



Let the Blames Begin

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Scriptures: Genesis 1:27–29, Genesis 3:8–13

Idea: You are responsible, so take responsibility.

Introduction

1. For the next four weeks, we are going to talk about taking responsibility for our lives.
2. Each week, we will come back to a simple question: *Am I taking responsibility for my life . . . really?*
3. Our initial response, of course, is YES!
4. The last thing any of us will admit is that we are irresponsible. That's hard to see in the mirror.
5. **Irresponsible:** People who refuse to take responsibility for the things they are responsible for . . . people who think the things they are responsible for are someone else's responsibility.
6. We all know people like that . . . we are not one of them.

I. This is important for three reasons:

- A. We live in a culture of increasing irresponsibility.
 1. Affluence feeds this.
 2. Confusion around civil rights: not the Civil Rights Movement . . . the rights granted to individuals under the Constitution . . . now interpreted to mean you can act irresponsibly and I will be expected to clean up the mess and bear the financial burden your irresponsibility created.
 3. What's rewarded is repeated. Forty percent of the children born in the U.S. this year will be born to single mothers.
- B. It's contagious. Why should I continue to act responsibly when it seems to be more beneficial not to? Now people profit from their irresponsibility. Why should I miss out on that? "Make my coffee extra hot, please."
- C. Secret: Every time an individual refuses to take responsibility for something he is responsible for, someone else is forced to pick up his responsibility. *This always creates conflict.*

If you are a follower of Jesus Christ, you may not give in to this. Shirking responsibility started early . . .

Turn to Genesis 1.

- II. **In the beginning** . . . There are several schools of thought surrounding the Genesis account of creation. History? Allegory? Luke traces Jesus' genealogy back to Adam as if he was a real person . . . In Matthew 19, Jesus uses Adam and Eve as an argument for the sanctity of marriage. He thought . . . historical.