

What is Sin? #2

(Go To Meeting)

Michael Heiss—August 16, 2024

We are going to continue from where we left off. We're going to have it in four parts. The first one though is going to be very short, concise, and to the point. It's really just a chart, sort of a rag-tag chart that I made myself. (seen on video of this message)

It's a chart of sin. You can see at the very top we have *lawlessness*. I put lawlessness there because that's really what sin is. And underneath lawlessness, I do have *sin*. The reason I emphasize lawlessness is because if I didn't and just put sin up there, the third stage of sin would be sin. So, you would be interpreting sin as sin. That really wouldn't work. The first line veers off to the left, and we have

Part 1: LAWLESSNESS/SIN

The three components of sin:

1. 'avon'—iniquity
2. 'pesha'—transgression
3. 'chata'—sin

James 1:13: "Do not let anyone who is tempted say, 'I am being tempted by God,' because God is not tempted by evil, and He Himself tempts no one *with evil*. But each one is tempted when he is drawn away and is enticed by his own lust" (vs 13-14)—stage 1—"avon"—iniquity.

Verse 15: "And after lust has conceived, it gives birth to sin..."—"pesha", transgression; this thing has become resolved in a person's mind. He's no longer just thinking about it. It's pretty well set, and he's about to go do it.

"...and sin, when it is completely finished... ['chata'—the doing of the deed] ...brings forth death" (v 15).

Romans 6:23: "For the wages of sin is death..."

So that was just a review, a little chart for what it's worth. Hopefully it'll help.

Part 2: TRANSGRESSION

This is going to be about sin and 'avon' and 'pesha'—certainly. it revolves around a very strange request that Moses made to God.

For years, I couldn't really understand why Moses asked it; he was almost adamant.

Exodus 33:11: "And the LORD would speak to Moses face to face, as a man speaks to his friend."

Now, Moses wasn't the only one who was called the friend of God..."

If you remember, there's a man named Abraham, and you can read in Isa. 41:8: "...of Abraham, My friend."

So, there are at least two individuals specifically referred to as *the friend of God!* That is an honor; believe me, that's an honor!

Exodus 33:11: "...And he returned again to the camp. But his servant, Joshua the son of Nun, a young man, did not depart from the tent. And Moses said to the LORD, 'Behold, You say to me, "Bring up this people." And You have not told me whom You will send with me. Yet, You have said, "I know you by name, and you have also found grace in My sight"'" (vs 11-12).

Verse 13: "Now, therefore, I pray You, if I have found grace in Your sight, make me see now Your way, that I may know You, that I may find grace in Your sight. And consider that this nation is Your people."

Here are the words that Moses is very, relieved at:

Verse 14: "And He [God] said, 'My presence shall go with you, and I will give you rest.'" *That is all important to Moses! Look what Moses says:*

Verse 15: "And he said to Him, 'If Your presence does not go *with me*, do not carry us up from here"—*don't bother with us!*

- Why would Moses ever make such a statement?
- Why would he think that?

Oh, for very good reason!

Exo. 23—we will come to the end of the judgments where Moses was reciting them.

Exodus 23:23: "For My Angel shall go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites. And I will cut them off."

Verse 20: "Behold, I send an Angel before you, to keep you in the way, and to bring you to the place which I have prepared."

Verse 21 *is what terrifies Moses*: "Be on guard in His presence and obey His voice. Do not provoke Him, for He will not pardon your

transgressions; for My name *is* in Him.”

What is God saying here? This angel, this messenger, is God’s messenger. He’s God’s emissary. He’s been given a set of instructions by which to lead the Israelites into the ‘promised land.’ He can do this, he can do that, but there are some things he cannot do. God has so instructed him, *and one of the things that the angel cannot do is pardon sin or iniquity!*

That’s why God says, “...Do not provoke him for He will not pardon your transgressions...” Moses knows Israel’s going to sin; *he knows it!* Well, if the angel will not forgive the sin, Israel’s finished. It’s all over before it even gets started. *Moses knows that!* So, Moses truly wants God to be with him, to carry them hence, because you see—in the right way—God is a bit of a softy, He really is! He doesn’t want to punish. He doesn’t want to smack people around. He only does it because He has to. We’ll see in another section here when sin gets to the point where He has to do something!

Look at what happened when Moses approached God the first time to forgive sin. This is an amazing chapter:

Exo. 32—This is where Moses had gone up the mountain. Nobody knew when he’d be coming back. And the people began to murmur and say:

We don’t know what’s become of Moses So, let us fashion an idol. Let us make a calf.

and they do! God is furious!

Exodus 32:32: “And now if You would only forgive their sin!... [their ‘chata’] ...And if not, I pray You, blot me out of Your book...”

Verse 10—*God says*: “And now leave Me alone, so that My wrath may burn hot against them and that I may consume them. And I will make of you a great nation.”

Verse 11: “And Moses prayed to the LORD his God, and said, ‘LORD, why does Your wrath burn hot against Your people whom You have brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak and say, ‘He brought them out with an evil intent...’” (vs 11-12). *Moses can’t complete his task, and he begs God:*

Verse 13: “Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, “I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit it forever.”

Verse 14: “And **the LORD repented** of the

evil, which He spoke of doing to His people.”

The word repent comes from ‘sabab,’ which means *turn*. So even though we think of repentance in a spiritual sense, which is true, it is, it also means

- to turn
- turn from your evil ways
- turn toward God

or

- just turn from north to south or from east to west

So, God changed His mind!

Any way you look at it, Moses knew that God could be persuaded to change. That is very, very helpful. Moses knew that God would, indeed, help. The point being that Moses has to get God to go with him. We will see what Moses knew, even though this was written long afterward in the days of David, it still holds true:

Psalms 85:2: “You have forgiven the iniquity of Your people; You have covered all their sins”—the ‘avon’—You, God, have forgiven them!

Psalms 86:5: “For You, LORD, are good and ready to forgive...”

God is ready to forgive, but not the angel; the angel is not ready to forgive. *It is impossible for him to forgive!* Now let’s look and see how that really came into play.

Num. 14—those of us who have read this before know very well what’s happening here. This is where Moses had sent in the scouts to spy out the land and give a report. Ten came back with a bad report. Caleb and Joshua came with a good report. But the ten bad far outweighed the good.

Numbers 14:4: “And they said to one another, ‘Let us make a leader, and let us return to Egypt.’”

All the miracles they saw, the parting of the sea and the plagues didn’t matter; somehow it just didn’t matter. Moses was afraid of this.

Verse 11: “And the LORD said to Moses, ‘How long will this people provoke Me?...’”

Remember what God said of the angel, ‘Do not provoke him.’ What is God saying?

“...‘How long will this people provoke Me? And how long will it be before they believe Me, for all the signs which I have shown among them? **I will strike them with the pestilence** and will disinherit them, and **will make of you a greater nation** and mightier than they’” (vs 11-12).

Verse 13: “And Moses said to the LORD,

‘Then the Egyptians will hear, for You have brought up this people in Your might from among them. And they will tell it to the inhabitants of this land. They have heard that You, LORD, *are* among this people, Who is seen eye to eye. You *are* the LORD, and Your cloud stands over them, and You go before them in a pillar of cloud by day, and in a pillar of fire by night’” (vs 13-14).

Verse 17: “And now, I beseech You, let the power of my Lord be great, according as You have spoken, saying, ‘The LORD *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*...’” (vs 17-18).

Now it’s interesting. Moses did what little boys, kids, have said down through the ages, ‘Daddy, Daddy, ‘You said... You said...’ Here’s Moses doing the same thing. ‘Oh, God, You said...’; he is throwing God’s words right back at God, right into His face. But God is big enough to accept it.

Exodus 34:5: “And the LORD came down in the cloud, and stood with him there... [standing with Moses] ...and proclaimed the name of the LORD. And the LORD passed by before him and proclaimed, ‘The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy to the thousandth *generation*, forgiving iniquity...’” (vs 5-7). *There it is, forgiving:*

- ‘avon’
- ‘pesha’
- ‘chata’

the whole ball of wax!

Moses says, ‘You promised, God, You promised.’ Somewhat similar to what Abraham said to God in arguing for the benefit of the people of Sodom and Gomorrah:

Oh, Lord God, are you going to punish the righteous with the wicked? Oh, Lord, far be it from You to do a thing like that.

These were friends of God who dared to speak face-to-face and plead their case. In each case they won, except of course, God couldn’t find ten in Sodom.

Numbers 14:19: “I beseech You, pardon the iniquity of this people... [v 20]: And the LORD said, ‘I have pardoned according to your word.’”

God listened to Moses and he said, Moses, ***because of you I have pardoned them!*** Now that should bring us to another Scripture in the book of James. We have been there many, many times.

James 5:16: “Confess *your* faults to one another, and pray for one another, that you may be healed. *The* supplication of a righteous man prevails

much, being effective. Elijah was a man of emotions like ours, and he prayed earnestly *that it* would not rain, and it did not rain upon the earth *for* three years and six months. And again he prayed, and the heaven gave rain...” (vs 16-18).

So the lesson for us is: As God heard Elijah, Moses and Abraham, ***so will he hear us! That should be encouraging!*** So, ***as long as God is with us, He will hear us!*** We don’t have to worry about the angel who is under constraints, who can only do what God says he can do. ***God is under no constraints!*** He has ***full authority to do whatever He chooses! God loves us and He will hear us!***

Part 3: LUCIFER

Now what I would like to do is in a way revisit Lucifer. Last time we didn’t fully cover it as I would like to have done it, so let’s go to Ezek. 28:15. Before that God said to Lucifer:

You were great, I created you, you’re the cherub that covered, you’re on the mountain of God.

Then in Ezekiel 28:15: “You *were* perfect in your ways from the day that you were created, until iniquity was found in you.”

Let’s go back and get this in mind. Perfect does not mean *perfect in perpetuity*. This indeed as we covered last time, the Hebrew was ‘tamiym,’ which means *wholehearted, blameless, enthusiastic, loyal*. It’s what God said to Abraham, or to Abram at the time, in:

Genesis 17:1 “...the LORD appeared to Abram and said to him, ‘I *am* the Almighty God!... [El Shaddai] Walk before Me and be perfect’”—‘tamiym’—‘Be thou wholehearted before Me!’

So, God is saying here (in Ezek. 28:15):

Lucifer, you were ‘tamiym’ in carrying out My instructions. You were loyal, you were dedicated, you did everything that I expected of you ***until***—enter free moral agency—***you stopped!***

Then the stages of ‘avon,’ ‘pesha,’ and ‘chata’! As we mentioned last time, this word for iniquity, iniquity is not ‘avon.’ It is from the root of ‘avlah,’ ‘vav’ and ‘lamin,’—A-V-L—‘avon’ *on steroids!* This just doesn’t mean iniquity. This doesn’t mean just wrong thinking. It is wrong thinking to the extent you could... It’s almost impossible to imagine. It is the meaning of ***perverse, evil, wickedness.***

So, God is essentially saying that Lucifer became evilly perverse, wickedly perverse. Or when

God says, 'Iniquity was found in you,' we could say '**wicked perversity** was found in you.' His sin took a hold of him to such an extent he can't think straight; to this day, he cannot think straight.

That is the difficulty. That is why he could say what he did and think the way he did in Isa. 14. This is the other chapter that we go when we describe Lucifer.

We have what I call the five 'I's; so let's look at them again:

Isaiah 14:13: "For you... [Lucifer, O star of the morning] ...have said in your heart..." *Yes, within your heart:*

- you're stirring yourself up
- you're not directing thoughts to it
- you're letting your insides take over
- you're letting sin take over

"...^[#1]I will ascend *into* the heavens... [then it gets worse]; ...^[#2]I will exalt my throne above the stars of God; ^[#3]I will also sit upon the mount of the congregation, in the sides of the north'" (v 13).

And if we have directions correct, it seems that as though God's Throne geographically would be somewhere to the North. But exactly to the north of what, I'm not sure.

Verse 14: "...^[#4]I will ascend above the heights of the clouds... [this is getting to be almost ridiculous] ...I will be like the Most High."

Now remember, in the Hebrew we have a preposition here, which is as or is. And what he is saying, 'I will be as, **as good as** the Most High is. Now, talk about narcissism. I remember hearing the word narcissist thrown around and I thought, 'Well, what do you really mean, narcissist? I had to go look it up, and really what it means is **anyone who has a very high inflated opinion of himself!**

That fits Lucifer. He certainly did. Somehow he got to the point where he thought he was as good as God is and can rule the universe better than God could. This is what is implied here. But it is the process from 'avon' to 'pesha' to 'chata' and then 'avon' elevating itself up to 'avel'/'avlah,' which is hard to describe it.

How could any being ever think that way? ***Because he became so twisted in his mind, he cannot think straight. He really can't!*** He still thinks he can take over from God and we know he's going to try. We know he's going to rebel again, but that's the future.

Now this word 'avel'/'avlah'; I thought it would be good to show some instances where it's

used. Not against God or not with God, but to others, different sections here. So let's go take a look at them.

Sometimes you won't even recognize the word 'avel'/'avlah,' because it's a different word in English. It just is that way

Psalms 43:1: "Vindicate me, O God, and plead my cause against an ungodly nation. Oh, deliver me from the deceitful and unjust man."

'avel'/'avlah'—unjust, one who is just evil in his own way. He won't help anybody. He cheats! He lies! He does everything to better himself and thinks of no one. That is 'avel.'

Although if you just read it in English, you wouldn't necessarily know it, but that is how it's portrayed here.

Deuteronomy 32:4: "He [God] *is* the Rock; His work *is* perfect for all His ways *are* just, a God of faithfulness, and without iniquity; just and upright is He." *A God of faithfulness and **without** 'avel':*

- evilness
- deceit
- hypocrisy

Without someone who says what he doesn't mean, and what he doesn't mean, he says! No, God doesn't do that. ***He is without 'avel'!***

Deuteronomy 25:16: "For all who do such things, all who are dishonest"—'avel'—*someone whose word you cannot trust!* ***IF*** you can't trust a person's word, he's not worth anything! Notice what God says:

"...*are* an abomination to the LORD your God" (v 16).

The term abomination never really refers to 'avon,' 'pesha' or 'chata.' These are sins. Yes, it leads from lust to committing sin, but that is not as bad as 'avel.' Remember, 'avel' is 'avon' on steroids. It's beyond that level.

Anybody who can be considered as one who is 'avel'/'avlah,' that God says ***is an abomination***, because He knows what the mind is like.

Job 13:7: "Would you speak **wickedly**... ['avel'/'avlah'] ...for God, and talk deceitfully for Him?" *Once again, you could say:*

- evilly wicked
- wickedly perverse

That's what a person is! Are you going to speak like that? ***No! The righteous man would never do so!***

So anyway, that gives us an understanding in a way how Lucifer came to be what he did.

James 5, James 1, read them again and think of Lucifer. For whatever reason he was following God. Oh, he'd done a beautiful job until somehow he thought:

No, I can do better than this. I'm worth more than this. I need some more glory.

Whatever it was, ***it took over!*** Then it led to 'pesha' where he determined, 'Yeah, I'm going to do something about it.' Then 'chata'; he did. He gathered up his angels who became demons and tried to take over from God.

He was thrown down. Now, interesting what I've always thought. Who threw him down? *That's just a little question I've had in my mind!*

I know that in Luke 10:17: "Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us through Your name.' And He said to them, **'I was watching when Satan fell from heaven like lightning'**" (vs 17-18).

So the implication is the Christ, the Lord, didn't do it. He could have; He certainly had the power to do it. Well, the one who became the Father certainly could have done it; He had the power to do it. But would he have bothered to do it? Because we know in Rev. 20, Lucifer is the Satan is going to be shamed up at the hands of an angel.

God can certainly empower an angel to have greater power than Satan has. Now, that's my thinking, just my thought; I think God assigned an angel to do the job.

It could have been Michael, could have been Gabriel, could have been someone else. It's interesting to speculate, but no, I'm not going to lose any sleep over it. I'm not going to worry about it. But it is interesting. Jesus didn't say who threw Lucifer down. He just says, 'I beheld him fall like lightning.' *So, that is enough of Lucifer!*

Part 4: SIN IS LIKE A WEIGHT

It's a heavy burden; yet, the sinner has to carry it. Now, it first appears in Gen. 4:13—*this is where Cain responds to God's passing judgment upon him:*

Genesis 4:13: "And Cain said to the LORD, 'My punishment is greater than I can bear.'"

Now, we're going to see something very interesting about punishment and about bear, because in a way, they both belong to God, as well. Because we will say, 'God cannot bear it.' Interesting! Fascinating! Cain is saying, my 'avon'; remember, 'avon' has dual meanings or twin meanings.

It refers to the ***iniquity***, which goes all the way through 'chata' and ***the punishment!*** So, when you say 'avon' as punishment, it includes the entire process of sinning. It's just one of those words that has a twin meaning. So you can use it for punishment or you can use it for just the iniquity itself.

So anyway, Cain cannot bear it. Well, when I was in high school, we had to read some of these great Russian novels and one of them was *Crime and Punishment*. Well, sin is a crime. So sin and punishment, crime and punishment; you can see the connection there. And the punishment is death:

Romans 6:23: **"For the wages of sin is death..."**

Paul understood as a Pharisee that sin is a cosmic death-dealing force. Cosmic because it originated with a cosmic being: Lucifer, the devil!

So to deal with sin and establish the Kingdom, we have to get rid of Satan. That's going to be another story in a couple of months or so when we get to the Day of Atonement and watch the two goats and what happens there.

Once sin takes root, it builds up to the point God cannot bear it.

Genesis 15:1—*this is where God spoke to Abram*: "...Fear not, Abram, I am your shield and your exceedingly great reward."

Verse 15—*talking about how the people of Israel are going to be brought into a land*: "And you shall go to your fathers in peace. You shall be buried in a good old age. But in the fourth generation they **shall come here again**, for the iniquity of the Amorites is not yet full" (vs 15-16).

It hasn't reached to the point that I [God] have to do something. I don't know how bad it was then, but 400 years later it reached the point where God had to just get rid of it. It's interesting. The same thing is true as evidenced by Jeremiah.

Ezra 9—let's see how he describes sin and iniquity. I've read over this part many, many times and never stopped to actually consider what it said. Now Ezra had heard that after they were given freedom from the fallen Babylon by the Persians. and yet the sons of Israel and Judah still had foreign wives. They really hadn't learned their lesson.

Ezra 9:4: "Then everyone who trembled at the words of the God of Israel was gathered to me because of the faithlessness of those who had been exiled. And I sat *there* appalled until the evening sacrifice. And at the evening sacrifice I rose up from my fasting, even with my garment and my mantle torn, and I fell upon my knees and spread out my

hands to the LORD my God. And I said, ‘O my God, I am ashamed and blush to lift up my face to You, my God, for our iniquities have increased over *our* heads, and our guiltiness has grown up to the heavens’” (vs 4-6).

Sin is pictured as a sticky gooeey substance that just envelops us, takes over until it fully encases us. And as it was sparrows, it rises to the heavens. ***We are totally controlled by sin! We cannot help ourselves!*** And this is what has happened here. Guilt has gone up to the heavens.

Verse 7: “Since the days of our fathers *we have been* in great guilt to this day. And for our iniquities... [here’s ‘avon’ again] ...we, our kings, our priests, have been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.”

So, Ezra knows these sins have melted up to such an extent. He does not. He’s terrified. He said something has to be done. But this is just to show how sin completely builds up and completely envelops us.

Jeremiah 44:22: “Yea, so that the LORD could no longer hold back because of the evil of your doings because of the abominations which you have committed! So, your land is a desolation, and a wonder, and a curse, without anyone in it, as *it is* today.”

Here we have the evil of the abominations that God could no longer hold back. He couldn’t. He said, *‘I have to move. I have to do something. I have no choice.’* God can bear just so much. Now we can say, ‘Well, come on, He’s God! He’s infinite!’

- has infinite mercy
- has infinite power
- has complete self-control

True! All that is true.

But God is a Righteous Holy God, and a Righteous Holy God, pure and perfect, can only take so much sin before He has to act to get rid of it. There’s no way around it; no way around it at all! That explains Gen.6, the Flood. Just before the Flood comes, what does God say in:

Genesis 6:5: “And the LORD saw that the wickedness of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually.”

Remember, the heart is the organ that does the thinking. Remember, this is Hebrew, not English. In English we have the mind. In Hebrew the thought of action and concept, consciousness, *is the heart!*

He said, “**...the thoughts of the heart was only evil continually**” (v 5)—*and he could no longer bear it!* He had to get rid of it. And, of course, we had the Flood.

Isaiah 1:14: “Your new moons and your appointed feasts My soul hates...”

Verse 12: “When you come to appear before Me, who has required this at your hand, to trample My courts? Bring no more vain sacrifices; incense is an abomination to Me—new moon and sabbath, the calling of assemblies—**I cannot endure iniquity along with the solemn assembly!**” (vs 12-13).

- it wasn’t that God was opposed to the Sabbath
- it wasn’t that he was opposed to the proper offering of sacrifices

But he says, “**...I cannot endure iniquity along with the solemn assembly!....I am weary to bear them**” (vs 13-14).

Remember back in Genesis, where Cain says, ‘Oh, my punishment is greater than I can bear.’ It’s the same word.

God says, ‘I am weary to bear them. I’m tired and sick and tired of your continually sinning.’ And yes, it weighs God down. Now, not that He is not the mighty, all-powerful being; yes, He is. But being as Righteous as He is, He cannot put up with sin. Simple!

It’s in a way, in a vague way, in a general way. Sin is to God, not quite; not quite what kryptonite was to Superman. Sin is something He abhors, which is why the Christ and us, as His helpers, we are going to rid this earth of sin and get it in perfect shape for the Father to descend. Because the Father is not about to descend when there is any ‘avon,’ ‘pesha’ and ‘chata’ existing on this planet.

That’s just the way God views sin. So, we have to avoid that. Yet, although God could no longer carry evil deeds and the abominations; yet, He did for our sake. He did!

Isaiah 53:2—*This is the talking of the Messiah:* “For He shall grow up before Him as a tender plant, and as a root out of a dry ground...”

Verse 3: “*He is* despised and rejected of men; a Man of sorrows...”

Verse 4: “Surely He has borne our infirmities, and carried our sorrows; yet, we esteemed Him stricken, smitten of God, and afflicted. But He *was* wounded for our transgressions...” (vs 4-5)—‘pesha’ (Gen. 15:16)!

“...*He* was crushed for our iniquities... [‘avon’] ...the chastisement of our peace *was* upon Him...” (v 5).

Not really superhuman. All the power of God enabled Him to bear all the sins of the entire world upon Him and Him alone. That took incredible strength and determination. Then Peter says essentially the same thing.

1-Peter 2:21: “For to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps; Who committed no sin; neither was guile found in His mouth; Who, when He was reviled, did not revile in return; *when* suffering, He threatened not, but committed *Himself* to Him... [the Father] ...Who judges righteously; Who Himself bore our sins within His own body on the tree, so that we, being dead to sins, may live unto righteousness; by Whose stripes you were healed” (vs 21-24).

So, even though God is pictured as saying, ‘I’m weary with your sins, I can’t bear them anymore, He did make the supreme effort and achieved the goal of bearing all our sins to the stake, to the tree:

- so we could have salvation
- so our sins could be forgiven

What an incredible God we have!

Now, we need to remember Rom. 6, don’t want to forget this:

Romans 6:12: “Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof.” *That was the same thing that God told Cain. Let not sin rule!*

- you can master it
- you can overcome it
- don’t let it reign
- don’t let it rule you

Now we have the same advice by Paul, that we are not to let sin rule. Christ took them on Himself, ***but we have to do our part!*** Whenever the sin comes, remember the two Scriptures:

Proverbs 4:23: Above all guard the door of your mind...”—*your heart! Make sure the wrong thoughts don’t come in and take over!*

When they do come, 2-Corinthians 10:5: “...bringing into captivity every thought...”

- that’s our goal
- that’s what we have to do

Then, all sin is to be put upon the Azazel goat, because eventually Christ does not have to bear

it. No sin is from Him. He willingly took them on Himself for a time. So, let’s take a look at our closing Scriptures.

Leviticus 16:21—we’re going to be hearing about this in a couple of months: “And Aaron shall lay both his hands on the head of the live goat, and confess over him all the sins... [‘chata’] ... of the children of Israel, and all their transgressions... [‘pesha’] ...in all their sins, putting them on the head of the goat... [‘chata’] ...and shall send it away by the hand of a chosen man into the wilderness.”

So, one day, all the sins that Christ bore will be transferred to that evil being, and he will be transported into outer darkness, wandering stars forever, as it is said in:

Jude 13^[transcriber’s correction]: “...wandering stars, for whom has been reserved the blackest darkness forever!”

So, there we are. We pretty much completed our topic of sin. There are more details that could be brought out, but they would just be repeating items and further embellishing items, which we don’t need to at this point.

Hopefully this will give you a decent picture of sin from A to Z. It originated with that evil being, and it’s gonna wind up right back on that same evil being, **and praise God that it will!**

Scriptural References:

- 1) James 1:13-15
- 2) Romans 6:23
- 3) Exodus 33:11
- 4) Isaiah 41:8
- 5) Exodus 33:11-15
- 6) Exodus 23:23, 20-21
- 7) Exodus 32:32, 10-14
- 8) Psalm 85:2
- 9) Psalm 86:5
- 10) Numbers 14:4, 11, 13- 14, 17-18
- 11) Exodus 34:5-7
- 12) Numbers 14:19-20
- 13) James 5:16-18
- 14) Ezekiel 28:15
- 15) Genesis 17:1
- 16) Ezekiel 28:15
- 17) Isaiah 14:13-14
- 18) Psalm 43:1
- 19) Deuteronomy 32:4
- 20) Deuteronomy 25:16
- 21) Luke 10:17-18
- 22) Job 13:7
- 23) Genesis 4:13
- 24) Romans 6:23
- 25) Genesis 15:1, 15-16

- 26) Ezra 9:4-7
- 27) Jeremiah 44:22
- 28) Genesis 6:5
- 29) Isaiah 1:14, 12-13
- 30) Isaiah 53:2-5
- 31) 1-Peter 2:21-24
- 32) Romans 6:12
- 33) Proverbs 4:23
- 34) 2-Corinthians 10:5
- 35) Leviticus 16:21
- 36) Jude 13

Scripture referenced, not quoted: Revelation 20

MH:bo/po
Transcribed: 11/21/25

Copyright 2024—All rights reserved. Except for brief excerpts for review purposes, no part of this publication may be reproduced or used in any form or by any means without the written permission of the copyright owner. This includes electronic and mechanical photocopying or recording, as well as the use of information storage and retrieval systems.