

W309-SIN.mp3

[00:00:02] Well, this is a recording made in the Chapel of the Open Book. Under the covering title of short studies for Young Believers and our first study, occupying the first 20 minutes will be devoted to the consideration of that dreadful thing that dominated our reading in Isaiah chapter one, this multifarious named thing called sin. I don't know whether you've ever read the book, but one writer of about 50 years ago, he had a character that picked up a doctor's book on diseases and he sat and read them right through when he was done. He came to the conclusion that he'd had every single one of them that was in that book except a Housemaid's knee. Well, I don't think it is wise for an old Christian or a young one to be continually harping on and examining evil. You can get so interested in curious in all the ramifications of wickedness that it may do you more harm than good. But on the other hand, it is most essential that we should have some knowledge of this dreadful thing. There's not. One of us can escape it. It's there. It brought our savior from above. It is ratified through this present world in which we find ourselves. And unless we have some real knowledge of what we have been redeemed from, we cannot really understand what life, eternal righteousness and holiness means. On the other side of that dividing line.

[00:01:43] And now we have referred before when we were dealing with other aspects, we came to it 2 or 3 times to the passage in Romans, the third chapter. And you remember there where he speaks, introducing the subject of redemption. He said all have sinned and come short of the glory of God. Well, the man who wrote that was inspired. So whether he understood the language he was using or not wouldn't matter much. But he did understand. And he was a Hebrew. And he was a Greek in speech. Now, in the Hebrew language, there was a basis upon which that word rest was. He said that sin comes short. He was dealing with the basic meaning of sin in the Old Testament when it says come short of the glory of God. That word glory is associated with testing a metal to see whether it is genuine. And the answer is No, you're not. You failed. Now, of course, there is an objection in the mind over this. All a person says, Oh, but then sin is not merely just missing the mark or coming short. It's this. It's that or the other. Yes, they are the consequences. They are the results of the first missing of the mark. So the first thing I want us to do is to look at the scriptures and see one passage. I daresay it's known to you all before we turn to it in the Book of judges.

[00:03:19] The Book of Judges 20th chapter. The 16th verse. Because there you have a concrete illustration based upon the actual Hebrew word for sin of what we are trying to put before you. It's an extraordinary little bit slipped in. You get some strange anecdotes and tiny bits of biography in the scriptures, and you may wonder sometimes why they are there. And then all of a sudden that peculiar thing begins to glow with light. And you say, Of course, yes, it's valuable. Judges 20. Verse 16. Now he's speaking about the Benjaminite people. And strangely enough, the Benjamin Benjamin means the son of my right hand. Now he's going to talk about left handed people who belong to the people of the right hand. But there was something very peculiar about them. That's the mark among all these people. There were 700,000 chosen men left handed. Every one could sling stones at an hairbreadth and not miss. I remember reading in the travels of some friend years ago who was out in Palestine that he tried to put this to the test. He understood that Shepherd boys like David in the early days could use a sling and a stone very effectively. So you put up a stick in the sand and he promised the boy that he would give him baksheesh every time he hit it. Well, he had to stop for his bank would be broken.

[00:04:56] He hit it every time. I remember as a boy once tantalizing my mother out in the back garden and said, Women can't throw anything. She picked up a ball that was slit out of the. Got the gutter, the drain, and she threw it and gave me one right back in the middle. I may have made a mistake there. My mother was the exception, evidently. But what I'm trying to say is this. And I'm hoping you young people are listening to this, will soon get in the habit of checking words, because words are the means whereby God teaches us and if you can possibly get hold of a young's analytical concordance, well, do so. And if you look up this particular word, Miss. In the concordance you'll discover by using the index of the back that this word, miss, is the word that is translated over and over and over again by the word sin. You could really, although it wouldn't be quite a good translation. Say that they could sling stones at a hair breadth and not sin. For sin is essentially failing in the purpose of God. Now you see, the tragedy is this. It may not seem a very great thing to turn to the left hand when you ought to have gone to the right. But you see, as you pursue that wrong turning and things go wrong, you fall into bad company.

[00:06:28] You get cheated out of something. You break into a house, you become a lawbreaker, you become a trespasser, and somebody's hand is against you. That

enmity begins to find it, and eventually you may end up in prison or worse, simply because you took a wrong turning. So although at first it seems as though when you say that sin is missing the mark, it doesn't seem full enough and adequate enough. It is. Man was created. To further a purpose of God. He was tempted. He took the wrong turning. And as a consequence, we read in the Romans the fifth chapter that by one man sin entered into the world and death by sin. Then presently. We are conscious that sin is the cause of that death is the cause of sin now amongst us. We are touched with mortality. We haven't got the resistance, if we would. And so we get this. This relationship sin enters into the world and death by sin and death reigns. And so we've got the continual travesty. Is falling short continuously of the original purpose. Well, now there are other features in connection with that that I think we ought to weigh. There are three definitions, if you can call them in the New Testament of Sin, but they all have this character about them that they are negatives. They tell you what sin is not. Now, that's not belittling sin. It's only telling you how vain it is.

[00:08:17] It is the opposite of the positive. Righteousness is positive. Sin is just a negation of it. Light is positive. Darkness is a negation of light. You can't measure darkness and find anything about it. It's simply no light. There. So let's listen to these three definitions that are given of sin in the scriptures. And I'm quoting from first epistle of John, chapter three, verse four. Whosoever committeth sin transgresseth also the law. Now, our version says for sin is the transgression of the law. But the actual word is for sin is lawless ness. Negative. Got an A in front of it. It's just lawlessness. Just not right. Or you get another one in the first of John. Chapter five, verse 17. All unrighteousness is sin. See? Not if it's not right. So many people want to get a sort of a halfway house between that, which is not absolutely right. And then you can't quite call it sin, but there's no halfway house. Anything which is not right must be wrong. And that's another way, a word which comes into the story, not in our Bible, but in its original meaning for sin. And then you have in Romans the 14th chapter and verse 23, another negative, which rather bears upon the believer after he is saved. And that is Romans 14, verse 23. It is to do rather with your conscience says in verse 22, Hast thou faith? Have it thyself before God.

[00:10:18] Our trouble is we have faith in certain things. You see, this 14 is whether you eat this or drink that, or observe this day or observe that. But we go chasing everybody else about. He says, Oh, no habit of thyself before God. Happy is he that condemneth

not himself in that thing which he al-harith and he that doubted is damned if he Now he may be right to eat, but be perfectly innocent. But if he doubts it, if that comes in, it turns a right, so far as you are concerned, into a wrong. Because he eateth not of faith. Now here comes the next for whatsoever is not of faith is sin. That which is not right is sin. That which is not of faith is sin. But then all negatives, you see. But what a dreadful thing that negative is to come into a world and spoil the positive righteousness and holiness and peace. Well, then there are other aspects of this question of sin. I quote from James the first chapter and the 15th verse, and there are several groups like this. You may be interested enough to turn a few up yourselves afterwards. I'll give you just two. James The first chapter and the 15th verse says this. Then when lust hath conceived. You see, there's a thought here of the process of birth.

[00:11:51] When lust hath conceived, it bringeth forth that's bringing to the birth sin, sin and sin. When it is finished, bringeth forth death. There's a genealogy there. We are acquainted and familiar with chapters which say so and so, begat so and so, begat so and so. Well, here's some here which Dreadful. Let's. Let's look at it again. Lust. When lust have conceived. It gives birth to sin. Now the word lust can be misunderstood. It's a colorless word. Our savior used it when he desired with a great desire to keep the Passover. It simply means a desire. It depends on what you desire. And an intense desire. If it's not in harmony with the will of God can bring to the birth. Sin. And seen when it reaches its climax brings to the birth, inevitably death. And there you got the dreadful circle. The other passage, which is similar in its construction, as I say, there are several of them, is in the book of the Psalms. Chapter 714. The book of the Psalms. Chapter seven. Oh, no. Psalm seven. I'm sorry, Verse 14. It speaks again in the same terms. Behold, he travaileth. That's the word for bringing to birth. He travaileth with iniquity and has conceived mischief and brought forth falsehood. Now, the reason why I'm bringing those before you is this Don't think lightly of any action. No one action lives and stands by itself. When once you start on a wrong course.

[00:13:55] When once sin is beginning to move. It's prolific. It's like some of these germs that and flies and things that multiply by the thousand before you know where you are. It conceives it travails it brings to birth. Further desperate, wicked members of the same family. So there we have a little bit of the character of sin in its primitive form and its outgoings. You might turn for a moment to Romans, the fifth chapter where it speaks not only of sin entering in, but climbing onto a throne. Always remember that although

we may sin against ourselves and against our fellow man, ultimately we have to adopt the language that the heart of the poor prodigal dictated when he said against thee. The only have I sinned and done this evil in thy sight. I have sinned against heaven and before thee. David said the same thing. He had dreadfully intruded into the life and light. As someone who trusted him. And he didn't minimize his sin by merely looking at the man and the woman he betrayed. But he said, against thee, the only have I sinned. Ultimately, all sin goes back and puts his hand like Amalek upon the throne of God. Well, now, in Romans five, you notice this? Verse 14. Oh, verse 12. Wherefore as by one man sin entered into the world that word entered into suggests the door opening.

[00:15:53] If Adam did nothing else, he did a dreadful thing. He opened a door that was previously shut and sin entered into the world. But he didn't come alone. He brought a companion. A companion is always associated with sin. The wages of sin is death. And so it says. And death by sin. And what was the consequence? And so death passed upon all men. And as a result of that, you'll never find a single individual in the whole history of the world that is not touched with sin because he's touched with death. Chapter eight says verse two For the law of the spirit of life in Christ, Jesus hath made me free from a double law, from the law of sin and death. That's where we are. Oh, what a need to be delivered from that law. Well, now it goes on to say in verse 14. Nevertheless, death reigned from Adam to Moses. It reigned. Not really was there not as a servant, but as a despot. It reigned. And in further down you read in verse 17, for if by one man's offense, death reigned. He sits on a throne. And then we see even further in verse 21 that as sin hath reigned. So death and sin. Occupying the throne. They reigned. But I mustn't stop because there is another side to this. It goes on to say, Even so, might Grace reign through righteousness unto eternal life.

[00:17:37] So grace can reign. And those who do believe and follow on to know the Lord in verse 17, they shall reign in life by one. But see the emphasis upon the throne and the kingship and the usurpation that has come about by that first transgression. So we've got this iniquitous thing. Now this is just this last paragraph I'm going to read because I want to help those who are interested to be able to discover for themselves a little more. So I'm going to give in English letters the spelling of Hebrew words. You won't be upset by that if you haven't got a concordance and you don't want to take it further. Well, just listen and get what benefit you can. But those of you who want to take it further, you can put this tape recording back again as many times as you want until at

last you've got the whole list in front of you. So I'm just going to read quietly and slowly out of the Breen Expositor was written many years ago so that I don't take up too much time by one man. Sin entered into the world and all have sinned and come short.

Hebrew word for you to look up c, h. A, t, a and all its variants. Cata. This condition is named as one of lawlessness and unrighteousness. Our very natures are wrung out of their course because you see, the word wrong in the English language is something that is twisted.

[00:19:13] It's something which has been rung, a ringer has distorted and twisted. And so we have the word crooked wrong or a v, a H, another word for sin. And we are plunged into ignorance that is not synonymous with innocence because it is the word that is translated guilt. And that is the word a s h a m And all our efforts are purposeless, wearisome, toil. All our efforts are like on a treadmill, treadmill getting nowhere. And that Hebrew word you look up in its usage is I'm a l. We have turned our backs upon God and are usurp her as dominion over us. Sin has mounted the throne of God a v e n deceit and inequality iniquity, in fact, now marks us a v a l We pass over all transgress the law of conscience and of revelation a, b, a r and become rebels p a s h a. You see how it's going? Worse and worse. Deeper and deeper. Restless wickedness becomes our characteristic. Our a s h a and utter ruin or evil is our end. Our a just that little word wrong. Such is the condition of the sons of Adam from such a state. Nothing can deliver them but the redemption that is in Christ there will finish for a moment this study, and after an interval will take our second course through.