

The Provision for Sin

In the new freepaper that we are making is the article *Maladies*. We want to read and understand about this article, and we also want to have the freepaper before the next festival so that everyone can read and understand it.

In this article is the letter that ha-emeq wrote to Hannah Beukers, which has a lot of things that we've had to edit as it was written for believers. So now we've had to put things in that it would be suitable for unbelievers.

It says, "We who have experienced the depths of sin in the world have scarred our souls." But we didn't know whether people would know what *sin* is. So we saw that we need a definition.

Jms 4:17 has a precise definition of what sin is, which goes back to Gen 3:22 — "*Therefore, to him who knows to do good and does not do it, to him it is sin.*" All the things that hurt people — gossiping, slander, especially sin that really damages other people's lives, not building them up, but tearing them down, not doing good. God has placed in every man's heart the knowledge of good and evil (Rom 1:20-21).

Sin is defined in the Merriam Webster dictionary as "an offense against God." Because men know good and evil, they know not to rob, not to steal, not to kill, gaining by another's loss. It doesn't honor God as being God.

The dictionary doesn't say why it's an offense. We need to explain why it's an offense.

Man knows right from wrong (Rom 1:20-21). God turned him over to whatever he wanted to do because he didn't honor his Creator. If you don't honor your conscience, you don't honor God. If you don't obey it, you don't obey God. It's like an ambassador — if you receive him, you'll receive God. All men know, instinctively, embedded deep down inside what is right or wrong (Gen 3:22; Jms 4:17).

There is a provision for sin in the world, even without Messiah or an animal sacrifice. The provision for the world is: "*The wages of sin is death.*" A person pays for his own sins in death, if it's the kind of sin that can be paid for — if it hasn't destroyed other people's lives, if they weren't homosexuals, abusers, swindlers, cheaters, white collar crooks, murderers (Rev 21:8).

We have experienced the depth of sin in the world, but we didn't go over the waterfall. Otherwise we couldn't have heard the Gospel. We are thankful that we were rescued in the right time.

In order for people in the world to know what sin is, they need a righteous standard. People don't know what sin is anymore. Call good evil and evil good. Homosexuality is not recognized as a sin anymore. They teach homosexuality in school.

Emet — Our Father put the conscience into a person. It's like a sent one. A person who goes against his conscience rebels against God. A person like that cannot live for eternity. Our Father gave the conscience. If you receive Him, then you receive Me. We are going to spend eternity ruling over the nations — over those who listen to their conscience. And they'll receive us because they received their conscience.

Conscience means co-knowledge. To know what is right and wrong and to go against that is to dishonor God. There is no excuse. Gen 3:22 — "He is like one of us knowing the difference between right and wrong." We have to understand that and incorporate it into the gospel. Rom 1:21 — There will be no excuse. No one will be able to say they didn't know. (We have the standard, and can bring it to people.) They did not see fit to acknowledge God (Rom 1:28). They didn't think it was worth it to acknowledge God, to know or to understand him, to acknowledge right from wrong.

When man fell it didn't mean that he fell into total depravity, but to live by his conscience. An unjust businessman or "professional" goes against his conscience for the sake of money, like the dentist who fills all your teeth when you didn't even need it and then charges you a thousand dollars. To preach the gospel you must tell them what the conscience is for, and when they stand before the judgment, there will be no excuse (Rom 1:21).

Yoceph — There is a subtle deception that has come upon men's consciences. It is being twisted. Evil is being called good and good evil. There is no clear standard anymore of what is right and what is wrong. So our abba has to raise up a standard to shed light.

I could see that our Father's love is giving man a vice-regent. When Adam and Eve fell He gave them hope — gave them a conscience. It was our Father's provision to protect man so that the evil one couldn't come along

and just take him to the second death. Our Father loved man so much that he didn't want him to go to the second death.

Chanowk — I saw the breakdown of man's conscience one time when a couple visited Pennigbuttel. The woman was German and her husband was an African Chamite. My four-year-old daughter, Amidah, asked, "Abba, why is she white and he is brown?"

And so I used the opportunity to strengthen what was already in my daughter's conscience. But today a child might go to his father in the world and he would say, "No, there's nothing wrong with it; a person can marry whomever they want." And that would be the breakdown of what was in their conscience instinctively.

Natural man, natural law. Our Father has provided a sacrifice. He has made a way for us to be forgiven when we sin. He doesn't hold us up to a perfect standard. Our Father always provided a way. Even in the world, our Father provided a way for man to pay for his own sins. In old Israel there was provision for those who didn't keep the law perfectly. If they didn't take that provision of taking an animal and sacrificing that animal, then they would go to death. There was a provision for them and they chose not to take it, so they have to go to death (Rom 1:21).

Now we have a provision in Messiah. Our Father provided a sacrifice. He paid for all of our past sins and now if we sin, we can put our sins on Messiah — IF we confess them. We can put our sins on Him. He who never sinned became sin, turned into sin on our behalf. That's good news. He died for all. *All* means every human being. Are you a human being? Then He died for you. That's why there is no excuse.

When a righteous man dies, he gives a righteous sacrifice to pay for his own sins. As long as he hasn't committed sins of Rev 21:8, he can pay for his sins in death. His life is worth something and he can pay with it. But an unjust or filthy person cannot, because their life is not worth anything. They can't pay for anything with their life because their life is not worth anything anymore. It's worthless. They are no longer worthy. Their sacrifice is not worth anything. They are filled with unrighteousness (Rom 1:29). Whereas someone righteous is still worth something; that's why they can pay for their sins in death. Righteous people feel their guilt.

The righteous man can still do good. But the unrighteous man cannot do good. He is filled with unrighteousness.

Speaking to the nations we may ask them:

"Are you righteous?"

"When you die, are you going to be able to pay for your sins?"

"Are you worthy?"

"Is your life worthy?"

"Does your life have any worth? Or is your life not worth anything?"

(If they say that they are righteous, it's probably a self-righteousness.)

"Are you a filthy, unjust businessman?"

(They might say yes and then they can repent and receive the sacrifice.)

Let's understand this, comprehend this, and then our Father can add to our number. We understood a little more tonight.