

...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

Sept 12, 2008—Atonement—Forgiveness—Part II

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| 6:00 – 6:05 | Coffee & Donuts Opening Prayer |
| 6:05 – 7:00 | Forgiving in a world stripped of grace¹ <ol style="list-style-type: none">1) Review week 1<ol style="list-style-type: none">a) Scriptural basis for forgiveness<ol style="list-style-type: none">i) We forgive because we were first forgivenii) Forgive others or God will not forgive us2) When to forgive<ol style="list-style-type: none">a) Because we are made in the image of a Trinitarian God, our goal is always to restore relationships. Any wrongdoing that “rattles or undoes” a relationship requires forgiveness to restore the relationship.3) Three ways to restore a relationship:<ol style="list-style-type: none">a) Undo the done deed<ol style="list-style-type: none">i) A metaphysical impossibility (time can’t run backwards—we can’t “take it back”)b) Blame and guilt don’t stick to us<ol style="list-style-type: none">i) Example of shark attackii) Effort underway to institute this into our human culturec) Do the hard work of forgiveness4) What is forgiveness?<ol style="list-style-type: none">a) Two important major actions:<ol style="list-style-type: none">i) Name the wrongdoingii) Offer the special gift of releasing the wrongdoer from the burden of their wrongdoing<ol style="list-style-type: none">(1) Genuine release of a debtb) Three persons involved:<ol style="list-style-type: none">i) The offendedii) The offenderiii) Godc) Without God:<ol style="list-style-type: none">i) We can alleviate anger and blame, but <u>ultimate</u> guilt remains |

¹ Follows Volf’s *Free of Charge*.

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| | <p>d) With God:</p> <p>i) <u>Ultimate</u> guilt can be removed</p> <p>5) Getting the right view of God with respect to our sin</p> <p>a) Implacable (merciless, ruthless) judge—NO</p> <p>i) Punishment ultimately fails</p> <p>ii) Works okay for mid-level crimes</p> <p>(1) Stealing, assault, few murders</p> <p>iii) Fails at both extremes</p> <p>(1) Inadequate for Stalin's 20,000,000 murders</p> <p>(2) Unworkable for small, sarcastic remarks</p> <p>b) Doting Grandparent—NO</p> <p>i) We want to be affirmed no matter what</p> <p>ii) However, if sin doesn't matter, then good doesn't matter, and ultimately nothing matters</p> <p>c) Wrathful God—YES (see Rev 16, for example)</p> <p>i) We should <u>want</u> God to be angry at atrocities:</p> <p>(1) WWII (50,000,000 killed)</p> <p>(2) Chairman Mao (48,000,000 killed)</p> <p>(3) Stalin (20,000,000 killed)</p> <p>(4) WWI (15,000,000 killed)</p> <p>...</p> <p>(21) Rwanda (800,000 people dead in 100 days)</p> <p>...</p> <p>(??) I was angry at my wife; should God be wrathful over this?</p> <p>ii) Once we accept God's wrath, we cannot draw a line</p> <p>iii) God's wrath extends to me...all offenses deserve condemnation</p> <p>iv) God is wrathful because God is love; wrath is not opposite love, it's opposite holiness</p> <p>v) Rom 3:19-20</p> <p>6) How do we get out of the bind that God is neither an implacable judge nor a doting grandparent?</p> <p>a) Not Implacable Judge: God loves the world; so he doesn't punish it in justice</p> <p>b) Not Doting Grandparent: The world is sinful; God doesn't affirm it indiscriminately</p> <p>c) God forgives...</p> <p>Next week: Forgiveness and justice</p> |
| | Closing Prayer |

Further reading:

- *The Bible*
- Volf, Miroslav. *Free of Charge*. Zondervan. 2005.