

- ¹ Why, Lord, do you stand far off?
Why do you hide yourself in times of trouble?
- ² In his arrogance the wicked man hunts down the weak, who are caught in the schemes he devises.
- ³ He boasts about the cravings of his heart;
he blesses the greedy and reviles the Lord.
- ⁴ In his pride the wicked man does not seek him;
in all his thoughts there is no room for God.
- ⁵ His ways are always prosperous; your laws are rejected by him; he sneers at all his enemies. ...

Psalm 10 : 1 - 18



6 He says to himself, "Nothing will ever shake me."
He swears, "No one will ever do me harm."
7 His mouth is full of lies and threats;
trouble and evil are under his tongue.
8 He lies in wait near the villages;
from ambush he murders the innocent.
His eyes watch in secret for his victims;
9 like a lion in cover he lies in wait.
He lies in wait to catch the helpless; he catches
the helpless and drags them off in his net. ...

Psalm 10 : 1 - 18



10 His victims are crushed, they collapse;
they fall under his strength.

11 He says to himself, "God will never notice;
he covers his face and never sees."

12 Arise, Lord! Lift up your hand, O God.
Do not forget the helpless.

13 Why does the wicked man revile God?

Why does he say to himself, "He won't call me to account"?

14 But you, God, see the trouble of the afflicted;
you consider their grief and take it in hand. The victims commit
themselves to you; you are the helper of the fatherless. ...

Psalm 10 : 1 - 18



¹⁵ Break the arm of the wicked man;
call the evildoer to account for his wickedness
that would not otherwise be found out.

¹⁶ The Lord is King for ever and ever;
the nations will perish from his land.

¹⁷ You, Lord, hear the desire of the afflicted;
you encourage them, and you listen to their cry,

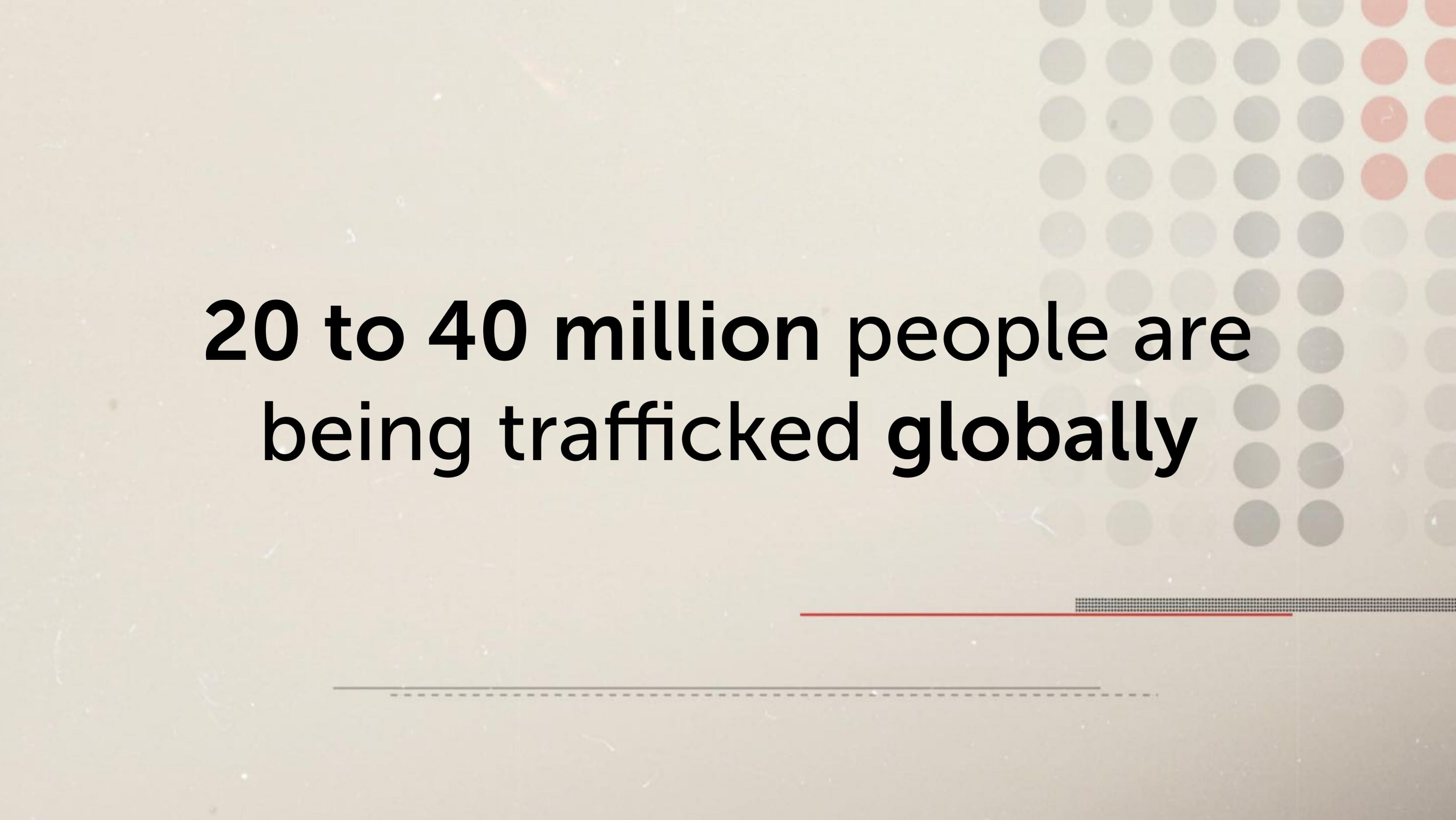
¹⁸ defending the fatherless and the oppressed, so
that mere earthly mortals will never again strike terror. ...

Psalm 10 : 1 - 18



YOU have a
part to **PLAY**

**20 to 40 million people are
being trafficked globally**



What kind of a creature do we believe a human being is?





Materialist narrative: All that exists is matter, therefore we are basically highly evolved animals



Spiritualist narrative: We are basically divine beings forced into bodies for a little while



Humanist narrative: We are basically good. We just need more money or education to get there

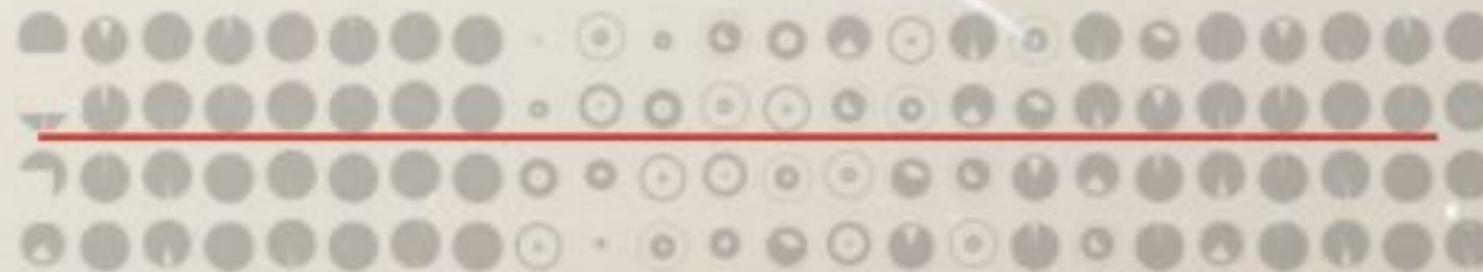


Biblical Narrative

“While white liberals disliked segregation, they did almost nothing about it. They expected it to go away on its own. They were optimistic about human nature, the power of reason, the efficacy of education and the inevitability of social progress. But black activists, deeply rooted in Biblical faith, knew that power corrupts and that the human heart was sinful. The story of the Civil Rights Movement is not then, the triumph of liberal ideas of gradual progress, not at all. ...

Dave Chappell

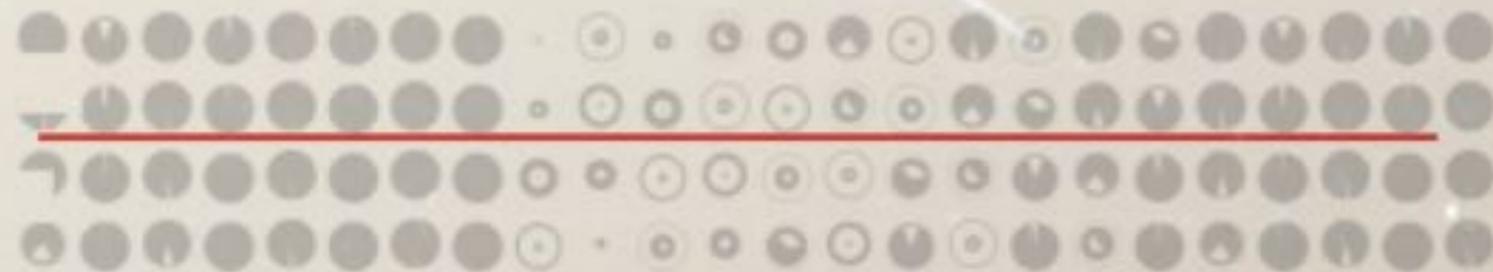
A Stone of Hope



Northern liberals' faith in the power of human reason to overcome prejudice was at odds with the Civil Rights Movement's goal of immediate change. But the prophetic tradition of the Old Testament lifted African-American activists to unprecedented solidarity and self-sacrifice. Black leaders believed, as the Hebrew prophets believed, that they had to stand apart from society and institute dramatic changes to force an unbelieving world to abandon its sinful ways- the sin of segregation.

Dave Chappell

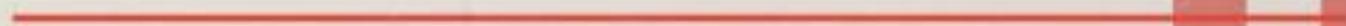
A Stone of Hope

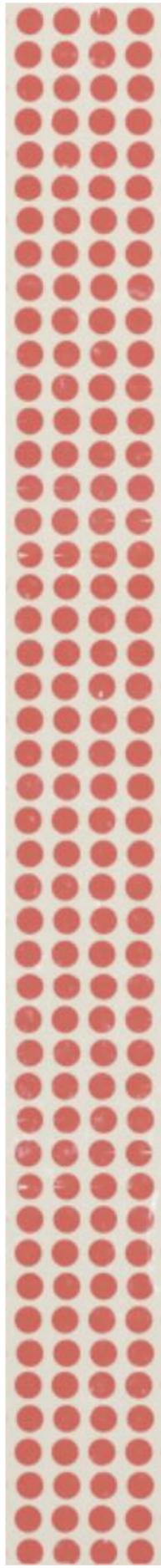




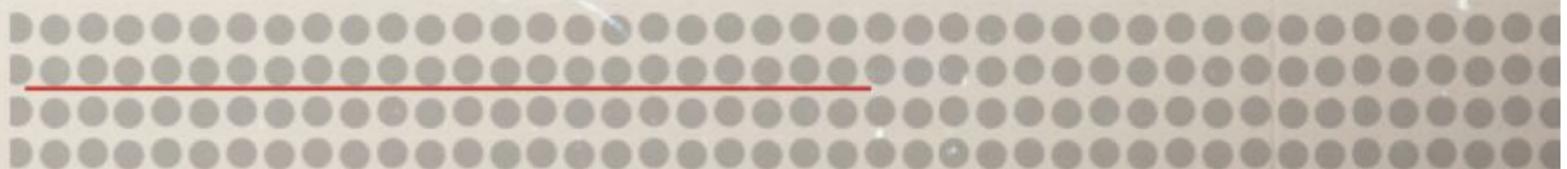
What kind of a creature do we believe a human being is?

What kind of God do we believe in?



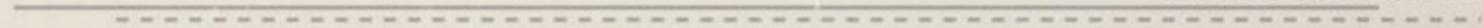


“Why, Lord, do you stand far off?
Why do you hide yourself in times of trouble?”



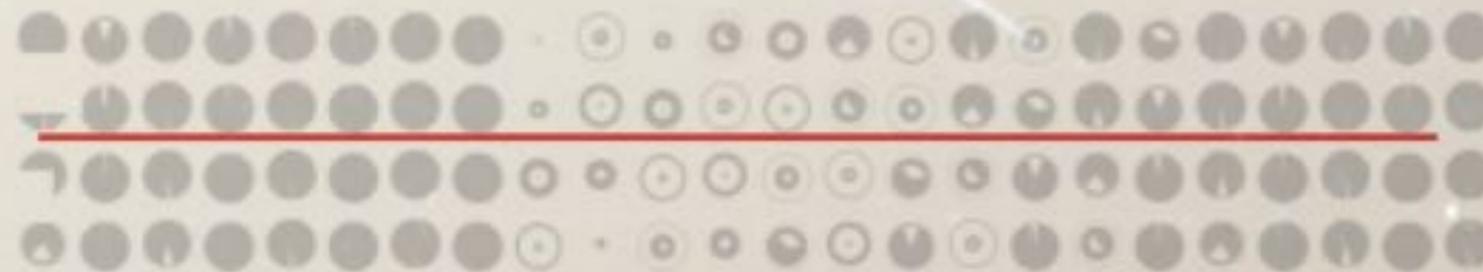
Psalm 10 : 1

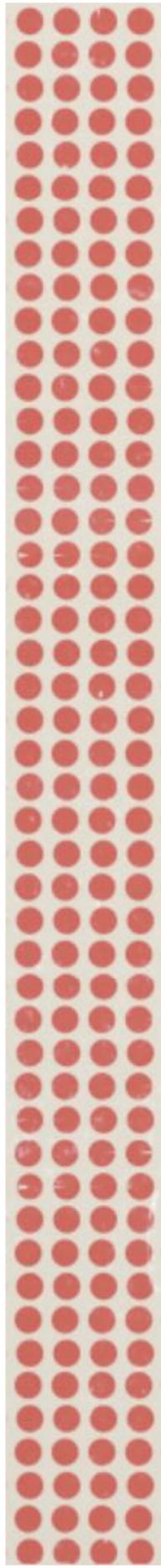
The Biblical God allows people a
freely chosen future



“Though we feel that we can choose what we do, our... biological processes are governed by the laws of physics and chemistry and therefore are as determined as the orbits of the planets. It is hard to imagine how free will can operate if our behavior is determined by physical law, so it seems that we are no more than biological machines and that free will is just an illusion.”

**Stephen Hawking and
Leonard Mlodinow**
The Grand Design





“In his arrogance the wicked man hunts
down the weak...

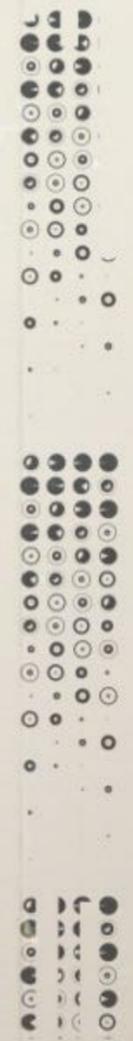
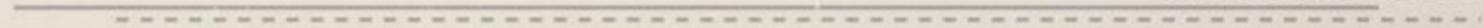
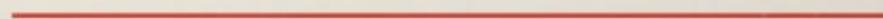
He boasts about the cravings of his heart...
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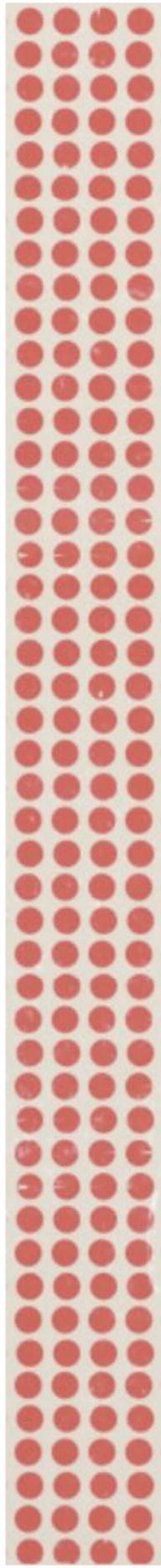


Psalm 10 : 2 - 4

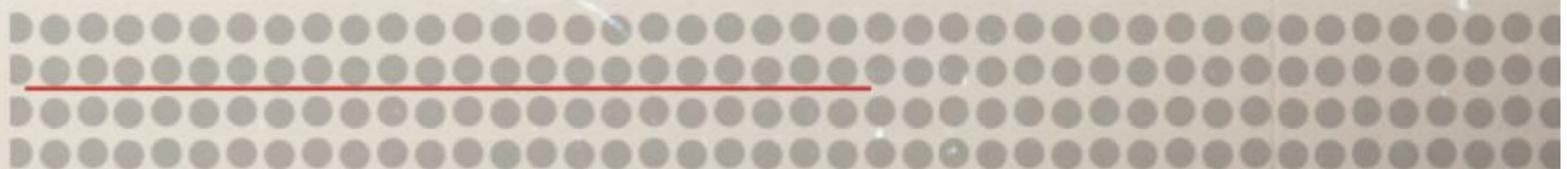
The Biblical God allows people a
freely chosen future

The Biblical God is a God who sees

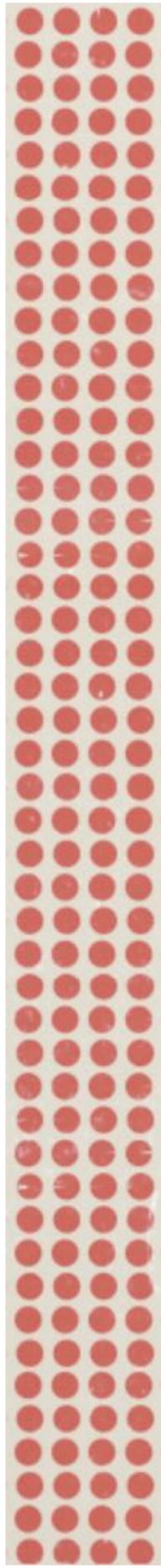




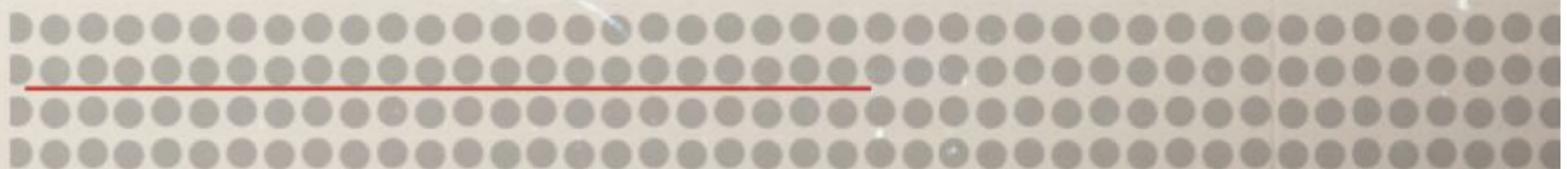
“But you, God, see the trouble of the afflicted;
you consider their grief and take it in hand.”



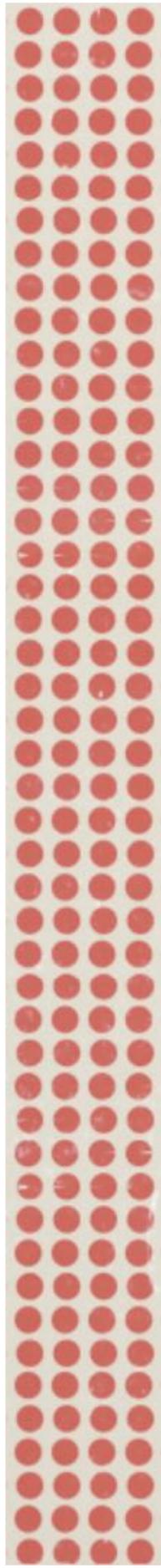
Psalm 10 : 14



“He says to himself, “God will never notice;
he covers his face and never sees.”



Psalm 10 : 11



“Mene, Mene, Tekel, Upharsin”

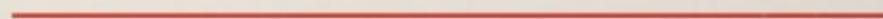


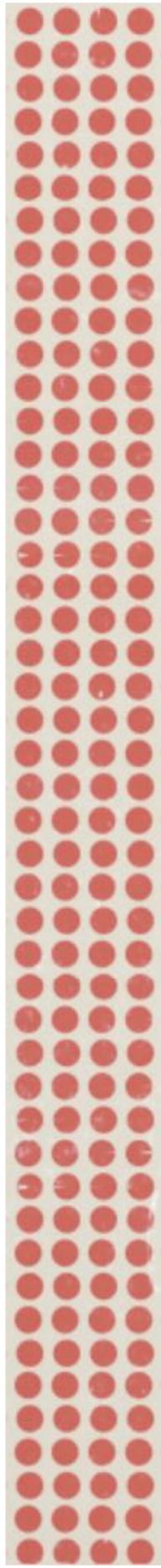
Daniel 5 : 25

The Biblical God allows people a
freely chosen future

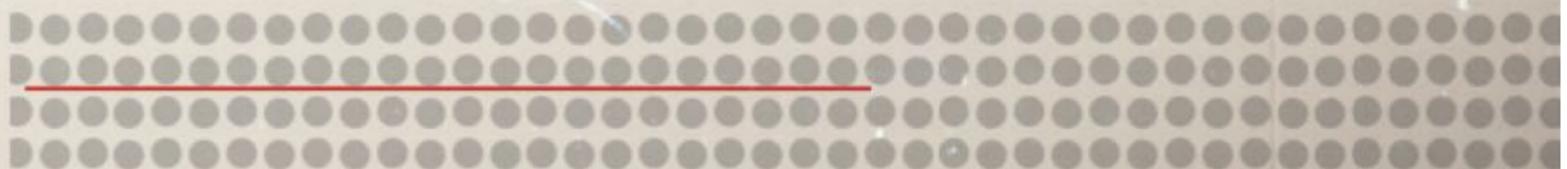
The Biblical God is a God who sees

The Biblical God is a God who judges





“The Lord is King for ever and ever;
the nations will perish from his land.”



Psalm 10 : 16

Abad

Abad

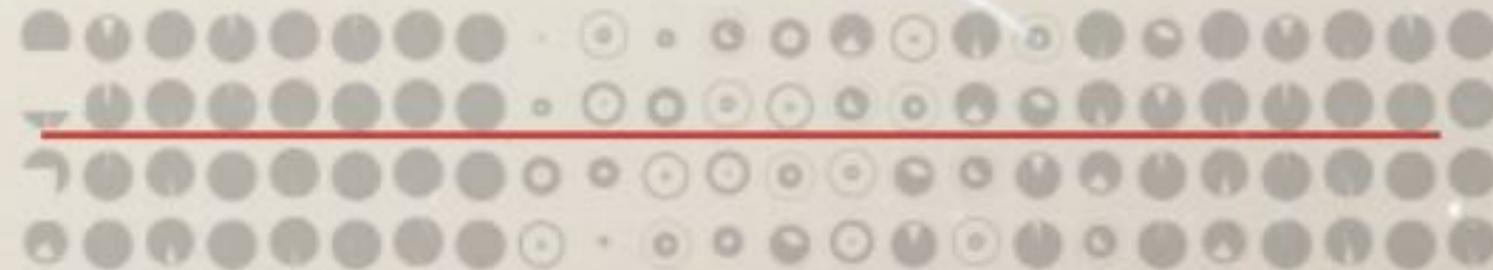
**“to destroy from
divine judgment.”**

"One could object that it is not worthy of God to wield the sword.
Is God not love, long-suffering and all-powerful love?"

If God were not angry at injustice and deception and did not make the final end to violence — God would not be worthy of our worship. Here, however, I am less interested in arguing that God's violence is not unworthy of God than in showing that it is beneficial to us: in a world of violence we are faced with an inescapable alternative: either God's violence or human violence. ..."

Mirsolav Volf

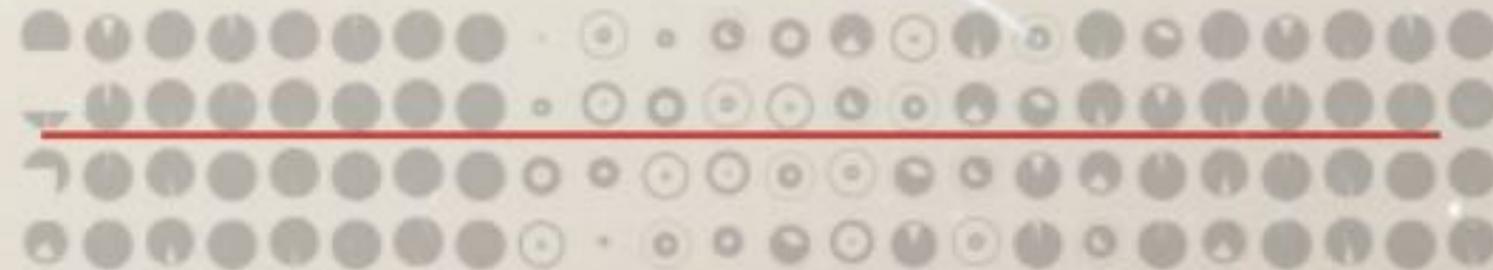
Exclusion and Embrace



“Most people who insist on God’s “nonviolence” cannot resist using violence themselves (or tacitly sanctioning its use by others). They deem the talk of God’s judgment irreverent, but think nothing of entrusting judgment into human hands, persuaded presumably that this is less dangerous and more humane than to believe in a God who judges! That we should bring “down the powerful from their thrones” (Luke 1:51-52) seems responsible; that God should do the same...seems crude. And so violence thrives, secretly nourished by belief in a God who refuses to wield the sword.”

Mirsolav Volf

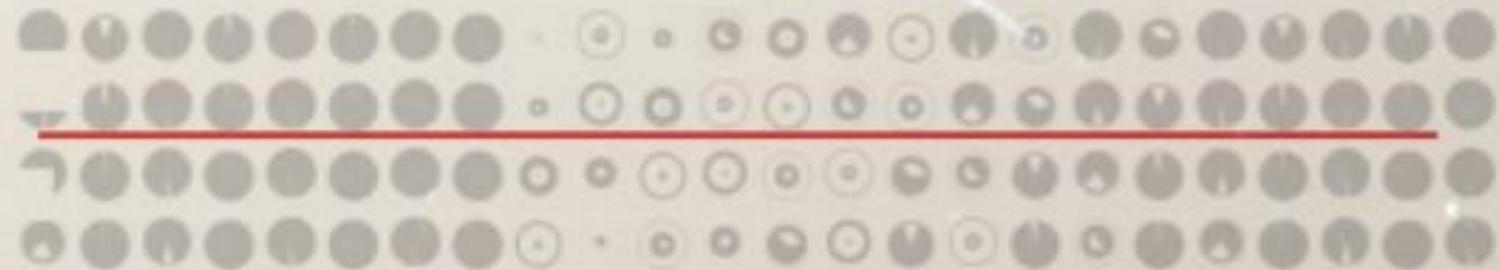
Exclusion and Embrace



"I originally resisted the idea of a wrathful God because I dreaded being that wrath's target. I still do. I knew I couldn't just direct God's wrath against others, as if it were a weapon I could aim at targets I particularly detested. It's God's wrath, not mine.

If I want it to fall on evildoers—I must let it fall on myself."

Mirsolav Volf



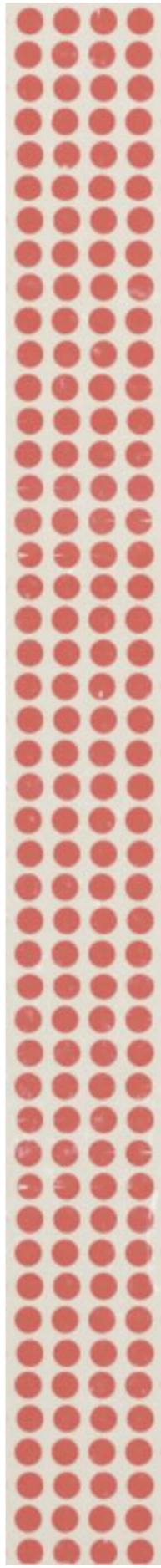


What kind of a creature do we believe a human being is?

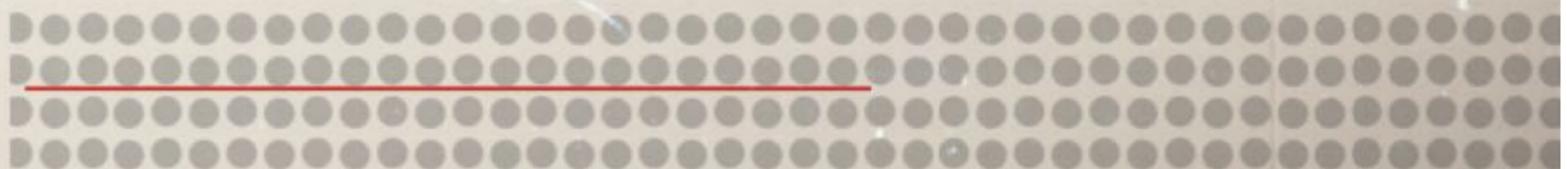
What Kind of God do we believe in?

What sort of a person is Jesus Christ?





“For...the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”



Mark 10 : 54

"ransom for many"

ransom (*lutron*) means "to buy the freedom of a slave or a prisoner."



What kind of a creature do we believe a human being is?

What Kind of God do we believe in?

What sort of a person is Jesus Christ?

What kind of a community ought the church to be?

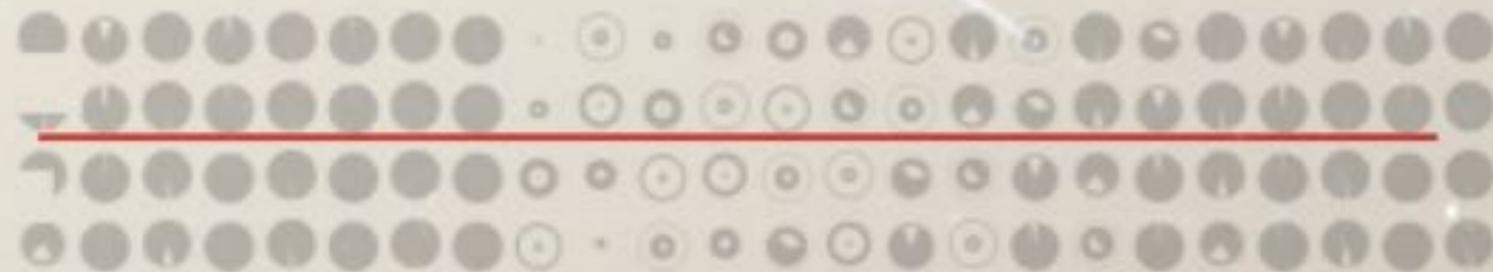




“whereupon the door opened quietly, and about fifty ladies of the highest social position at the State Capitol filed in, and stood all about me. There were no seats for them; they stood all the time I talked—and I had plenty of courage as I realized how good God was to send them.”

Dana Hardwick

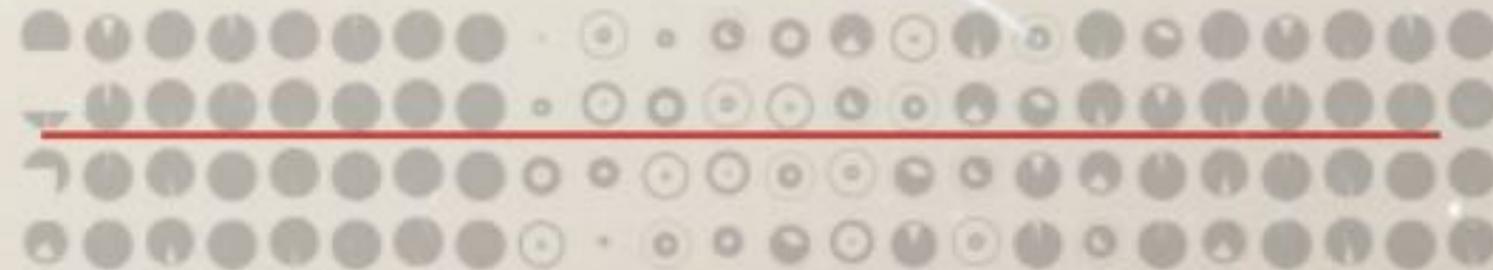
Oh Thou Woman That Bringest
Good Tidings: The Life and Work
of Katherine C. Bushnell



“The great miracle and mystery of God is that he calls me and you to be a part of what he is doing in history. He could, of course, with no help from us proclaim the gospel of Jesus Christ with lifeless stones, feed the entire world with five loaves and two fish, heal the sick with the hem of his garment, and release all the oppressed with his angels. Instead God has chosen us— missionaries, agricultural engineers, doctors, lawyers, lawmakers, diplomats, and all those who support, encourage and pray for them— to be his hands in doing those things in the world that are important to him.”

Gary Haugen

Good News About Injustice: A Witness
of Courage in a Hurting World



YOU have a
part to **PLAY**