

27 HOW DO WE FIX SIN?

Opening Questions:

- What is the difference between “sin” and wrong-doing?
- Is it okay to be vague, confused or inaccurate when trying to communicate a problem?
- Should we not focus on what is more important than what is less important?
- If our God beliefs do not motivate us to change us to better human beings nor to living a better life, what good are they?

Previously in the book, we said, “Later we will look in detail at how Christians substitute a false religious problem for the real root problems.” Now is an excellent time to address that.

If you recall, the root problems that cause most of humanity's problems are fear, self-pride, and selfishness. Christians, on the other hand, say that "sin" is the root problem that needs to be fixed. Christians define “sin” as essentially things I do wrong—a missing of the mark. They talk about a valid concept they call sins of commission (things I do that are wrong) and sins of omission (things I don't do that I should). Their lists of “sins” are almost entirely focused on sins of commission instead of sins of omission. Yet lack of love is an omission problem, and it is the biggest problem of all, as we shall see. Examples of sins of commission include getting drunk, swearing or cussing, cheating, lying, stealing, smoking cigarettes, fornicating, disobeying laws or rules of governments, etc. The Christian's list of sins would be long, but it would generally omit the three root problems of fear, self-pride, and selfishness.

Some Christians would say that self-pride and selfishness are sins, but they would say they are just different sins not any more important than any other sin. They would not typically classify fear as sin.

In essence, what the Christians do is to focus on the symptoms instead of the root causes, and call the collective symptoms The Problem. Or to put it another way, they focus on that which is less important while ignoring the stuff that is most important. Joshua said it this way:

Woe to you, Bible experts and religious leaders, hypocrites! For you give ten percent of your income (*to your religious organization*), and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.

You blind guides, who strain out a gnat (*keep religious rules*) and swallow a camel (*don't live by justice, mercy or faithfulness*)! (Matt. 23:23-24)

A great and current parallel example of the Christian error of vague or misleading labels of a problem would be calling Muslim Jihadists "terrorists." By calling people "terrorists" who are actually motivated by specific religious beliefs found in Islam's holy book is to at best obfuscate the facts and at worst, to hide them altogether. The symptom – a horrible one at that – is the violence that causes “terror” in the victims or potential victims. The cause is some Muslims following some of the teachings of Mohammad, Islam's prophet and spokesman for God, as found in the Quran. (See *Appendix 6, Islam*).

So, the Christians focus on their dandruff while they are dying of brain cancer.

They step on the broken glass and put Band-Aids on their feet, and step on the glass again the next day, thinking the Band-Aid is the solution.

They are most upset and focused on Johnny's poor grades at school while Jonny is bullying others.

They keep putting fires out in their community's houses while ignoring the electrical appliance that is causing the fires.

They focus on Betty's college entrance scores while Betty is having sex that will likely lead to HIV and her death and possibly others.

In short, they are worried about and focus on “disease” (the vague unclearly defined concept of “sin”), yet they never look closely enough to properly diagnose and treat the cause behind “disease” (self-pride and fear and selfishness). They do this because it is *much easier* to focus on symptoms (sin) than to consider the cause (loving my life in this world and thus having no faith and little love because I am in my made cage of self-pride and fear and selfishness). *It is far easier to abstain from minor or perceived moral wrongs than it is to engage in a life of self-change and using truth to foster, encourage and implement change in our lives and the lives of others.*

Furthermore, they say the way to fix the sin problem is to "accept the substitutionary (propitiatory, vicarious, etc.) death of Christ for the forgiveness of your sins." *This belief is perhaps the most damaging aspect in the concept-belief realm of the substitute that is Christianity.*

Christians are wrongly taught and hold that “by believing that Christ died on the cross to pay for your sins you are forgiven, and heaven bound.” This belief is sadly and horribly wrong as we have seen. Joshua teaches no such thing – in contradiction, he says let him set us free, so we can care about what is true and right, proclaim and fight non-violently for those things, and above all love one another.

Furthermore, a reasonable belief of being accountable for one's behavior including lack of helping others (or said another way, lack of love) is replaced with Paul's “gospel of grace” and their doctrines of eternal security derived from non-Joshua sources. Many Christians are only too glad to push away any

notions of accountability and responsibility with their favorite Paul doctrine of salvation by grace.

So, there is a three-fold falsehood that is the knock-out punch in substituting the false religious problem for the real problems identified earlier.

First, don't look solely to Joshua of Nazareth to understand who God is, what God is like and what God wants. Instead, they look to "the Bible," their religious leaders and their favorite Christian authors or "scholars." This mistake is the fatal error, and this error makes it easy to adopt all the other errors, including the next two.

Second, of gaining forgiveness from God for one's "sins" and thus acceptance from Him by "believing" (merely mental only) that Christ's death was a substitutionary sacrifice for you and your deserved death or punishment demanded by God's justice; thereby absolving you from your "sin."

As has been discussed, not seeing ourselves as guilty human beings and *not* believing what is true nor practicing what is right - especially love - is how we condemn ourselves (being a prisoner in our cage of self-pride and fear and selfishness). Being genuinely remorseful for our realization of the state of our soul, and looking with faith to the True Light of the world to save us from ourselves is what brings us out of our cage and into everlasting Life.

Third, that after having received the forgiveness for one's sins, one continues to be "saved" (headed to heaven) by God's grace (and "going to church") and thus God will not hold you accountable or responsible for how you live your life or at least there are little or no consequences for one's decisions and behavior in life. This falsehood successfully turns people away from Joshua of Nazareth and to Paul or others and their erroneous religious doctrines.

After having entered into Life, what keeps us on the difficult way and abiding in eternal Life is we make sincere and real efforts to do what Joshua says motivated by our love for him and his Father.

Please note this saying of Joshua which validates that Paul's "gospel of grace" is wrong.

Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who **did the good deeds** to a resurrection of life, those who **committed the evil deeds** to a resurrection of judgment. (John 5:28-29)

Many religious people cement the third error by their doctrine of "eternal security," meaning once a person is "saved," they are always "saved" and cannot lose their salvation. In essence, they say to themselves, "Isn't that great! Just believe this stuff about our christ and his blood sacrifice to pay for our sins, and we are heaven bound-now we can get on with loving our life in this world to its fullest-me, me, me and money too!"

The thing that its leaders and members call “the church” is now justified in their “sin forgiveness” aspect of their religion by those three errors that they make and hold. People are not taught to think about how fear and self-pride and selfishness affect their daily lives. And if they are not motivated to identify, recognize and work on those three root problems of our nature, will they ever be part of the solution? Of course, not-they will remain in darkness and be part of the problem. They will put Band-Aids on arteries squirting out blood. They will flail at their sins and ignore their self-condemnation.

Christians are very complacent in their delusion, “they just know” that they had their sin forgiven when they “entered into a relationship with christ” - religious lingo for having some emotional experience or of affirming or adopting the intellectual doctrine of their “church.”

In the prior chapters in the section, we have taken a close look at the significant falsehoods that Christianity is built upon, namely the Bible instead of Joshua, a false gospel, the central ritual that substitutes for what Joshua asks for, and an inadequate and negligent understanding of our real problems. In the next few chapters, we will look not at specific errors and wrong practices that Christians hold and substitute for what God wants, but rather a few of the primary methods and beliefs the Christian leaders use to nullify, hide or make of no effect the teachings of Joshua of Nazareth.

Chapter Summary:

- Christians teach that “sin” is the primary problem for human beings, but they do not define sin clearly and which sins are important will vary according to the religious leader;
- The true root problems for us are a nature ruled by fear, self-pride, and selfishness;
- Christians teach that we can have our "sin" problem fixed by “believing Christ died for your sins.” What that generally means is if I merely make an intellectual or emotional profession in Christianity's Christ, my sin problem will be gone. That is a delusional belief which leads to much hypocrisy;
- Joshua teaches that repentance for the wrongs I committed in my state of non-faith and entering into faith in HIM and the Father HE reveals are what brings me forgiveness and into eternal Life. Joshua teaches that living according to his Way of love and caring about what is true and right is what keeps a person in the state of eternal Life.

See *Appendix 8, Forgiveness and Blood Sacrifice*.

In the appendix, "Forgiveness and Blood Sacrifice," the following facts will be established:

- Joshua never said that his death would be a sacrifice for sins;

- Joshua never taught that his Father required a sacrifice for sins;
- Joshua did speak about the meaning of his death, and he spoke of it as paying a ransom, not being a sacrifice for sin;
- Joshua provides no basis to support the primitive Hebrew belief of requiring blood to be spilled to receive forgiveness;
(Some will point to Luke 22:20 to try and argue that Jesus did teach his death was a sacrifice. Here are arguments against that.
 - The passage does not use the term “sacrifice”.
 - Some manuscripts do not have the phrase, “given for you” or “poured out for you”.
 - It was ancient Hebrew practice to seal a covenant with blood.)
- Only a terrible and unjust dad would punish his innocent child for the wrongdoings of a guilty child;
- Forgiveness is granted to those who are sincerely remorseful for their wrongdoing(s) and thus desire to change.