

# Evangelism Seminar 2: Humanity in Rebellion

Summary from Previous (class):

God is the Creator

Thus He makes the rules

He is King

We were designed to live under Him, over all other creation, living by His every word

But is that the way the world works today?

No, instead we - each of us - have made ourselves our own King, and we've therefore told God to shove off, to get lost.

We've done this since the very beginning. We don't like someone else telling us what to do. ESPECIALLY God. So we rebel against His good rule.

This takes lots of different forms. Sometimes it looks grotesquely evil, and sometimes, it just looks like us getting on with our lives without Him. And there's lots of ways in between that we do the same thing - live as our own kings.

And we do this because we are following our own desires. It's strange to put it this way, but it's true: we are both self-sufficient, AND slaves to ourselves, to our own desires. And whenever we run things our own way, without God - whatever it looks like - God calls this SIN.

(Ask the class to each come up with ten ways of saying "SIN" without using the word "SIN". It's OK to use a word already used in the class, like "rebel".)

The trouble with this is that when we run things our own way, we don't just offend the good rule of God. It has an effect - we mess everything up. Relationships, society, ourselves, creation.

This is why there's arguments and wars - we each want what we want, and when we want the same thing, we argue, or if we're a nation, we go to war.

(See James 4)

(See Mark 7:20-22)

(See Romans 3:10-12)

Most simply, the Bible puts it this way:

Isaiah 53:6 (ESV): All we like sheep have gone astray;

we have turned—every one—to his own way;

(See Jeremiah 17:5-10)

Let's take a moment and think about this using a different scribbling model, but one that is easy enough to consider and think using. It is a visual representation of Jeremiah 17:5-10.

The desires of our heart run away from God, and the result is that we and our world have become like dry bushes in the desert. Do you ever feel that way?

And bushes like this produce fruit, but that fruit is like THORNS. And thorns hurt. And there are consequences to those hurts. And those consequences have their own consequences. And thus we find ourselves in a spiral, from which we cannot escape, at least in our own power.

So those thorns, and those hurts from the thorns - they're telling you something. They're telling you what kind of tree is growing, and what kind of seed / heart is growing that tree.

And what it's telling you first is BAD news, not good news. And that's the next part of the gospel.

Now, that's the message. Let's discuss for a minute the obstacles you might face in helping people see their sin:

The most common is the "I'm not a sinner" defense. This is where Ray Comfort's "Way of the Master" is most helpful. (And this is another example of how learning multiple ways to discuss the gospel is helpful and instructive. Learn one inside and out, but then compare it to others . . .)

- Oh, you're not a sinner?
- Have you ever lied? Have you ever stolen something? Have you ever slandered someone else? Have you ever looked at a woman with lust in your heart? Have you ever desired or fantasized about what someone else possesses?
- Yes? Then just by looking at a few of the Ten Commandments, we know that you're a lying, thieving, murderous, adulterous luster of others' stuff.

The other is the Catholic defense. That's the "of course, but it's OK, so is everyone else. And I go to church, so it's cool" approach.

- In this, we might consider pointing to the absolute, infinite glory of God, and how the glory of the One offended means everything.
- If I physically assault someone in this class, that would be unlawful, and bad, of course. But if I did the same thing to, say, the Queen or the President, the sin is in some way worse. God is the One most offended by every sin. This is why Jan. 6 protesters are in some way treated differently, in prison. They assaulted the dignity of the entire nation.
- With God, it's even worse.

So where does all this lead? That's for next week.