

...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 25, 2008—Atonement—Something Must Be Done!

6:00 – 6:05	Coffee & Donuts Opening Prayer
6:05 – 7:00	<ol style="list-style-type: none"> <li>1) Something is wrong:             <ol style="list-style-type: none"> <li>a) Recall the four broken relationships—                 <ol style="list-style-type: none"> <li>i) With God, with self, with others, with nature</li> </ol> </li> </ol> </li> <li>2) We are complicit in what has gone wrong:             <ol style="list-style-type: none"> <li>a) Our fundamental mistrust of God                 <ol style="list-style-type: none"> <li>i) Personal and systemic</li> </ol> </li> </ol> </li> <li>3) Sin is systemically organic             <ol style="list-style-type: none"> <li>a) The aftereffects (consequences) of sin live on</li> </ol> </li> <li>4) Something must be done about it, and we can't do it             <ol style="list-style-type: none"> <li>a) "Whatever it is that needs to be done, we cannot do it. Each of us individually, the entirety of the human race collectively—what can we do to make up for one innocent child tortured and killed?"<sup>1</sup></li> <li>b) The question—Romans 7:24</li> <li>c) Selected warnings from God to us about solving the problem ourselves                 <ol style="list-style-type: none"> <li>i) Deut 8:11-17</li> <li>ii) Isaiah 50:10-11</li> <li>iii) Isaiah 44:12-20 (Divine sarcasm)</li> </ol> </li> </ol> </li> <li>5) God's atonement             <ol style="list-style-type: none"> <li>a) Old Testament rituals                 <ol style="list-style-type: none"> <li>i) Leviticus 16:1-22 (annually)                     <ol style="list-style-type: none"> <li>(1) One goat put to death</li> <li>(2) One goat alive but banished</li> </ol> </li> <li>ii) Points Jews to God</li> <li>iii) Didn't eradicate sin</li> </ol> </li> <li>b) Aftereffects of sin must be neutralized                 <ol style="list-style-type: none"> <li>i) Modern view: forgiveness = gracious disregard                     <ol style="list-style-type: none"> <li>(1) Why doesn't God just say, "fuggetaboutit"?</li> <li>(a) Forgiveness is <i>not</i> forgetfulness</li> </ol> </li> </ol> </li> </ol> </li> </ol>

<sup>1</sup> Death on a Friday Afternoon, 22.

	<p>(i) “The fear of punishment is terrible, but not as terrible as the thought that nothing will happen, that bad things don’t matter. If bad things don’t matter, then good things don’t matter, and then nothing matters.”<sup>2</sup></p> <p>(b) True forgiveness costs</p> <p>(i) “Atonement is not an accountant’s trick. It is not kindly overlooking; it is not a not counting of what must count if anything in heaven or on earth is to matter. God could not simply decide not to count without declaring that we do not count...He does not count our trespasses against us because something has been done about them. He reckons us sinners to be righteous because sins have been set right.”<sup>3</sup></p> <p>(ii) The one forgiving bears the weight of the offense... 1Peter 1:18-19</p> <p>(iii)The one being forgiven offers restitution...Jn 15:10</p> <p>ii) Biblical view<sup>4</sup></p> <p>(1) Someone must bear the guilt/consequences of עָוֹן [ʿavon] once unleashed (recall ʿavon from last week)</p> <p>(2) Hebrew verbs often translated as “forgive” have the sense of bearing (most common), washing, covering, removing, cleansing</p> <p>(3) Greek verbs have the sense of covering, redeeming, washing away</p> <p>(4) Conclusion: sin must be removed, neutralized</p> <p>6) What <i>really</i> happened on Friday and Sunday?</p> <p>a) Given hope that sin will be one day eradicated</p> <p>i) God’s double bind:<sup>5</sup></p> <p>(1) The world is sinful; God doesn’t affirm it indiscriminately</p> <p>(2) God loves the world; he doesn’t punish it in justice.</p> <p>ii) How does God get past this double bind?</p> <p>(1) Sending his Son to die for us</p> <p>iii) 2Corinthians 5:18-21</p> <p>(1) Recall the organic nature of sin...it is everywhere; we are effected by it and contribute to it</p> <p>(2) Jesus was not just a human sacrifice <i>for</i> sin</p> <p>(3) Jesus made <i>to be</i> sin, ALL sin</p> <p>b) Given hope we will be separated from our sin</p> <p>i) We are forgiven!</p> <p>(1) Sin is washed from us, blotted out, removed, we are cleansed of it</p> <p>ii) In Jesus’ humanity and taking our sin, he <i>identifies</i> with me as deserving death (Romans 6:23)</p> <p>iii) In his death, he <i>incorporates</i> me with him in death</p> <p>iv) We deserve to die for our sins and in fact do die with Christ</p> <p>c) What <i>really</i> happened? Likely we will not fully understand in this lifetime. It is</p>
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<sup>2</sup> *Death on a Friday Afternoon.* 11

<sup>3</sup> *Ibid.* 9.

<sup>4</sup> *Missing the Mark.* 124-127.

<sup>5</sup> *Giving and Forgiving.* 140.

	a mystery, not in the sense that we will never know, but in the sense that we must keep exploring it.
7:00	Closing Prayer

Further reading:

- *The Bible*
- Biddle, Mark E. *Missing the Mark*. Abingdon Press, 2005.
- McGrath, Alister. *The Twilight of Atheism*. 2004.
- McKnight, Scot. *A Community Called Atonement*. Abingdon Press, 2007.
- Neuhaus, Richard John. *Death on a Friday Afternoon*. Basic Books, 2000.
- 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.