

Corresponding Suffering

1 Cor 15:45 — The first man Adam became a living being; the last Adam became a life-giving spirit. But our Master died on the cross, never having married; He never had any relations with a woman. Therefore His seed would be spiritual, not physical like Adam's seed was. The last Adam had a race or offspring, who were yet unborn, in His spiritual loins. There was a race unborn in Him. Isa 53:10 talks about the ransom our Master paid. It was our Father's will to crush Him and cause Him to suffer. YHWH sees His life as a guilt offering. He shall see His spiritual offspring; He will see the fruit of the anguish of His soul and be satisfied (Isa 49:6; 1 Pet 2:9; Rev 5:10). He will be satisfied after He sees His offspring, for in His spiritual loins was a seed of a race of men, and when He died as a perfect human sacrifice, a perfect lamb, this potential race which was there in Him died with Him on the cross. (2 Cor 5:15 — One died for all, so all died.) So we, being in Him, died when He died innocently as a perfect human sacrifice, since it was counted as our death, as our punishment for sin. This potential chosen race (1 Pet 2:9) died with Him so that those who live would no longer live for themselves but for Him who died for them. All of those who actually died with Him will no longer live for themselves (2 Cor 5:15). Therefore there is a whole new race of men.

Man is three races, but our Master died to get one new race, the race which was in Him (1 Pet 2:9); a race chosen before the foundations of the earth (Eph 2:5; Gal 3:28-29) to experience death with Him in order to be raised to newness of life (Rom 6:3-4). We were baptized into His death. And so it is not that we *should not* live for ourselves anymore, but those who have died *cannot* live for themselves (1 Jn 3:9-10; Rom 6:2). Our Master willingly abstained from producing a family on His own, in His own natural power of procreation. Instead, our Master used the authority that was given to Him by His Father as the basis of His ransom. (Ransom is what you pay in order to get something out of captivity. To get us out of captivity, our Father had to pay with His own Son, who suffered for every one of our sins, regardless of what kind of sin or what kind or degree of death it deserved or its wages merited.) This ransom He paid for His people, the race that was in Him when He died (1 Cor 15:20) and when He rose up from among the dead, a race chosen before the foundation of the world. Eph 1:4 — He chose this race of men before the world began, to be in Him, holy, in love.

The gospel brings to light, to understanding, this awesome ransom payment (2 Tim 1:9-10), through which He abolished death — rendered it powerless, just as if death were a monster holding us in its claws. The ransom our Master paid released us from its hold. He rendered it powerless by dying as if He had sinned our own sins, and so experiencing the death that we deserved. He destroyed the clutches of death because He overcame death. This will be consummated at the end of the millennium (1 Cor 15:20-26 — first fruits, Col 1:18). This plan is being carried out now by our holy lives, by those who were in the loins of our Master when He died. (Natural Israel was in the loins of Abraham; we were all in the loins of Adam.)

So our Master had willingly abstained from procreating offspring naturally. Instead He used the authority that was given to Him by His Father as the basis of His ransom, to give life to all those who hear His voice, the good news (Jn 10:14, 16, 26-29). There is no life except that which is brought about by hearing the good news (Rom 10:14-17). And it is not through the gospel you read in the Bible, but only by hearing it through a sent one. If no one is brought to life, it is because the good news has not been proclaimed. It must be proclaimed by one who is holy, who has no deceit or falsehood in him — that is, one who is blameless (Gen 17:1). Those are the kind of people He had in His loins. Jn 7:18 is the principle of preaching the good news which brings a person out of the darkness into His life. Therefore there will be no good news received and no impartation of the Holy Spirit except that the gospel be proclaimed by holy men of a chosen race. That is why the first church lost its potency and became Christianity, because there was no power in the gospel they preached. The saving ingredients of the gospel were missing; the salt of the gospel was missing. We must have the concept of the gospel in us in order to proclaim the gospel to gain those who were to be our Master's offspring, who were in His loins when He paid the ransom, who were to accept His provisions and receive the ransom that paid for their sins.

Our Master was more than an adequate or corresponding ransom for all mankind. He purchased them in order that they could become His family. Our Master was a corresponding offering for even all of our accumulated sins. Rom 5:15 — Adam’s sin, which flowed to all mankind in accumulated sins, does not equal the cost of the sacrifice. The gift outweighs the transgression. But how great was the gift that far outweighs the transgression and accumulated guilt of all mankind (Rom 5:6 6:2). Just think of all the blood of the sacrifices in old Israel (enough to float a battleship), and consider that Messiah’s blood far outweighs its corresponding value. When we consider the cost of the blood of Messiah, we see the cost of discipleship corresponding to His blood. That is, our lives as disciples must correspond to the cost of His death. So we must give our bodies as a living sacrifice — it is life for life. The sin of man was great. Even the accumulated sins of old Israel was to cost enough animal blood to be able to float a battleship; and then, Messiah’s blood corresponds not only to this much substituted, animal blood, but in addition, the whole world’s sins needed to be paid for by His blood.

But although there is corresponding value of His one life for the many, His life was exceedingly more valuable, immeasurably outweighing my personal sins and guilt. Col 1:24; Phil 1:29 — So our accumulated suffering must come to correspond to *His* suffering—life for life. Lk 9:23 means daily suffering. All of our lives and all of our sufferings accumulated, will not equal His one life and His suffering. There will always be a lack that we must be eager to make up for. But in all our suffering combined, there will still be a lack, because Rom 5:15 17 says that the gift is much more than the trespass (accumulated guilt).

Whoever is forgiven much, loves much. However that person’s loving much still cannot correspond to the much he has been forgiven. Eternal indebtedness results and the best we can do is Rom 12:1, which will be acceptable as a corresponding offering, since all we have is our body and all together it is one sacrifice and this *will be acceptable* (Mal 3:3).

It says in Acts 2:24 that our Master was delivered out from the pangs and agony and sufferings of death. In Acts 2:27,31 we see both physical and spiritual death. His soul was not abandoned longer than it took to taste death for everyone (Heb 2:9), three days and three nights. And His body in the tomb did not decay (Acts 2:24, NASB). It was impossible for Him to continue in death longer than He said He would in Mt 12:40, which was three days and three nights (Jon 1:17 - 2:10). He spent 72 hours in the heart of the earth, a place for disembodied spirits, a place where a person’s soul, his intellect, emotions and will, his understanding, his consciousness, as you can see with the rich man, is imprisoned. The rich man is still reasoning in hell.

Everyone who has not been transformed in his mind will still reason in hell. Rom 12:2 is essential for the saving of the soul, that is, that the soul will be saved from death (2 Pet 3:9; Jms 1:21; 5:20). The rich man descended to that same place. He saw on the other side from him, all those who were waiting for our Master’s atoning sacrifice (Gen 3:15). They had sacrificed animals but those were not able to actually pay the price for their sins for they only represented our Master, who *would* pay the price by suffering on the cross and spilling His blood, which showed He died for us and experienced death for our guilt. Guilt must be paid for by (suffering) punishment. Expiation of guilt for sin (Rom 6:23). If you did things deserving of the second death before you were saved, then He experienced the second death for you (Heb 2:9), which is called the sea of fire, in the center of the earth.

He tasted all deaths for all of us together (Acts 2:31; Isa 53:6). First He went to a “paradise”, Abraham’s bosom (Lk 16:22 26), where those who were waiting for Him were being comforted. Then He went into the agony of death where the rich man was. There are two different places in Hades. Hades is where your soul is separated from your body (which is in the grave or the tomb; Acts 2:31). Your intellect, consciousness, personality, everything about you that perceives and conceives, the you that is peering out of your eyeballs, is separated from your body in death. Your mind is the spiritual, and the brain is the physical organ working with the mind.

A man does not die like animals, but as a physical and spiritual being in the totality of his being — as a man. And Yahshua bore the full horror of death both physically and spiritually so that those who are immersed into His death will not have to die again, at least spiritually, because if we have been buried with Him by baptism “into death”, we will walk in newness of life and share a resurrection like His (Rom 6:3 5). He not only took us to the grave but to Hades as well. Rom 6:9 11; 1 Cor 15:26,54; 1 Jn 3:14; Rom 8:2,38; Jn 8:51; Jn 6:53 — To drink His blood in obedience is to appropriate the salvation of His death. Lev 17:11 — The life of the flesh is in the blood —

the blood of Messiah, which signified His death by the shedding of His blood in *expiatory sacrifice* (see page 7). So to drink His blood (Jn 6:53) is to appropriate the saving effects of His expiatory death. To walk in light is to walk forgiven, to continue to appropriate the saving effects of His blood.

Col 1:13; 1 Pet 2:9 speak of life as light, and death as darkness (1 Jn 1:6-7; Jn 8:12). Death is the opposite of life. It is not non existence. Our spiritual life is conscious existence in communion with our Father in heaven, through Yahshua our Master. Spiritual death is a conscious existence in separation from our Father (Rom 8:13). Only those who sin will die (Rom 6:23; Jn 8:51). While 1 Pet 2:24 speaks about His physical act of dying on the cross, which was the essence of His sacrifice, it was not the whole. Mt 27:45-46 — The last cry from His human lips in the darkness which symbolized, as His cry expressed, the fact of the place He would now descend to as He would be left alone in the universe. He was forsaken — even as we too shall experience if our life is not a corresponding living sacrifice to His (Mt 25:30).

The penalty of Adam's sin was both spiritual death and physical death. Our Master paid the ransom for our spiritual and physical deaths. Both were paid in full (Mt 27:45,49). Lk 12:49-50 — "I have come to set the world ablaze. What is it I want? Would that it were already kindled; I must be plunged into a flood tide of suffering, and there can be no relief for Me until I have gone through it to the end."

Then our Master experienced (*tasted*, Heb 2:9 14 — passing or going through death, Mt 12:40; Acts 2:24) the second death, the sea of fire for all who are deserving of it. This is the second death, where in Rev 19:20 the beast and the false prophet, at the end of this age, are thrown and, at the end of the next age, Satan himself is cast. So we can see that the *place* of the second death is already in existence (Rev 20:10).

So, whoever is forgiven of much, loves much. If you have been forgiven of gross immorality, horrible abominations, or even a liar who practiced falsehood, if you were a harlot or a homosexual or anyone who would qualify for the second death, you would love much. If you were forgiven of little, you would love little. It is according to the death the Master had to suffer for you, which was according to what your sins were and what you would have deserved in death. Rev 21:8 speaks of the acts that people commit from which there is no recovery in this age or the next age, unless they are forgiven in this age by laying their hands on the sacrifice of our Master. Rev 22:15 speaks about people who are no better than dogs; dogs have a gross nature. The Bible calls human beings who are not worthy to enter the nations "dogs." They are worthless people. They love their sin; they love to lie; they love to practice falsehood. A worthless fellow is a fellow who has no worth or benefit to anyone.

Read Lk 7:36 50 in the Amplified Bible. This speaks for itself. Through it we can understand the sacrifice our Master paid for our sins. This woman was suffering in her conscience for the guilt of her sins. Therefore, when forgiven, she loved much. If we do not realize the total extent of the ransom He paid, we may love only little. We must appreciate the agony and suffering (Acts 2:24) He experienced for us in death, not only in dying for us as a sacrifice, but as our substitute in death (Hades and the second death). "She has done a wonderful, beautiful thing" (Mt 26:7 13; Mk 14:6 9). If ever a person begins to realize how much he has been forgiven, he will love much. What this woman did and why she did it will be told wherever the gospel is preached, since the impartation of the Holy Spirit and repentance depends upon this: knowing what our Master suffered to pay for our own guilt of our own sins.

Expiatory Sacrifice

Expiation — the extinguishing of guilt by suffering; cleansing. Resurrection is the victory over death, all aspects of both death (Rom 6:5) and the grave.

Acts 2:23-24 — At the hands of ignorant men who did not know the law (the Gentiles were not as guilty as the Jews were, for they did not *know* the law, the Old Testament), our Master was nailed to the cross — the instrument which would take Him into death. All of His blood would have to pour out on the cross. Although the physical suffering on the cross for our sins (Isa 52:13 15; 53:3 9) was sufficient, He suffered for our own guilt (1 Pet 3:21), in addition, going on to suffer the pangs (Acts 2:24 Amp. Bible; Isa 53:11) in His soul, in the heart of the earth for three days and three nights.

The cumulative suffering of every soul in the edah who would have never been able to extinguish their own guilt (Mk 9:48; Mt 25:41; Rev 14:10; 19:3,20; 20:15; 21:8), adds up to the suffering He, the One, suffered in three days and three nights in the heart, center of the earth (Mt 12:40). Our holy lives, lived just for Him, and our suffering for Him, correspond to the agony and suffering He alone suffered for all of us collectively. Our holy lives must equal His suffering to be the fullness of Him (Eph 1:23). 1 Jn 3:2; Rom 8:17; Col 1:24 — Our accumulated suffering for righteousness sake must correspond to His suffering (1 Pet 2:20-21; 3:14,17; 4:13). Col 1:24 — It is not that *He* lacked in His suffering, but what Paul meant is that there was a lack in the edah's suffering corresponding to His affliction. *Correspond* — to be equal; to be adequate or proportioned, as obedience should correspond to the word (Jn 8:51; 1 Pet 4:13; Col 1:28; Phil 1:29; 3:10-11; Rom 8:17-18).

But God raised our Master from the dead (Acts 2:24), freeing Him so He would not continue in the pangs, the agony, in the grip of death forever and ever as we would have been if it were not for Him. It was impossible for death to keep its hold on Him because of the word of God and because of His own righteousness (Jn 10:17-18; Lk 24:26), after He paid for *all* of our sins which were put on Him, plus our own guilt which we were to pay for by eternal death, which He paid for by *His* agony in (death) Hades (2 Cor 5:21). Most of the Body of Messiah is made up of those who will love much — saved from *eternal* punishment for their sins (2 Cor 5:15; Rom 12:1).

Paul says he wants to know the fellowship of sharing in our Master's sufferings, becoming like Him in His death in order that he could attain to the resurrection from the dead (Phil 3:10). There is no way we can, or want to, get out of suffering if we are righteous, if we are of that holy race. Rom 8:13-17 says that we are the children of God, the children who were in the loins of Yahshua when He suffered and died and was delivered from the agony of death (Rom 6:3-5). Just as natural Israel was in the physical loins of Abraham, we were in the spiritual loins of Abraham by being in Messiah (Gal 3:13,14,16,29). If we *are* children, then we are heirs of God and co heirs with Messiah, if in fact we suffer (Rom 8:17). If in fact, if indeed we suffer with Him, "do our share" (1 Pet 4:13 — since He shared all our guilt), we are joint heirs with Messiah (Heb 2:9-13). The Greek says *indeed or if indeed we (correspondingly) suffer together*, so that also we may be glorified with Him as a collective Messiah, the fullness (completion) of Him (Eph 1:23).

Whoever suffers with Him is His completion — fullness, part of the collective Messiah (Rom 8:17; Phil 1:29). We suffer together. We have received the Spirit of sonship through the gospel, knowing that our (1 Pet 1:9) past sins are forgiven because He suffered, died, for our sins and suffered in death to expiate our guilt (the wages of sin, Rom 6:23). Rom 8:15 — The Spirit we received cries out, "Abba, Father." That is how we know we have received the Spirit of sonship, if in our suffering we cry out, "Abba, Father." That is how we know we are sons and it is His Spirit bearing witness with our spirit that we are the children of God, heirs of God, co heirs with Messiah. Everything He has is ours who share His suffering. When He is glorified on earth, we who shared His suffering will be glorified with Him (verse 18). Heb 9:28 — Those who "eagerly" await His return have suffered correspondingly to His suffering. Paul suffered more than His share (Col 1:24). 1 Jn 4:17-18; Heb 10:38-39 — This is why He is not "*ashamed*" to call us brethren (Heb 2:10-13). *Ashamed* — means that He does not ashamedly admit that we are His brethren in an embarrassed manner. He will not be ill at ease when He calls us His brothers and sisters; neither will the Father, who calls us His sons.

It is important for us to understand this passage in Luke 7, so that repentance can be proclaimed everywhere. All men inherited a death from Adam. All men will die once and suffer in death and then the judgment day will come (Rev 20:11-15). We have already passed this coming world judgment where they will stand before the saints to be judged (1 Cor 6:2). We have been given eternal life. But Adam's inherited sin is the first death. Adam's death sentence is passed on to all mankind. Everyone who does not obey the word of Messiah, Yahshua, will die at least once. We do not have to die and experience death (even a first death) if we obey His word. We will be set free indeed from death (Jn 8:31-32, 36, 51). Only those who eagerly await Him will have confidence in the day of judgment (1 Cor 4:5; Mt 7:21; 2 Cor 5:10; 1 Jn 2:28; 4:17-18; Heb 10:38-39), eagerly expecting salvation, not expecting judgment; but confident in a good conscience. Messiah has already put us over into the Eighth Day. But now we have been placed in the community so we can obey the word and learn

obedience because even though He has given us eternal life, we can still die a disciplining death if we walk by the flesh (Rom 8:13).

Our Master is getting a whole race of men together who will not taste that inherited death of Adam (Lk 12:46). And if we are loving our brothers and sisters and walking by the Spirit, we will not experience any kind of death. Rom 13:8 — If we do not fulfill the law, we will see death. Our Master has given us His word (Jn 8:31); we can be free of that first death if we continue in His word. The truth will set you free from all death (Jn 8:34-36). We do not have to die if we walk according to the Spirit. If we walk according to the flesh, putting our mind on the things of the flesh, like selfishness, etc., we will die. If we walk according to the Spirit, putting our minds on the things of the Spirit, like kindness, patience, etc., we will live (Rom 8:5-6, 13). We will walk according to what we buried in baptism if we do not set our mind on the Spirit every morning. If we set our mind on the flesh, we will die; if we set our mind on the Spirit, we will live. Jn 8:51 — “If you obey My word, you will not see death.” It is as if we go back to the garden and have the opportunity again to walk with our Creator and not see death (Gen 2:17). However, we *will* see death if we set our mind on the flesh. The forbidden fruit is depending on our own strength or human nature (Jn 15:5). We cannot just set our mind on the Spirit one day and on the flesh the next and expect to not die. An unstable life is not going to produce that chosen race of men He had in His loins on the cross (those in Isa 53:10-11, NASB) and in the anguish of His soul in death as a guilt offering.

This is only a preview of all that we must understand and know. We must have intimate understanding of His word. To know His word is to understand His suffering in death. Paul said we should count it joy when we suffer. We are not there; I am not there; Paul was not there when he wrote it (Phil 3:13). But Paul got there (2 Tim 4:6-8). We are going to get there also. The first church did not get there but had only a few overcomers. But He will have a whole nation, a chosen race of people who overcome. Those few overcomers in the first church got down on their faces and begged, “Father, I know this church is falling; I want my seed to overcome.” Rom 9:29 says there would be a renewal, a restoration of all things in the last days and these will produce everything they were working for which is: *Rev 12:1*.

Rev 12:1 is where we are headed (Col 1:28-29). If we had a flag that we would fly in our different locations in continents all over the world, that would represent who we are, suffering in anguish like a pregnant woman writhing in pain to give birth to the male child, our flag would be the picture described in Rev 12:1. An extraordinary spectacle that points to the 21st century edah is the *sign* that John saw in heaven referring to the second edah, since the first edah was a dying, waning messianic community with few overcomers.

The twelve stars are the twelve tribes of Israel (Rev 7:5-8). That woman is the twelve tribed holy nation and royal priesthood, clothed with the brilliance of the sun, the light of the world (Isa 49:6), with the full moon under her feet. It will be the waning moon that will be under our feet; no longer will it wane. We will not wane like the first church. Acts 2:24 says “birth pangs”, giving birth to that chosen race, the result of the anguish of His soul (Isa 53:10-11). Our Master descended to the lower regions in the heart of the earth for three days and three nights. Phil 3:10 — Our fellowship is also in these sufferings. We have a part now in the birth pangs of a nation being born, becoming that woman who is shown as being in the agony of giving birth to the Zakar.

Every time something strange (*strange* — foreign; belonging to another spirit or to the flesh — we must judge rightly here; 1 Cor 11:31) comes into your mind, you must say, “Father, I want your grace to stand against this.” Grace is spiritual power. He graces, empowers, strengthens us because we *want* to walk in the Spirit and put our mind on the Spirit and want to do His will. If you are His son, then you have a heart that cries out, “Father, I love you with all my heart. I want to suffer for you because I want to be your son.” Then you will have grace; the grace you had all along.

Grace is an influence emanating from God to his favorite sons and daughters. It is His special favor upon those whom He loves and upon those who love Him — or are humble enough to receive the benefits of being sons and daughters. Grace is beneficent efficacy or power. The cup of victory is truly a “grace cup.” If a person is grace less, he is lacking grace (Pr 3:3-4,34), and is void of the fruit of the Spirit, but is trying to produce the fruit of the Spirit in his own flesh. God does not show partiality, but He does have favorites (Jms 4:6; 1 Pet 5:5).

Ben Nabi — It is almost too much to think about, what is ahead of us in Rev 12 when the woman is in anguish. Our Master exhorted His disciples to pray, keep alert, *beg* that you will have strength to stand. He *stressed* that with His disciples not to be weighed down with drunkenness, dissipation and the cares and worries of life, but to pray. You could get scared if you looked ahead, like a woman could get scared looking towards being in labor to deliver her child. It makes me thankful for the suffering that He had to go through and also that there is nothing that will come upon us without our Father providing the grace that we need so we can endure what we are called for (1 Pet 2:12)—a fiery ordeal, in order to be glorified with our Master. We just have to accept it that we have to suffer in this life. I'm thankful for grace because I'm not made out of the substance to be able to take that.

Meshulem — I'm thankful for our Master, for how much He loved us to do all this. He was sitting on a throne in heaven but loved us so much that he lived as the poorest man and was nailed on a cross, beaten beyond recognition and then went on to experience the death that we deserved. It makes me thankful for this. Greater love has no man than this that He would lay down His life for His friends.

We are His friends if we do what He says. And what He will gain will correspond to what He suffered. He gains a Kingdom (Rev 1:6; 5:10), many sons, many brethren (Heb 2:11); a completed, collective Messiah (Eph 1:23; Ps 8; Heb 2:6 8).