

By One Man

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Revelation 13:8: *And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world.* Recently, this verse was presented to me, along with a few others, to show that the Lamb was slain in eternity. However, using the phrase the foundation of the world as a point of reference, this verse states that the Lamb was slain after creation. By research of the scriptures, it can be shown that the plan was in place in eternity (Acts 2:23), but the happening was after creation. As we understand it, the physical slaying of the Son of God was 4000 years after creation of all things, whether visible or invisible. But spiritually, every human being from Adam to the present are guilty of having slain the Lamb. Following, is a discussion of the result of mankind's fall.

Rom 5:12, 19: *12. On account of this, just as by one [human being] the sin (nature) entered into the world, and death by the sin (nature); and so death passed upon all [mankind], for that all have sinned (committed the act of sin): ... 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* (supplied for clarification) [supplied based on 1 Tim 2:14] Last week Scott discussed 'the sin' as referring to 'the sin nature', and, so far I have found this to be consistent, although there are some difficult scriptures to explain. Paul is getting his idea of how sin entered from the account in Genesis, chapter three, from where Revelation 13:8 is also tied in.

Gen 3:21: *Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.* God covered Adam and Eve's nakedness with animal skins, thus signifying that the plan of redemption was implemented, and in type, they were covered by the future sacrifice of the Son of God. So, literally, from the founding of earth, and spiritually from the founding of Adam and Eve's earth, the Lamb was slain. The first part of Romans 5, verse 19 says, *for as by one man's disobedience many were made sinners ...* It was an act of disobedience resulting from a distorted view of God which set the plan of salvation in motion. By acting on their own thoughts, Adam and Eve corrupted their original nature, and because Eve is the mother of all living (Gen 3:20), that nature has been passed down to all humanity.

The foundation of our world (between our ears) began when we were born. So the corrupt understanding of God, (i.e. the sin nature) passed to us by parents, has led us to commit acts of sin. Our hope is revealed in the last part of verse 19: *by the obedience of one shall many be made righteous.* For more on how this is accomplished, go back and read **Rom 5:15-18:** *15. But not as the trespass (act of sin), so also is the free gift. For if by the trespass (act of sin) of the one the many died, much more did the grace (wisdom - 2 Cor 1:12) of the God, and the gift in the grace which is of the one man, Jesus Christ, did abound unto the many. 16. And not as by (means of) one that sinned is the gift: for indeed the judgment came from one unto condemnation, but the free gift is out of many offences (cf Gal 3:19) unto justification. 17. For if, by the trespass (act) of the one, death reigned through the one; much more shall they that receive the abundance of grace (divine wisdom) and (abundance) of the gift of righteousness (right thinking) reign in life through the one, even Jesus Christ. 18. So then, as by one trespass the judgment came (verse 16) to all [mankind] unto condemnation; even so by one act of righteousness (gift of love) the free gift (of righteousness) came to all [mankind] unto justification of life.* (Interlinear) Please note that the 'free gift' is the 'gift of righteousness', and, that is accomplished in us by God's wisdom, which is called 'grace', and which is in Christ Jesus.

As I understand it, the 'sin nature' is the self of the natural man who does not know God. The 'act of sin' is when we yield to our own ideas and opinions, which leads to disobedience toward God. In other words, the 'sin nature'

has dominion, or, we are being governed by the sin nature - **Rom 6:12:** *Let not the sin (nature) therefore reign in your mortal body, that ye should obey it ... Verse 11: ... reckon ye also yourselves to be dead indeed unto the sin (nature), but alive to God in Jesus Christ our Lord.* By coming to God's understanding by means of His wisdom, we can bring the 'sin nature' into submission, and therefore we are considered to be made free from the sin nature.

Summary: In past studies, we have spoken of and shared a much on symbols and the understanding of parables, having looked at stories allegorically. We came to know that *It is the glory of God to conceal a word (concept): but the honor of kings is to search out a word (concept - KJV says 'matter')*. (Pr 25:2) The wisdom of God is hidden in the symbols, parables, stories about the acts of the Son of God. This is what Jesus was relating to his disciples when they asked about parables: **Mk 4:10-12:** *10. And when he was alone, they that were about him with the twelve asked of him the parable. 11. And he said to them, to you it is given to know the mystery (hidden wisdom) of the kingdom of God: but to those who are outside the kingdom, all these things are done in parables: 12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and the sins (sin natures) of theirs might be sent away.* Is not Jesus talking about leading away Azazel? Is he not speaking about putting the 'earth' under your feet? Don't miss the statement Jesus added to this, *Know ye not this parable? and how then will ye know all parables?* (Mk 4:13) Jesus expects his people to ask and seek understanding of the parables which contain the hidden wisdom of God.

Jn 8:31-32, 36: *31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32. And ye shall know the truth, and the truth shall make you free. ... 36. If the Son therefore shall make you free, ye shall be free indeed.* Again, a disciple is one who asks the meaning of the parables, and applies what is learned to their manner of life, and continues until Jesus makes them free from the dominion of the sin nature.

This same idea is alluded to by Paul also. **Rom 11:27:** *For this is my covenant unto them, when I shall take away the sin (natures) of theirs.* What is the 'new covenant?' It is God writing the understanding of the law in our hearts. To lead away the sin nature and let it go, is to stop letting it dominate in our daily lives. **1 Pet 5:10-11:** *10. But the God of all grace, the one calling us unto his eternal glory in Christ Jesus, after having suffered a little while, He might make you fit (the fit man that leads away the Azazel), stable, strong, and establish your foundation. 11. To him be the glory and might into the age of the ages. Amen!*