recognize that much, even most, of what is wrong with human beings does not stem from ...egocentricism, but from its polar opposite: behaviors that manifest the</p>

<sup>1</sup> *Missing the Mark*, vii.

<sup>2</sup> *Ibid.* 46-48.

<sup>3</sup> *Ibid.* Ch 3.

	<p>conviction that <i>one is not or cannot or dare not be good enough to be authentically human.</i><sup>4</sup></p> <p>b) Examples:</p> <p>i) Moses: Exodus 3:11, 13; 4:1, 10</p> <p>ii) Gideon: Judges 6:15</p> <p>iii) Jeremiah: Jeremiah 1:6</p> <p>c) Old Testament “Wisdom”—חָכְמָה (□ā·□ǎm), הַמָּדָה (□ā·□ē mā(h))</p> <p>i) One skilled in living well (example: Proverbs 1:1-3:35)</p> <p>ii) Deuteronomy 30:15-19</p> <p>d) Sin: our complacency in the Gen 3:5 lie (“not good enough”)</p> <p>i) I am not good enough as I am</p> <p>ii) I need something more</p> <p>(1) Not based on open rebellion against God but on a desperate emptiness</p> <p>iii) The lie becomes my master and I its slave</p> <p>5) Consequences of sin</p> <p>a) “Modernity’s hyper-individualism and artificial discrimination between an act and its afteraffects misses the real power of sin to twist persons and situations”<sup>5</sup></p> <p>b) “Sin, as a continuum, twists reality and passes on this contorted system as an antecedent reality to those who come after, limiting their freedom to perceive reality properly and, thus, also their freedom to choose rightly. Sin as afteraffect both proceeds one and proceeds from one.”<sup>6</sup></p> <p>c) “Sin is not simply a condition human beings suffer passively. Affected by it, they act, and by acting they make their own small or large contributions to keeping themselves and others in exile [alienation from God]. Sin is a corporate condition we inherit (‘original sin’), and sin is an act we personally commit (‘actual sin’); the one makes the other worse and both shape human identities.”<sup>7</sup></p>
7:00	Closing Prayer

Further reading:

- *The Bible*
- Biddle, Mark E. *Missing the Mark*. Abingdon Press, 2005.
- McGrath, Alistair. *The Twilight of Atheism*. 2004.
- McKnight, Scot. *A Community Called Atonement*. Abingdon Press, 2007.
- Plantinga, Cornelius. *Not The Way It’s Supposed To Be: A Breviary of Sin*. Eerdmans, 1995.
- Volf, Miroslav. *Free of Charge: Giving and Receiving in a Culture Stripped of Grace*. Zondervan, 2005.
- Wright, N.T. *Following Jesus: Biblical Reflections on Discipleship*. Eerdmans, 1994.

<sup>4</sup> Ibid. 49. Emphasis in original.

<sup>5</sup> Ibid. 128.

<sup>6</sup> Ibid. 128.

<sup>7</sup> M. volf. quoted in Ibid. 129.