

## The Great Dilemma

The preeminent philosopher, Socrates, is recorded to have said, “Perhaps God can forgive sin, but I don’t see how.” How many throughout the history of the world, absent the knowledge imparted by God through the Scripture, were capable of such an intellectually astute question? That there is such a thing as sin, and that God alone is its assessor and forgiver is a profound thought, absent the benefit of Scripture. In order to have conceived of such a dilemma is evidence that Socrates was fully aware of, and understood the impeccable nature of God’s righteousness and His uncompromising, perfect justice. He must also have recognized the absolutely indelible nature of sin, and how impossible it was for man in any way to erase such blemishes from his soul. Thus it must follow, that because such a question was worthy of being asked, Socrates must have realized that some eternal purpose needed to be served by that forgiveness, or cleansing, by God.

What seems likely however is that regardless of his great intellect, he may have lacked an understanding of another one of God’s qualities, which is love, a fully committed love for all of His creation, especially mankind. It is doubtful that even this would have allowed him to solve the dilemma. However, it would at least have armed him with all he needed. If only he had been privy to, and had been able to read, a series of scrolls already in existence in a small city barely 850 miles from his home in Athens. For you see, having lived from 470 BC. to about 399 BC. he was a contemporary of the prophet Malachi who wrote the last book of the Old Testament around 430BC. Thus, had the systems of communications been better, he might have had access to the entire early recordings of God’s Word and all of the information needed to answer this most challenging question. With his great intellect, perhaps comparable to that of the Apostle Paul, what an effective expositor of God’s Old Testament truths he would have made!

For reason known only to God, and in accordance to His divine purpose, He chose to reveal Himself most clearly to only one small area in between the Dead Sea and the Sea

of Galilee. It was also the tribe from which was to come the Redeemer, the one who would give life to the answer Socrates so solemnly sought. Had he been able to read those scrolls which were in the Hebrews possession, no doubt he would have soon recognized that these were indeed Gods inspired messages which clearly spelled out with inerrant accuracy not only the answer to his dilemma, but to all of history. Here was history long lost to his culture and to all surrounding cultures, their history then being nothing more than traditions and mythology laced with vague and confusing smatterings of formerly known truths no longer discernable in a coherent framework. How astounded he would have been to learn from these parchments, not only history past, but history present and future, as only the immutable “Logos” could have revealed it. How joyous would have been his heart and the hearts of his fellow thinkers, such as Plato and Aristotle who followed, as they recognized that here was that great, and heretofore elusive “Logos,” that awesome and controlling “principal of the universe” which they had so ardently and vainly searched for from within their own intellect.

It is likely that he would have also soon discovered the great truth, which was fully known only to a few of that tribe of Gods “chosen people.” Only through the likes of such great personages as Enoch, Noah, Abraham, Moses and David does it seem that sufficient amounts of the whole great truth of sin and its true means of forgiveness had been yet revealed. In Malachi, God ended the “preview of these things.” Yet everything needed, from which the great dilemma could be solved, had been revealed although not in a manner readily discernable by any but those with ready and willing hearts.

And so it is today, even after the actual physical personification of the “Logos,” the incarnation of God Himself, and even after His completely animated and ultimate expression of almighty sanctified love, and His crystal clear means for salvation secured, there are only a small remnant who seem capable of understanding and accepting the truth. Why? Because many cannot even accept the fact that sin actually exists. They, and even those who do realize the existence of sin, shrink from the idea that there is an accountability associated with it. To admit that sin exists, or that sin is somehow associated with accountability which leads to a need to seek forgiveness, necessitates that

there must be a forgiver who in turn sets up conditions which may be fearfully contrary to one's chosen path.

How sad it is that the carnal nature of man rebels so violently against the concept of accountability, and that this nature needs to be subordinate to the way, which He, to whom we are accountable, has decreed. Throughout history it has been demonstrated that man will take almost any route, believe in the most absurd and ridiculous religions and rituals, in order to avoid accountability, to negate the indelible nature or even existence of sin, and to believe that if saving is even necessary, he can save himself through his own efforts and works. Because Scripture, the Holy Bible, is so clear and is the inerrant Word of God, pointing to the only way to salvation, natural man, always aided by the deceiving devices provide by Satan, will vigorously avoid, or seek to discredit it.

What a shame! I pray the reader is not so seduced, but has accepted God's way.