

God's Justice, Part 2

God's justice is revealed by what He had to do to regain man as His own: the Son of Man, the Son of God, the Second Adam, the Redeemer, the Mediator between God and man (1 Tim 2:5), the Messiah, born from an unfallen seed (Jn 18:37; Lk 1:35), but born again out of death, the death He suffered on our behalf, and declared to be the Son of God (Rom 1:4). He had to be born out of spiritual death from Hades or Sheol (Acts 2:24,27,31).

He was the firstborn from the state of death, to be the Head of the Body, the Twelve Tribes of Israel, eternally – the Husband of His wife (Rev 21:9-12). As we were raised to new life (Jn 3:3), we were also declared to be His brothers – the sons of God. We were openly designated to be sons of God (Gal 3:26,27-29).

The Son of God, born of a woman, descended from David, and according to the Spirit of Holiness, the Holy Spirit (the Spirit who is set apart for God's sons), He was openly declared to be the Son of God due to His resurrection from the realm or region of the dead. Death is the place of torture, the place where disembodied spirits descend when a man dies, as Job asks in Job 14:14. The experience of dying is not the end of personal existence. Man will rise again after he has paid the wages of sin (Job 14:13).

The Messiah, our Redeemer, had to stay in death and suffer until His Father could legally acquit every human being who would take Him and trust Him as Sovereign, in order to be saved from His same death. He paid the wages man deserves (2 Cor 5:14-15).

Yahshua, the Man, born of a woman, had to be born again after He took on all our sins and descended into death on our behalf to pay for our transgressions (2 Cor 5:21). He remained in death for three days and three nights under the condemnation of our sins, which He took upon Himself until every sin was fully paid for. This was the requirement of justice for a just God. Every legal requirement of justice had to be fully

satisfied in His time in death. He suffered on the cross until His last breath when His Father had to turn His head from Him and forsake Him, and then the soul of Messiah was plunged into the underworld called *Death*, or *Sheol*, or *Hades*, and erroneously called *Hell*, where He endured the greater suffering.

After our Master Yahshua paid the full legal requirements to justify the man He was, and as Romans 6 explains, we also identify with Him in His death and resurrection in baptism, and then we are also declared to be the sons of God, according to the Spirit of Holiness, as hands were laid upon us when we came up from the dead ourselves. We were born out of death just as He was.

God, our Father, according to 2 Cor 5:21, took our sins which we had committed against Him and laid them upon His Son, who went under the judgment or condemnation, the wrath and indignation of justice against sin. The wrath of Jn 3:36 was given out by measure according to the gravity of each one's sins, meted out in proportion to what kind of hurt each sin caused to another person, according to the deserved punishment.

Liability

He had to pay the wages of our own personal sins, as they were so put on Him that He *became* sin. These wages are demanded due to the justice and righteousness of God, from the person who committed them. But our Redeemer and Savior became sin on our behalf. He had to answer to all our sins. He took on our liability. He became our sacrifice in our place. He became liable for our sins (2 Cor 5:15).

Liable means obligated according to the law, or justice, or equity – responsible. He was put into the position to incur the wrath we deserved in full measure of our own liability, which means our pecuniary obligations – debts. These are the wages we must pay in death, or eternal death according to the measure of our guilt. Isa 53:10 — He was

a guilt offering on our behalf, in the place we deserved. He took on our liability – the state of our being liable for our own sins (Jms 4:17; Gen 3:22).

After He had paid the full wages, the penalty of our own personal sins we had committed, when the claims of justice were fully met, then life eternal was given to His spirit, so that He received the power to rise from the dead and the grave. Life entered once more into His body in the resurrection. Rom 1:3-4 – He was then declared to be the Son of God with the power of the Holy Spirit. Ps 2:7 was fulfilled that day in history (Acts 13:33; Heb 1:5; 5:5; Lk 3:22; Mk 1:1,11).

The day of His resurrection is a day of celebration. First Day Festivals began on the Earth, even on the day of Pentecost (Acts 2:36-41). Col 1:18 – He was born out of death into life, the first-born from the dead – the Head of the Body, which is the Edah (Eph 1:22-23).

Heb 2:14 – He went through death and destroyed him who had the power of death, that is the *satan* or adversary. (Verse 15 is us.) Col 2:15 – But as Acts 2:24 says, death could not hold Him in its pangs (Acts 2:24,27,31).

Satan was stripped of his authority over redeemed man, in order for redeemed man to carry out Yahshua's good pleasure (Isa 53:10). They are the fruit of the suffering of His soul in death as a guilt offering for our sins. He gave us the keys to open the Kingdom door for His people described in Lk 1:78-79.

He ascended out of the darkness of death and entered once more into His uncorrupted body, which was in the tomb, which then was filled with light and immortality, glorified and made to be His body for all eternity, as the Head of the Twelve Tribes, His wife-to-be in the Body of Elohim (Rev 21:3).

Why Wasn't the Cross Enough?

Why was it not enough for Messiah's suffering on the cross, or His last twelve hours, to be sufficient to take away our sins? Were our sins, which we committed,

registered in the Books in Rev 20:12 as physical *and* spiritual sins? Did our soul or spirit have every accountability in the sins we committed? So we may ask whether the Messiah's physical suffering on the cross until He died took away our sins and made us right with God. And if the physical dying of Messiah paid the penalty of our sins, then were our sins were accounted as just *physical* sins? So if His physical death accounted for all our sins, why then is it necessary for a forgiven person to die a physical death, since He died a physical death in our place?

If the physical death of Messiah could pay the penalty of *all* sin, then all sin is but a physical fact. If physical death is the penalty for sin, then why doesn't the whole human race pay their own penalty and save themselves, "for all die" (2 Cor 5:14), if this is the price of salvation — just to die?

But to die is the only way the human spirit and soul can go *into death*, the place of torment (Lk 16:28). The *Messiah*, the very Word of God, describes Death as a *place of torment* where one goes, with all of one's mental and spiritual faculties, as He taught His disciples and teaches us. If man goes into death as Luke 16 teaches us, then why would anyone think that the Savior and Redeemer did not need to go into death to save man from the place of death or torment?

Here in Lk 16:24 the rich man, in torment, cries out to Abraham in another dimension of death (verse 26), but still in death, waiting for Messiah to descend to take them out and with Him to heaven. The rich man and Abraham (Lk 16:24-30) had discourse. "Abraham's bosom" (verse 22) is the place of the dead who were trusting in God and kept His commandments.

So the dead know their destiny immediately. *Hades* in the New Testament (Lk 10:15; Mt 11:23; 16:18) was the place where those who are human beings gather in death, called *sheol* in the Old Testament (Ps 16:10; 86:13), where the one who did not trust in God lives in torment. *Gehenna* is the place of final judgment, the Lake of Fire, the

second death for all who do not keep covenant with conscience or reject the gospel (Jn 3:18,36; 5:28-29; Mt 10:41; Rev 14:10-11).

Mt 5:22; Lk 12:5 — *Hell* here is *gehenna*, the second death, eternal burning.

Lk 16:24 — “I am tormented...” Lk 16:25 — According to the standard by which the rich man treated others, so now it will be measured back to him in death — the first and second death penalty — the same standard of torment. In his lifetime he lacked compassion, so now there was no compassion for him (Lk 6:24); having had all comfort in his life, now for the rest of eternity he will experience torment. Not one single solitary second of comfort will be afforded him. The rich man's error in his lifetime was irreversible, regardless of how he would now “repent” in torment, just to get out of it. Lk 6:24 is irreversible torment (Lk 16:26). No one was to go across the gulf of separation.

So whatever a man gets in Death, he deserves, and is without excuse. Mk 10:17,21 — His property he would not give up in order to have eternal life was now evaluated and increased in the estimated cost above the highest offer even God Himself could offer him for it.

Did the physical suffering of the physical death of Messiah deal with the sin of the world, since His suffering and time on the cross was to put an end to His physical life? But we know that He — the man — when He died His human spirit and soul went into death to deal with the *spiritual* aspect of the human condition which sin caused, which is Death (Gen 2:17; Rom 3:23; 6:23). The wages of sin are paid in the place of torment, unless their sins are dealt with before they died (Jn 8:51) — not just *past* sins they committed before entrusting their life into Messiah's hands, or His Body, but also sins that were committed *after* baptism in the Community (1 Jn 1:7 – 2:2).

His death through His torment in His physical body on the cross was a means to an end, so that He could now descend to the “place of torment” (Lk 16:28) — Death — to take our place in death as our substitute. The real suffering He endured was in Death

also, and death made His suffering complete to be a guilt offering on our behalf (Isa 53:10-11), and we, His offspring, are the fruit of the suffering of His soul in death.

So the real question is this: Can a righteous God demand spiritual suffering from mankind in death or *Sheol*, *Hades*, and *Gehenna*, if man's Substitute only suffered physically on the Cross? It took going to death to suffer spiritually in the spiritual aspects of His humanity — spirit and soul, mentally and emotionally — as did the rich man in Luke 16. In order to make the complete sacrifice for us humans, it took His suffering on the cross in order to take Him into the “place of torment” (Death), where He suffered spiritually in our place.

So the question is: Can God justly send a man, or the entire human race, to *Sheol* or *Hades*, or *Gehenna* — to the first death and then to the second death after judgment — unless God's Son, Yahshua the Messiah, went there before we could get there? He barred the gate so that it could not overtake us when we died, since He went there before we could get there and paid the penalty we so richly deserved!

I'll ask it again: Can God demand spiritual suffering for man if our Substitute only suffered physically? Can God send man to *Sheol* or *Gehenna*, the Lake of Fire, *unless* His Son went there and suffered there for them?

Concerning the annihilationist theory: How can they say that the penalty of sin is annihilation when Messiah was not annihilated for them? They say that annihilation is the penalty of sin, even for Satan, and that if a sinner dies he will be annihilated. If this is true, and if Messiah is our sin substitute in His substitutionary death, then He must have been annihilated. Then we must ask them: Who was it who was raised from the dead or from the abode of the dead?

His person went into death while His body went into the grave. The Redeemer must taste/experience death for every man, so that every man may have a legal right to eternal life in the Holy City, the Twelve Tribes of Israel, to become the sons of God (Jn 1:12), and if our Savior goes to death, the place of torment, suffering for the human

race, then God the Father stands vindicated and man stands silent. Man has no longer a case against God, for He has provided His own Son to pay the penalty we so richly deserve, the penalty of our guilt, without asking man to pay for it himself except in baptism (Rom 6:2-5) by totally identifying with Him.

If His Son did not go to this place of torment to suffer on our behalf, God can't send *any* man to that place, even those who reject Him as Savior and Sovereign (2 Ths 1:8-9). But if He *did* go to death on their behalf, then God has a legal right to convict and execute this death sentence to the second death (Rev 20:12-15) for all who are as 2 Ths 1:8-9 says (Jn 3:36; 3:18). Man must be found not worthy for eternal life first at the judgment (Rev 20:12,15 as Acts 13:46-48) in order to be just toward the Substitute they reject.

If God could save just one human being who will not obey the gospel, rejecting Yahshua the Messiah as his Master and Savior, then He could save the whole human race, since there is no distinction here, since all are spiritually dead and cannot commune with God through Yahshua, who is the only mediator (1 Tim 2:5), and if one could be saved without Him then the whole world can also.

So if anyone can be saved as the promise of salvation in the New Covenant apart from Messiah, then God sending Him to Death for torture in payment for sins would be the greatest sin ever committed in the universe. My sins must have been too great to imagine if God had to send His Son, as He did, to take my just deserts in death.

Every man who rejects a sent one rejects his Substitute in death, so he will have to go there, where He went, for all eternity (Acts 13:45-48; Jn 3:18,36; 2 Ths 1:8-9; Rom 1:19-20), for they do not want to know God (Rev 16:9; Isa 24:5-6).

He shall be called *Immanuel* (Mt 1:23) or "incarnation in us," His Body on Earth, to carry out the desire and intent of His heart.