

Sin and Selfishness

by W.R. Inge

The sermon emphasizes that sin is claiming something as one's own, and that healing can only occur through God's intervention and our commitment to Him.

Scripture: Genesis 3:6, Romans 8:10, Galatians 2:20, Philippians 2:6, Colossians 1:27

Topics: "Original Sin", "Divine Redemption"

Description

W.R. Inge delves into the concept of sin as the turning away from the unchangeable Good to the changeable, emphasizing the error of claiming ownership over anything good, leading to a fall similar to that of the devil and Adam. He highlights the necessity of God taking on human nature to heal the fall of mankind, stressing the need for God to be made man in each individual for true healing and restoration.

Transcript

SIN is nothing else but the turning away of the creature from the unchangeable Good to the changeable; from the perfect to the imperfect, and most often to itself. And when the creature claims for its own anything good, such as substance, life, knowledge, or power, as if it were that, or possessed it, or as if that proceeded from itself, it goeth astray. What else did the devil do, and what was his error and fall, except that he claimed for himself to be something, and that something was his and was due to him?

This claim of his--this "I, me, and mine," were his error and his fall. And so it is to this day. For what else did Adam do? It is said that Adam was lost, or fell, because he ate the apple. I say, it was because he claimed something for his own, because of his "I, me, and mine." If he had eaten seven apples, and yet never claimed anything for his own, he would not have fallen: but as soon as he called something his own, he fell, and he would have fallen, though he had never touched an apple.

I have fallen a hundred times more often and more grievously than Adam; and for his fall all mankind could not make amends. How then shall my fall be amended? It must be healed even as Adam's fall was healed. And how, and by whom, was that healing wrought? Man could not do it without God, and God could not do it without man. Therefore God took upon Himself human nature; He was made man, and man was made God. Thus was the healing effected. So also must my fall be healed. I cannot do the work without God, and He may not or will not do it without me.

If it is to be done, God must be made man in me also; God must take into Himself all that is in me, both within and without, so that there may be nothing in me which strives against God or hinders His work. Now

if God took to Himself all men who are or ever lived in the world, and was made man in them, and they were deified in Him, and this work were not accomplished in me, my fall and my error would never be healed unless this were accomplished in me also. And in this bringing back and healing I can and shall do nothing of myself; I shall simply commit myself to God, so that He alone may do and work all things in me, and that I may suffer Him, and all His work, and His divine will.

And because I will not do this, but consider myself to be mine own, and "I, me, and mine," and the like, God is impeded, and cannot do His work in me alone and without let or hindrance; this is why my fall and error remain unhealed. All comes of my claiming something for my own. ii., iii.

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