

God's Justice, Part 1

Death

- Jn 8:51; Heb 9:27; Rom 6:23; 3:23 — The death man is destined to taste (experience);
- Acts 2:24,27,31; Mt 12:40 — Our Master's death;
- Luke 16:23-25,28 — The rich man's agony in death;
- Mt 25:41,46; Rev 14:10-11; 21:8 — The second death.

The purpose of this paper is to solve the mystery of the word *Death*, and the reason for Redemption, which is carried out by the Creator of all things.

Life and Death are before us: Jer 21:8; Dt 30:15,19,20.

Who can explain what death is? Many have experienced watching a human dying and breathing his last breath. But no one has witnessed death and returned, except for one person. Death is the descending of one's life — spirit and soul — into the lower region of the Earth (Mt 12:40). To understand the good news (Jn 3:16) one must receive a coherent concept of both life and death.

To *perish* is not just to die, but for one's soul to plunge into the deepest recesses of the Earth. *Perish* is #622, *apollumi*, and #623 is *Apolluon*, the angel of the abyss in Rev 9:11 (*Abaddon* in Hebrew, which means *destruction*). Lk 16:28 – It is a place of torment. *Place* means a locality, in a certain condition of torment. Rev 20:14-15 – The second death is eternal punishment (Mt 25:41; Rev 20:10; 19:20) for the natural man.

The Nature of Man

Man is spirit. Man is a spirit and possesses a soul and has a body. His soul and body constitute his makeup or his personality. But above all is his spirit. The spirit operates through his soul, and his soul, in turn, functions through his body. The man

(spirit) and his soul live in a body. At death the man and his soul leave his body and go to the designated place.

In Lk 16:19-31, one man went to one place, and the other went to another place in death. This is Heb 9:27. 2 Cor 5:8 and Jn 8:51 is for those who live as Col 1:10 (1 Jn 1:7). Rev 2:11; 3:5 is also for the true believer in the Savior, who is *not* living according to Col 1:10-11, not living *blameless* as Paul says in 1 Ths 5:23 (1 Jn 3:1-3).

The powers of the world today are spiritual (1 Jn 5:19).

Satan is a spirit.

Man is a spirit.

God is a spirit.

That is the trinity of the spiritual universe.

God is a spirit.

Man is a spirit.

Satan and his angels are spirits.

Kinds of Death

Rev 2:11; 3:5; 1 Jn 5:16-17; Mt 25:41; Gen 2:17; Heb 9:27

Physical death is the decay of the body, or its corruption. Spiritual death came first to Adam and Eve. The corruption or partial corruption of man's spirit brought death to his soul and then to his body (Job 18:13-21). The tortures of death are spiritual, not physical.

The second death for the natural man is different than the second death for the spiritual man. Rev 20:14 and 21:8 is for the natural man whose name is not found in the book of life. If anyone's name is found, he will be rewarded with a second life (Mt 25:34; Jn 5:28-29).

The second death for the spiritual who have fallen to a carnal state is Rev 2:11 and 3:5, or 1 Jn 5:16-17. Jn 8:51 – One who does not obey His words will taste death,

but is saved from the second death for the natural man he used to be. This second death lays hold of man's spirit, not his body. Pr 28:13a is the spiritual but carnal believer.

Physical death is the manifestation of the law of sin and death. This law is at work in the natural man, as well as the carnal man who is a believer (Rom 6:6 and 8:2), for whom our Master is standing outside, knocking (Rev 3:20, but verse 21 is as 2 Cor 5:6-11).

Spiritual Death and Spiritual Life

Spiritual death is the state of being physically alive, but separated from the Spirit of the Creator.

There are four kinds of life:

- 1) Vegetable life
- 2) Animal life
- 3) Human life
- 4) Spiritual life

Jn 5:26 – God Himself (Spirit) is the Source of all life, even eternal life. 1 Jn 5:12 speaks of “*the Life*.” Acts 5:20 – The Son has *the life* to save man from death. Life is the substance of the being of Elohim, who is Spirit. His life is Spirit life. Satan is a spirit, but a fallen, unredeemable spirit.

God's nature is life and He manifests His life by love. Satan's nature is opposite to God's nature. God's nature is life and peace. Satan's nature is death and hate and torture (Rev 14:10-11). Death emanates from Satan, while life emanates from God. Satan was originally with God, even next to the throne itself, but turned against Him. Satan's nature changed, which serves as the very fountain of all that is evil in the world – in man, who is led astray by him. We can see that if all that is good, and holy, and beautiful comes from God, then all that is evil and corrupt comes from Satan (the adversary), who brings spiritual death.

Death is a nature, and life is a nature. As out of our God's nature comes love and peace, out of Satan's nature comes turmoil, strife, hatred and murder, and every unclean thing — the evil forces of this world

The Knowledge of Good and Evil

Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" (Gen 3:22)

There is no solution to Gen 2:17, except by death (Rom 6:23). There is no understanding the human problems without the inner perception of these two supernatural forces:

- 1) Spiritual life
- 2) Spiritual death

When God placed man in the Garden of Eden, he had inherent powers of choice and responsibility (Gen 2:9,17). But after the Fall man had a greater inherent understanding of good and evil (Gen 3:22). We know that if God had not created man this way, he would be no better than an automaton – a machine under the control of its maker. Man could bring no joy to his Creator, any more than an inventor who sees that his machine makes no decision or choice out of its own appreciation for him.

God gave man the power of volition and the knowledge of good and evil, to trust him and see if he would do the good, in order to have the second life of Rev 20:12-15, being found in the Book of Life. Only those whose names were *not* found in the Book of Life were cast into the second death, which is the Lake of Fire described in Rev 14:10-11 (Mt 25:41). In Rev 21:8 are those who commit such sins consistently, or reject the good news of salvation (Jn 3:16,18,36).

Psalm 8 – What is Man?

“What is man that You think so highly of him?” Man was God's highest thought, His greatest creation. Even if God wanted to, He could not have had a higher thought

than man. Man was created and brought into being as the associate and companion of the great Creator – Elohim. That in itself indicates man's nature. Man is a spirit-being with a soul and a body, indicating man's mental and spiritual capacity to fulfill God's ultimate intention and purpose. Man was created to fill and to rule all the works of His hands – to rule the universe – God in man (Rev 21:3).

Man now, after the Fall, is subject to two deaths: the first and the second. The first has been appointed for all unredeemed man. The first is Gen 2:17, and the second is based on Gen 3:22.

The moment Adam committed sin (sin as Jms 4:17), he died spiritually, and then physically 930 years later. Man's nature changed after he fell, as our nature is reversed when we are redeemed in Jn 3:3 – born again (2 Pet 1:4).

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned. (Rom 5:12)

The *death* in Rom 5:12 was the *first* death. Gen 3:22 would determine the second death or second life for someone who had never heard and rejected the gospel (Jn 3:18,36).

So we see only two eternal destinies between Adam and Moses.¹ With Moses came the sacrificial provision in the Law for the third eternal destiny, the Holy. But even after Messiah, redeemed man still died physically, but not necessarily spiritually (Rom 6:12-23). In Moses' day animal sacrifice for atonement began. Blood represents life. Atonement means a covering – a covering of life. Death's dominion was broken (Rom 6:17).

¹ Abraham is the father of our faith, the father of the Holy, but the sacrificial provision for sin, in anticipation of Messiah's sacrifice, didn't come until Moses. "Reign of death" in Rom 5:14 means, metaphorically, that death was losing its position of highest influence and control over man with the advent of the sacrificial system. Under it, death was beginning to lose its grip over mankind. The sincere offerer looked ahead to the sacrifice of Messiah, and it was noted by God.

Death took over the Sovereignty of God's kingdom, or kingship, on Earth, and sin began reigning as king. Death is the realm of spiritual darkness (1 Cor 15:42; 1 Jn 5:19; Lk 1:78-79).

A "Universal Righteousness Machine" cannot change the nature of fallen man. Out of spiritual death comes all sorts of evil (Rom 1:28-31). We understand the prevalence and the power of sin in the world (Acts 2:40). We can be under legislation as Gen 9:5 and 6, but a change of nature only comes in 2 Pet 1:4. Man commits sin because of his unredeemed nature (spirit, soul). Disobedience made man mortal (1 Cor 15:51-52). It was a sad day for man when Satan was made the prince of the world.

The Veil of Spiritual Death (Rom 5:12)

And He will destroy on this mountain the surface of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death forever, and the Lord God will wipe away tears from all faces; the rebuke of His people He will take away from all the earth; for the Lord has spoken. And it will be said in that day: "Behold, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him; we will be glad and rejoice in His salvation." (Isa 25:7-9)

Mt 4:16 — All men are sitting in darkness, in the shadow of death. All have sinned (Rom 3:9,23); all have fallen short, some long, of the glory man was created to have. But we have passed from death to life (1 Jn 3:14,16), if indeed we have life (1 Jn 5:12-13), if we have been made alive (Eph 2:1-5).

And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses... (Col 2:13)