

# Yahweh's Justice

## 'The Oppressed Shall be Vindicated!'

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

"Yahweh is one, who Executeth Righteousness, Yea Vindication [mispat]<sup>1</sup> for all the Oppressed" (Ps. 103:6). This article is written to give comfort to those who have endured without vindication, malicious injustice from nonchristians and Christians; the comfort being, 'Your oppressors will be judged by Yahweh and they will pay for the injustice done to you.' This hope can give you comfort, when it appears that they will not have to pay for their injustices; "for it is written—Mine, is avenging, I, will recompense; saith Yahweh (Rm. 12:19)! Yahweh's justice is one of the themes throughout Yahweh's Word, including the Age of Grace. The man-made doctrines of Hell and Purgatory attempted to address man's injustice but are not founded in the Word of Yahweh.<sup>2</sup> Yahweh, as Judge, proclaims to mankind that the law breakers will be penalized and in addition, the innocent party shall receive restitution (shalam), from the oppressor, where the injured party is, as much as possible, mentally, physically and financially restored, leaving them whole (in peace, shalom), knowing that the oppressor has paid the price for their wickedness.

(This article will not focus on the sinner's sin and forgiveness but rather on the vindication of the victims, which will come from Christ very possibly, during his 1,000 year reign on the New Earth. (For more information on Forgiveness, read the article, 'Re-examining our Understanding of Forgiveness in the Light of Justice,' in Vol. 1 of the Teleios Books.) Also, I will not address those who are not written in the Book of Life; those who will partake of Yahweh's just vengeance for their wickedness, after which they will perish by being thrown into the Lake of Fire, which is also called, the Second Death.)

## Justice in this Life is Expected and Demanded!

### Why not in the Next Life?

In our present life, we expect and demand justice from our legal system; why would our next life be any different. If a Christian steals \$100,000 from me, but then says he is sorry, does his response negate him paying me back the money? None of us would accept this outcome but rather we would take him to court, seeking justice, whether he was a Christian or unbeliever. Yahweh agrees! Ezekiel 33:14-16 declares, "And, when I say to the lawless man, Thou shalt, surely die, but he shall turn from his sin, and do justice [mispat] and righteousness: The debt-pledge, the lawless man shall restore, Plunder, shall pay back [shalam], In the statutes of life, hath walked, so as not to commit perversity, He shall, surely live, he shall not die; None of his sins which he hath committed, shall be

<sup>1</sup> 04941 מִשְׁפָּט mishpat mish-pawt' 1) judgment, justice, ordinance

<sup>2</sup> There is no Hebrew word for Hell or Purgatory. Read the article in Vol. 2, 'Does Hell Exist in the Word of Yahweh?'

called to mind against him,—Justice [mispat] and righteousness, hath he done, He shall, surely live." Why would we expect anything different on the New Earth, where Christ, our Righteous Judge, is reigning. If the above incident happened and justice was never received from the oppressor, where this loss of money resulted in me losing my business, placing me into poverty, resulting in my child dying because I could not now afford a surgery that would have saved my child's life, would we not demand justice be served to the oppressor and myself on the New Earth?

Some Yahweh followers, Christians included, maliciously harm other followers and unbelievers by stealing from them and even murdering them. Three of Yahweh anointed kings will be our examples. King Saul, a righteous man, a follower of Yahweh, chosen and anointed by Yahweh to lead the Israelites, which he did for many years. But this same man had a change of heart and had Yahweh's priests, women and children murdered (1 Sam. 22:16-19). King David had Uriah murdered. King Solomon, who Yahweh appeared to twice, rebelled against Yahweh, doing wickedness in the eyes of Yahweh (1 Kgs. 11).

Let us not talk about Saul's, David's and Solomon's sins but rather let us address the harm done to their victims. What does Saul owe to the families he had murdered? What does David owe to Uriah, his parents, brothers and sisters, who were all deprived, when Uriah was murdered? What does Solomon, as a leader, owe to the children who followed his abominable example, by worshipping the foreign gods he had erected in Israel? If they were all alive today, would a court of law require Saul, David and Solomon give restitution to their victims? We would expect nothing less! How much more would Christ, the Righteous Judge, vindicate these innocent parties. Does Yahweh care for the oppressed? Psalm 72 answers this question, by proclaiming to the oppressed, "May he [Yahweh] judge, Thy people with righteousness; And thine oppressed ones with justice; May he, Vindicate the oppressed of the people, Bring deliverance to the children of the needy, and, Crush the oppressor" (Ps. 72:2, 4).

## Sin

Before I begin, I will place sin (missing the mark)<sup>3</sup> into four categories: A.) the sin of disobeying Yahweh but an innocent party is not affected, such as unclean thoughts; B.) the sin that was not malicious but did affect an innocent party, such as getting drunk, which resulted in an auto accident; C.) the malicious sin such as robbery, bearing false witness, stealing etc. etc.; D.) the malicious sin which requires death, such as murder, rape etc. etc. Sin A requires asking for forgiveness and attempting to change your ways. Sin B demands the same requirements as A but also requires restitution to the injured party. Sin C demands the same requirements as A and B but also requires recompensing (paying a penalty) the injured party. Sin D requires death.

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<sup>3</sup> 02401 חטאה hata'a (khat-aw-aw')

Sin B involves restoring an innocent party. Lack of judgment and accidents do happen but never-the-less they require restitution. In the extreme case, such as killing someone in a car accident is an irreversible sin. The life cannot be restored to the family members but it was not done with malice. Sin C, being malicious, requires restitution and recompensation but where recompensation can not occur, such as a person becoming disabled, such as losing their eye sight, the law breaker should be required to serve that person for the rest of their life. Sin D requires restitution and their death. All these cases are examples of Yahweh's Justice to the innocent party, as will be illustrated below in Exodus 22.

We must also realize that the four categories of sin can be legal by men but not by Yahweh, meaning Christians legally can be stealing, with malice, such as occurs when divorced women receive child support from their ex-husbands. A just decision is where both parties could exchange positions and be content. Would these women ever trade places with their ex-husbands by giving them custody of the children and giving their ex-husband child-support? Christians can legally murder, steal and commit adultery by voting for a Democrat, who promote abortion, sodomy and stealing from the rich. Christians can legally sue for more than the damages they incurred, because the person is rich. Christians can legally steal by not working, thereby petitioning the government for money, they did not pay in taxes, but was taken from tax payers, such as is done in getting food stamps, free health care and welfare. These legal sins fall into the categories of B through D.

Yahweh delights in Justice (Jer. 9:23-24). What is Justice? Justice is performed by a judge, who penalize's the law breaker and has the law breaker restore and recompense the innocent party, if there is one. The exception is in the cases where the law breaker's penalty is death, as in Exodus 21:12. Restitution can be translated from the Hebrew word, 'shalam,'<sup>4</sup> when in the Piel Hebrew stem, mean's, "to make whole or good, restore, make compensation." "The general meaning behind the root sh-l-m is of completion and fulfilment — of entering into a state of wholeness and unity, a restored relationship" (TWOT). Shalam brings the family to Shalom (wholeness, peace). The heart of Yahweh for justice, requires the law breaker to restore and recompense the innocent party, as is unveiled in Exodus 22:1-17, where, shalam, is used twelve times; (You can also determine whether the below sins fall into the category of A, B, C or D.)

Ex. 22:1 When a man stealeth an ox or a sheep, and slayeth it, or selleth it, with five of the herd, shall he make good [shalam]—for the ox, or with four of the flock, for the sheep.

2-3 If, in the place of breaking in, the thief be found and he is smitten so that he dieth, there is due for him no shedding of blood: should the sun have arisen upon him, there would be shedding of blood due for him,—he is, surely to make restitution [shalam], if he hath nothing, then is he to be sold, for his theft.

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<sup>4</sup> 07999 שלם shalam shaw-lam'

4 If the thing stolen is, found in his hand—whether ox, or ass, or sheep, alive, with two, shall he make restitution [shalam] .

5 When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another, he shall, surely make restitution [shalam], out of his own field, according to the yield thereof; or, if, all the field, he depasture, with the best of his own field, or with the best of his own vineyard, shall he make restitution [shalam].

6 When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field, he that kindled the fire, shall surely make restitution [shalam].

7-8 When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen out of the house of the man: if the thief be found, he shall give in restitution [shalam], double: if the thief be not found, then shall the owner of the house be brought near unto Elohim to swear that he hath not laid his hand on the property of his neighbour.

9 For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is, it, unto Elohim, shall come the affair of them both,—he whom Elohim shall condemn, shall make restitution [shalam] of double, to his neighbour.

10-13 When a man delivereth unto his neighbour, an ass, or an ox, or a sheep, or any beast, to keep,—and it dieth, or is fractured, or is driven away, no one beholding, the oath of Yahweh, shall come between them both, That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it, and he shall not make restitution [shalam]. But, if it be, verily stolen, from him, he shall make restitution [shalam] to the owner thereof. If it be, verily torn in pieces, he shall bring it in as a witness—for that which was torn, he shall not make restitution [shalam].

14-15 And, when a man asketh aught of his neighbour, and it is fractured or dieth, its owner, not being with it, he shall, surely make restitution [shalam]. If, its owner, was with it, he shall not make restitution [shalam],—if it is, hired, it cometh into its hire.

As can be seen above, Yahweh is the Judge, penalizing the law breaker, restoring and recompensing the injured party into wholeness. The New-Age doctrine of today is, 'God Loves you Unconditionally,' implying, 'There are no future negative Judgments for Christians;' saying, 'You are sorry,' makes everything alright; Forgive and Forget because God has! Yahweh's Word disagrees. Yahweh's Word spells out present justice and future justice. But you may say, 'I live in the New Testament, where grace abounds; Christ has paid for my sins. I have received the remission and forgiveness of sins.' Let me say, for example, that you are not a Christian and have stolen \$100,000 from your employer. You go to a Billy Graham Crusade and accept Yahoshua as your Lord, confessing your sins, receiving the free gift of salvation. Are you Saved if you do not return the \$100,000, since you are saved by grace and not by works? Are you Saved if you have spent the \$100,000 and have nothing to give to your employer, thereby keeping silent? Does Yahweh want justice for the employer? What if on the Day of Pentecost, you went to be baptized by

Peter, confessing your sins and you told Peter that you did not intend to give the money back. Would he baptize you, saying, you are forgiven, receive the free gift of holy spirit?

If you believe, as a Christian oppressor, that you will not be required to restore and recompense an injured party, then you are not taking into account Yahweh's future justice. 2 Corinthians 5:10 reveals, "For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good [rewards] or corrupt [kakos]."<sup>5</sup> Colossians 3:23-25 declare, "Whatsoever ye may be doing, from the soul, be working at it, as unto the Lord, and not unto men,— Knowing that, from the Lord, ye shall duly receive the recompense of the inheritance,—unto the Lord Christ, are ye in service; For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons." Galatians 6:7-8 states, "Be not deceiving yourselves! Yahweh, is not to be mocked; for, whatsoever a man soweth, the same, shall he also reap,— Because, he that soweth into his own flesh, out of the flesh, shall reap corruption, whereas, he that soweth into the ruah (spirit), out of the ruah (spirit), shall reap age-abiding life."

## Understanding Grace in the Light of Justice

We have been taught, "Redemption is substitutionary, for it means that Christ paid that price that we could not pay, paid it in our stead and we go free. Justification interprets our salvation judicially, and as the New Testament sees it, Christ took our legal liability, took it in our stead" (John MacArthur, Billy Graham).<sup>6</sup> In what light is this to be understood? Can a Christian woman engage in prostitution, which is legal in Nevada, as her profession, enticing young men to be her customers, without any penalty from Yahweh? Did Christ die, in order that her sins are being daily paid for by his substitution? Can a Christian physician daily give abortions, which is legal, because Christ took his legal liability? Can a Christian own a tavern, where he daily serves alcoholics, who use their paycheck on alcohol rather than on their families? Is his daily sin paid for by Christ? The above examples address the sinners but not their victims. Are the above Christians responsible for corrupting the lives of their customers, families and society or has Christ paid their price, setting them free from any consequences or liability? Paul addressed these people in 1 Corinthians 5, where he stated, "But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, Yahweh, judgeth? Remove ye the wicked man from among, yourselves."

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<sup>5</sup> 2556 κακός kakos kak-os' This word, expressing a lack, has the meanings a. "unserviceable," "incapable," b. "morally evil," "bad," c. "weak," and d. "ruinous." The presence of what is kakos raises the difficult question of the origin and purpose of evil in relation to God and human and cosmic destiny, i.e., the question of theodicy (TDNT).

3Jo 1:11 Beloved! be not thou imitating what is bad [kakos], but what is good. He that doeth good, is, of Yahweh: he that doeth that is bad [kakopoieo, 2554], hath not seen Yahweh.

<sup>6</sup> <https://billygraham.org/decision-magazine/february-2010/saved-from-the-penalty-of-sin/>

The New Age Christian movement makes Grace equal to licentiousness,<sup>7</sup> which is not the case, according to Yahweh's Word. Christian pastors are not condoning sin but they are proclaiming, "Neither past, present, nor future sins can separate you from God;" "Sin isn't a problem with God anymore" (Andrew Wommack). Rick Warren, a Mega-Church pastor, stated, "I have many, many gay friends, and have worked around the world with them in gay organizations to try to stop AIDS," he said. "We're doing 'World AIDS Day' this weekend at Saddleback Church. My wife and I have given millions of dollars to help people with HIV/AIDS and have worked with gay organizations on that." "What about the love part, though? I hear about the AIDS part," asked Hill. "It's not illegal to love somebody," Warren replied. "But you think it's a sin," Hill asserted. "No, it's not a sin to love somebody," Warren said. "It might be a sin to have sex with them," he added. "It might be." (See Appendix A)

In the Greek New Testament, the Greek words for vindication is *ekdikeo*<sup>8</sup> (*ek-dik-eh'-o* verb) and *ekdikesis*<sup>9</sup> (*ek-dik'-ay-sis* noun), which represent the Hebrew word, *naqam* (*naw-kawm'*);<sup>10</sup> *ekdikeo* and *ekdikesis* are both used in Romans 12:19, which was a quote from Deuteronomy 32:35,41, which uses the Hebrew word, *naqam*. (Hebrew 10:30 also quotes Deu. 32:35.) Yahoshua promises, in Luke 18:1-8, that Yahweh will vindicate the oppressed ones; "And he was speaking a parable unto them, as to its being needful for them always to pray, and not be faint-hearted; saying—A certain judge, there was in a

<sup>7</sup> Licentiousness, coming from the Latin word, *licentia*, meaning freedom, liberty.

<sup>8</sup> 1556 ἐκδικέω *ekdikeo ek-dik-eh'-o*

<sup>9</sup> 1557 ἐκδίκησις *ekdikesis ek-dik'-ay-sis*

<sup>10</sup> 05359 נָקַם *naqam naw-kawm'* take vengeance, revenge, avenge oneself, be avenged, be punished (cf. *go'el* as the 'avenger of blood'). Although this root, including its derivatives, is only used about seventy times in the OT, it expresses a truth that is theologically important, but greatly misunderstood. Vengeance and revenge are ideas that would appear to have no good ethical validity whether coming from God or man. But such is not the case when the use of this root is properly understood in its OT setting and NT application.

The concept of divine vengeance must be understood in the light of OT teaching about the holiness and justice of God and its effect on man as a sinner. In terms of the presuppositions of some modern 'Christian' theologies, such a God of vengeance will be labeled unchristian and unethical. Understood in the full orb of biblical revelation, balanced as it is by the mercy of God, divine vengeance is seen to be a necessary aspect of the history of redemption.

Study of the use of this root reveals that there are comparatively few cases where man is considered a proper source of vengeance. Often man is a secondary cause while God is the source. {#Eze 25:14} This is normally the case where the Israelites avenge themselves on their enemies. {#Jos 10:13} In #Nu 31:2-3, the Israelites' wreaking vengeance on the Midianites (v. 2) is equivalent to the Lord's doing so (v. 3). In some instances God instructs his people when such vengeance is called for in his behalf. {e.g. #Nu 31} Other passages warn men not to take vengeance in their own hands. {#Le 19:18 De 32:35} Even though *naqam* is not used in #Ge 9:6, capital punishment is required for murder because man is made in the image of God, and to take his life without divine permission is considered to be an offense against God as well as man.

Most of the uses of *naqam* involve God as the source of vengeance. The classical passage is #De 32:35,41, 'Vengeance is mine ... I will recompense them who hate me.' God cannot be true to his character of holiness and justice if he allows sin and rebellion to go unpunished. The prophets stressed 'the day of the Lord's vengeance' {#Isa 38:8 Isa 61:2 Isa 63:4} as times in history when the Lord sets the record straight. This was Jeremiah's view of the fall of Jerusalem. Since in the course of history the record can never be totally straight the prophetic eschaton or final day of the Lord's vengeance is called for. Such a day is in mind in #Isa 63:1-6. Here God treads out the winepress alone and tramples his enemies in his wrath. {#Re 19:15} Likewise in the NT retribution, a notion essential to its message, belongs essentially to the future world rather than the present. (TWOT)

certain city,—having, for Yahweh, no reverence, and, for man, no respect. And, a widow, there was, in that city; and she kept coming unto him, saying—Vindicate [ekdikeyo] me from mine adversary! And he was unwilling for a time; but, after these things, he said within himself—Although, neither Yahweh, I reverence, nor man, I respect, Yet, if only because this widow annoyeth me, I will vindicate [ekdikeyo] her,—lest, persistently coming, she wholly wear me out. And the Lord said—Hear ye what, the unrighteous judge saith; — And shall, Yahweh, in any wise not execute the vindication [ekdikesis] of his chosen ones, who are crying out to him day and night, although he beareth long with regard to them? I tell you—He will execute their vindication [ekdikesis], quickly...?" The Apostle Paul promised the same vindication by saying, in Romans 12:19, "Not avenging [ekdikeyo], yourselves, beloved, but give place unto their anger; for it is written—Mine, is avenging [ekdikeyo] , I, will recompense [antapodidomi]<sup>11</sup>; saith Yahweh;" also in 2 Thessalonians 1:6-8), Paul writes, "If, at least, it is a, righteous thing with Yahweh, to recompense [antapodidomi], affliction, unto them that afflict you, And, unto you that are afflicted, release, with us,—by the revealing of the Lord Yahoshua from heaven, with his messengers of power, In a fiery flame; holding forth vengeance [ekdikesis]—against them that refuse to know Yahweh, and them who decline to hearken unto the glad-message of our Lord Yahoshua..." Justice is promised to the oppressed through out the Word of Yahweh, including the Age of Grace. Grace, in the Church Epistles, did not annul Justice. Yahweh's Grace must be understood in the light of Yahweh's Justice.

## Reconciliation

There appear to be contradictory terms and concepts that must be reconciled in Yahweh's Word. These apparent contradictions are in our understanding, which must be enlightened by Yahweh's thoughts. For example:

Luke 14:26, which state's, " If anyone cometh unto me [Yahoshua], and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further also, even his own life, he cannot be my disciple," must be reconciled to 1 John 2:11, which state's, "Whereas, he that hateth his brother, in the darkness, dwelleth, and in the darkness, walketh; and knoweth not whither he is drifting, because the, darkness, hath blinded his eyes;"

Ephesians 2:8-9, which state's, " For, by his favour, have ye been saved, through means of faith, and this hath come to pass—not from you, of God, the free-gift! Not from works, lest anyone should boast," must be reconciled to James 2:17-18, which state's, " So, also, faith, if it have not works, is dead, by itself. But one will say,—Thou, hast faith, and, I, have works, show me thy faith apart from thy works, and, I, unto thee, will shew, by my works, my faith."

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<sup>11</sup> 467 ἀνταποδίδωμι antapodidomi an-tap-od-ee'-do-mee 1) in a good sense, to repay, requite 2) in a bad sense, penalty and vengeance

Romans 3:10-11, which state's, " Even as it is written—there is none righteous, not even one, There is none that discerneth, There is none that seeketh out Yahweh," must be reconciled to Luke 1:5-6, which state's, "...there was a certain priest, by name Zachariah, of the daily course of Abia; and that he had a wife of the daughters of Aaron, and, her name, was Elizabeth. Now they were both righteous before Yahweh, walking in all the commandments and righteous appointments of Yahweh, blameless."

In our present age, the age where Christ paid for our sins, we must reconcile scriptures used in the seven Church Epistles, that appear to be contradictory, to fully understand Grace in the light of Justice. These scriptures are:

Eph 2:8-9, which states, "For, by his favour, have ye been saved, through means of faith, and this hath come to pass—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast."

Ro 3:20 Inasmuch as, by works of law, shall no flesh be declared righteous before him,—through law, in fact, is discovery of sin.

Ro 3:28 For we reckon that a man is to be declared righteous by faith, apart from works of law.

Ga 2:16 Knowing, however, that a man is not declared righteous by works of law, nor at all save through faith in Christ Jesus; even we, on Christ Jesus, believed, that we might be declared righteous—by faith in Christ, and not by works of law; because, by works of law, shall no flesh be declared righteous.

1 John 1:9 If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness.

Reading these scriptures alone, can lead us into a false understanding that our sinful works have no bearing on our present and future state. These next verses state otherwise.

Rm. 2:5-6 But, according to thy hardness, and thine impenitent heart, art treasuring up for thyself anger, in a day of anger and revelation of the righteous judgment of Yahweh,—Who will render unto each one according to his works:—

Rm. 10 But, thou, why dost thou judge thy brother? Aye! and thou, why dost thou despise thy brother? For, all of us, shall present ourselves unto the judgment seat of Yahweh;

2 Cor. 5:10 For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good [rewards] or corrupt [kakos].

Col. 3: 23-25 ...For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons.

## **Vindication & Restitution**

What distinguishes our present age from ages before Christ died? People who, at one time, make Yahoshua their Master and believed that he was awakened (egeiro) from among (ek)

the dead, have received life age-abiding, enabling them to live on Yahweh's New Earth. The free-gift of salvation does not allow Christians the ability to harm people without penalty. Christ's substitutional death, for those who will receive it, gained them justification, sanctification and righteousness,<sup>12</sup> enabling them to receive holy ruah (spirit) because every one of them became as pure as Christ. This sanctification for all believers, being made the Body of the Christ has only been made available in our present age. It was not available to Noah, Abram, Moses etc. etc. because Christ had not paid the price. The majority of righteousness people, before our age, did not have holy ruah; prophets and some kings were the exception. Abel, Noah, Abram and Moses have received life age-abiding, because they chose to serve Yahweh, enabling them to live on the future New Earth. Our age, I believe, only differs from theirs in that we were sanctified by the one time sacrifice of Christ, enabling us to receive holy ruah (spirit) and being released from the Levitical law but not the moral law, being to love Yahweh and your neighbor.

A Christian who has loved Yahweh and his neighbor as himself, asking for forgiveness when he has sinned, restoring the wronged persons, will arrive on the New Earth only to receive their rewards; they owe no restitution to anyone. They lived a just and righteous life, such as did the prophet Samuel, who stated, "Behold me! testify against me, before Yahweh, and before his Anointed—Whose, ox, have I taken? or whose, ass, have I taken? or whom have I oppressed? Whom have I crushed? or at whose, hands, have I taken a bribe, to cover up mine eyes therewith? and I will restore it unto you. And they said, Thou hast not oppressed us, neither hast thou crushed us,—neither hast thou taken, at the hand of any man, any thing. And he said unto them—Witness, is Yahweh against you, and, witness, is his Anointed, this day, that ye have not found in my hand, any thing! And they said: Witness" (1 Sam. 12:3-5).

The Christian who has sinned in harming an innocent party, who did not restore and ask for forgiveness, will be brought to justice, if not in this life, it will be in the next life, which is Right. For example, there is a history of Christian pastors who owned slaves, although it was legal at the time, Jonathan Edwards<sup>13</sup> being one of them. If Jonathan Edwards did not free his slaves and bring them restitution, in his life time, then, for the slaves sake, he can give them restitution in their next life; vindicating them for his evil ways. This would be just and right. As a follower of Christ, he should be more than willing to correct his sinful injustices, as all of us should be willing to do. The Christian, John Calvin, founder of the Presbyterian Church, had the Christian, Michael Servetus burned

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<sup>12</sup> Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor tortioners—shall inherit, Yahweh's kingdom. And, these things, were some of you; but ye bathed them away,—but ye were sanctified, but ye were justified, in the name of Lord Yahoshua Christ, and in the ruah of our Elohim. (1 Cor. 6:9-11) A righteousness of Yahweh, through faith in Christ, unto all that have faith; for there is no distinction. (Rom. 3:22)

<sup>13</sup> Sweeney, Douglas A. (March 23, 2010). *Jonathan Edwards and the Ministry of the Word: A Model of Faith and Thought*. *InterVarsity Press*. pp. 66–68. ISBN 9780830879410. they owned several slaves. Beginning in June 1731, Edwards joined the slave trade, buying 'a Negro Girle named Venus ages Fourteen years or thereabout' in Newport, at an auction, for 'the Sum of Eighty pounds.'

alive at the stake, in 1553. What does John Calvin owe Michael Servetus, who had family members and a life cut short in excruciating pain? We must also take into consideration the people who are addressed in 2 Peter 2:1-22, who appear to be, at one time, believers in Christ, but have, as a dog returned to it's vomit.

## **The Day of Yahweh**

The Day of Yahweh are years of Judgment! Yahweh, who delights in Justice and Righteousness, has left examples of past judgments in 2 Peter 2:4-9; "For—if, Yahweh, spared not, messengers, when they sinned, but, to pits of gloom, consigning them, in the lowest hades, delivered them up to be kept, unto judgment,— And, an ancient world, spared not, but, with seven others, preserved, Noah, a proclaimer, of righteousness, a flood, upon a world of ungodly persons, letting loose,—And, the cities of Sodom and Gomorrah, reducing to ashes, he condemned, an example of such as should be ungodly...Then Yahweh knoweth how to rescue, the godly out of trial; but to keep, the unrighteous unto a day of judgment to be punished." The righteous in Revelation 6:10 cry out, "...How long, O Sovereign, the Holy and True, dost thou not vindicate and avenge [ekdikeo] our blood from them that dwell upon the earth?" When will the oppressed receive their vindication if it was not received during their life time?

## **Christ's 1,000 Reign on the New Earth**

Yahweh has developed the believers life into three steps; our present Earth, Christ's 1,000 year Earth (Rev. 20), then after death has been destroyed, the New Earth that descends from Heaven (Rev. 21-22). I will begin with a theory on Christ's 1,000 reign on the New Earth. (For more information on the New Earth, read, 'Paradise, Home Sweet Home.') This New Earth will have Christ as it's King, believers, who are immortal beings and mortal men, women and children. We must ask ourselves, 'Why is there 1,000 years before Yahweh descends to the New Earth, as unveiled in Revelation 21? It is because, all things have not been accomplished (1 Cor. 15:23-28). I believe, so far, that the children that died before their age of accountibility will be resurrected and given the chance to grow to the age of accountibility where they can then make Christ their Lord or reject him. Would not this also be a time where immortal believers can bring unresolved restitution and recompense to their victims, making both parties whole. Would not King David desire to serve Uriah and his family, making right his wrong? Would not this be the place where the unrepentant immortal believers could be chastised by Christ, requiring them to bring restitution to their victims? Yahweh has promised Christ that, "Thou shalt shepherd them with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces" (Ps. 2:9). What a perfect place where Justice is presented to the oppressed by their oppressors, making them whole. Would not all immortal believers desire to correct their injustices by restoring wholeness to the innocent they had harmed? For example, John Calvin could serve Michael Servetus and his family, bringing restitution to those he harmed. Immortal believers, who have life-age abiding, would have 1,000 years to correct their injustices, which they should be pleased to do. The oppressed would then be vindicated by their

oppressors, bringing Justice to both parties. This 1,000 year period is also a testing period for the mortals and we know, many of them will be flunking their test, according to Revelation 20:7-9, which states, "And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the four corners of the earth, the Gog and Magog, to gather them together unto the battle—the number of whom, is as the sand of the sea. And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them."

## **Conclusion**

We have been promised, "...that Yahweh will execute, the right of the oppressed one, the vindication of the needy" (140:12). Yahweh is a just Judge and will judge all of mankind, through Christ, which is Righteousness; "for it is written—Mine, is avenging, I, will recompense; saith Yahweh" (Rm. 12:19)! I do not believe that 2 Corinthians 5:10 and Colossians 3:25 can be understood in any other light than that Yahweh, throughout his Word, delights in Justice and Righteousness. The billions of unjustly injured believers, will, one day, I believe, on Christ's 1,000 year New Earth, have satisfaction that their cry to Yahweh for justice has been heard. Followers of Yahweh will have the opportunity to Shalom (restore) those they have injured, thereby making Shalom (peace) between the oppressor and the oppressed.

(For those Christians who believe that they have been given a licence to sin, beware that not only will you have to restore your injured parties but you also will recompense them according to your malice.)

## Appendix A

### Sin isn't a Problem with God Anymore (Andrew Wommack)

Some of you may not like this, but it's true. Sin isn't a problem with God anymore. It's the church that has made it a major deal. Neither past, present, nor future sins can separate you from God. The only people who will go to hell are those who have spurned and rejected the greatest sacrifice that has ever been made. In heaven, you won't answer for your sin; Jesus already has. You will answer for your acceptance or rejection of Jesus.

You might now be thinking, You're just giving people a license to sin. Well, it seems to me that people are doing a pretty good job of that without a license. What I'm saying will not free you to sin; it will free you from the condemnation and the guilt that comes when you do sin.

To continue in sin is just stupid. You'll be opening the door for Satan to have an inroad into your life (Rom. 6:16). If you do, then you will suffer the natural consequences of sin, but it will not be because of the judgment of God. If you commit adultery, you will probably lose your family, but it was you who caused it, not God.

Natural disasters are just that—natural disasters. We live in a corrupted world where bad things happen, but God isn't the cause of them. If He were, why would He stop at New Orleans and the Gulf Coast of America? Surely all of us deserve the judgment of God. But, praise God, we don't get what we deserve.

Before I learned that the war was over, I used to say, "If God doesn't judge America, He will have to apologize to Sodom and Gomorrah." Now I say, "If God judges America, He will have to apologize to Jesus." Thank God for Jesus! (Andrew Wommack, 'War is Over;' [https://www.awmi.net/reading/teaching-articles/war\\_over/](https://www.awmi.net/reading/teaching-articles/war_over/))

### Rick Warren Uncertain if Homosexual Behavior is Sinful, Says 'Gays' Go to Heaven

November 29, 2012 By Heather Clark, [Christian News Network](#)

Controversy is stirring over recent comments made by **Rick Warren**, author of the best-selling book *The Purpose-Driven Life* and megachurch leader of **Saddleback Church** in California, who stated that homosexual behavior "might be" sinful, and that he believes homosexuals go to Heaven.

During an interview this week with the *Huffington Post*, Warren was asked by **Marc Lamont Hill** if having romantic feelings for a member of the same sex is a sin. Leading up to the question, Warren was explaining that he does not hate homosexuals, and that people should disagree politely on the subject of homosexuality.

"I have many, many gay friends, and have worked around the world with them in gay organizations to try to stop AIDS," he said. "We're doing 'World AIDS Day' this weekend at Saddleback Church. My wife and I have given millions of dollars to help people with HIV/AIDS and have worked with gay organizations on that."

“What about the love part, though? I hear about the AIDS part,” asked Hill. “It’s not illegal to love somebody,” Warren replied.

“But you think it’s a sin,” Hill asserted. “No, it’s not a sin to love somebody,” Warren said.

“It might be a sin to have sex with them,” he added. “It might be.”

However, just moments prior, Hill aired a clip from an interview that Warren participated in on [CNN anchor] **Piers Morgan** this week, where Warren presented a slightly different answer. He began by responding to the question of whether or not a person can be born homosexual.

“I think the jury is still out on that,” he said. “It wouldn’t bother me if there was a ‘gay gene’ found, because here’s what we know about life: I have all kinds of natural feelings in my life, and it doesn’t necessarily mean that I should act on every feeling. ... I do not believe that attraction is a sin, but I do believe that some actions are sin.”

Warren stated during his interview with Hill that he believes sex outside of marriage is always sinful, however, and that he obtains his views from the Bible.

“I make no bones about it. I’m an evangelical pastor, so my source of authority is, what does the Bible say about it?” he said. “However, people will have other sources of authority.”

“Or, different readings of the Bible,” Hill injected.

“Or different readings — that’s very true,” Warren agreed.

Later during the interview, when Hill asked Warren if he believes homosexuals will go to Hell, he replied that they will not.

“No, not because they’re gay,” he said. “We go to Hell because we choose to reject the grace of God.”

When Hill asked what happens to a homosexual that accepts Jesus, Warren responded enthusiastically.

“He’s going to Heaven!” he declared. “Without a doubt.”

Warren is not the first evangelical to make the assertion, however. Earlier this year, megachurch author and speaker Joel Osteen similarly told popular talk show host Oprah that he also believes homosexuals are saved.

“Will a gay person be accepted into heaven, as you see it?,” Oprah asked Osteen. “I believe they will,” he replied.

Craig Gross of “XXXChurch” also made statements in July that he doesn’t think God would send homosexuals to Hell.

“Why do they (religious people) believe that the gay guy goes to Hell, but the fat preacher who builds some of the largest churches in the world makes it to Heaven?” Gross wrote in an online blog.

However, many Christians view statements such as these as compromise against the word of God.

“The concept of a ‘gay Christian’ is an oxymoron in light of numerous Scriptural instances wherein homosexual behavior is forbidden,” **Alex Mason**, policy analyst for the **Family Policy Network**, told Christian News Network. “One cannot live in a continual state of unrepentant sexual sin while calling themselves a Christian.”

“That’s not to say Christians can’t struggle with sin, including sexual sin,” he continued. “The Christian life as a constant struggle against sin, and just as some Christians struggle to defeat heterosexual lust, others may struggle to defeat homosexual lusts. ”<https://christiannews.net/2012/11/29/rick-warren-uncertain-if-homosexual-behavior-is-sinful-says-gays-go-to-heaven/>