



Jesus Died...So, Who Benefits?

Leviticus 17:11: (NASB) *For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.*



As Christians, we believe that we have been given the answer for the major dilemma of life. That dilemma is sin and ultimately death. We believe that the life, death and resurrection of Jesus put back in balance what Adam's sin originally put out of balance. The problem is this: We as Christians cannot agree as to whom to apply that sacrifice. Is it for all - every man and woman who ever lived, or is it for only the few who have ever followed after Jesus? Stay with us as we take an honest and scriptural look at this very big and important question!

First of all, why does God seem to be obsessed with blood?

 **Smell of blood, Why Did God Want Jesus Sacrificed, Atheist Experience**

- *Why does this god seem to have a sick fascination with the smell of blood? What magical power is there in this that relinquishes sin? If he's making the rules he could've made any loophole or any pathway to circumvent the rules. For example, if I say the rule is you're not allowed to go out after dark and if I find that you've snuck out I have a variety of ways for you to make amends for this including potential punishments of you're grounded, or you're going to lose part of your allowance, or other things.*

The context of these verses is Chapter 16 - all about the Atonement Day sacrifice:

Leviticus 17:1-5: (NASB) ¹Then the LORD spoke to Moses, saying, ²Speak to Aaron and to his sons and to all the sons of Israel and say to them, This is what the LORD has commanded, saying, ³Any man from the house of Israel who slaughters an ox or a lamb or a goat in the camp, or who slaughters it outside the camp, ⁴and has not brought it to the doorway of the tent of meeting to present it as an offering to the LORD before the tabernacle of the LORD, blood guiltiness is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people. ⁵The reason is so that the sons of Israel may bring their sacrifices which they were sacrificing in the open field, that they may bring them in to the LORD, at the doorway of the tent of meeting to the priest, and sacrifice them as sacrifices of peace offerings to the LORD.



Observations:

- God was clearly setting this people apart from all others.
- Sacrifices to God were to be brought only to the tabernacle and only through the priesthood. The priesthood had to bless the sacrifices that were made to God, which was very different than any of the other nations that were around them.
- This contrasted to the pagan worship rituals of individual sacrifices to gods made anywhere. We need to understand the importance of the fact that Israel was being set apart.



Leviticus 17:10-13: (NASB) ¹⁰And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood and will cut him off from among his people. ¹¹For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement. ¹²Therefore I said to the sons of Israel, No person among you may eat blood, nor may any alien who sojourns among you eat blood. ¹³So when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth.



- Blood carries life and therefore death was not to be arbitrary. The life of the flesh is in the blood!
- Life is what brought atonement - the reason for sacrifice. Atonement is “at-one-ment” with God. It was through the act of sacrifice that the nation could be brought back in harmony with God.
- Any other use of blood would take away from its meaning -> blood = life.

Eclectic Notes: The lessons of the blood were so distinctive, and so vital to all their relations with God, that He would not allow any use of blood, which might enfeeble them. Blood was always to be connected in their thoughts with atonement.

God used blood as the picture of atonement. God is very specific about treatment of blood and saw blood as absolutely sacred.

Hebrews 10:4: (KJV) *For it is not possible that the blood of bulls and of goats should take away sins.*

Are blood and death really that important to God? What about love and life?

 **A bad system, Why Did God Want Jesus Sacrificed, Atheist Experience**

- *But this God specifically chose to say, “if you violate these things what I want you to do is go take another one of my creations, place it on an altar, slice it open, gut it, and burn it so that I can smell it and this will alleviate your sin”. Now why does that system make sense and a more reasonable system, at least to me, is not used?*



Let's back up. We understand why blood is important as the symbol of life, so now let's apply that importance to the key events of human destiny. Let's go back to the very beginning.

A portion of the curse on Satan:

Genesis 3:15: (NASB) *And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.*

A battle to the death and a veiled promise...life is on the line. Life out of harmony with God will not exist eternally.

A portion of the curse on Adam:

Genesis 3:19-22: (NASB) *By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; For you are dust, and to dust you shall return.*

Death was the certain penalty for sin. Life and death was the object of teaching. God needed to be sure that obedience was in place.

There was a change of allegiance that Adam and Eve took by following the guidance and ideas of Satan.



A caller from Indiana questioned:

I am struggling with taking the life of animals for our food and I have a concern for the feelings of animals. Is there anything in the New Testament that states that we should not be eating animals?



Answer: There is a command from God that states that animals are available to be eaten. You should follow your conscience. (See Genesis 9:3-7 on page four).

We're looking at the concept and the sacredness of blood attached to the most important **beginnings in life**.

²⁰Now the man called his wife's name Eve, because she was the mother of all the living. ²¹The LORD God made garments of skin for Adam and his wife, and clothed them.

The first beginning: There had never been an animal sacrifice. Animals were living alongside of Adam and Eve in the Garden. Once Adam and Eve stepped out of harmony with God then God made garments for them from animal skin. So, there had to be an animal sacrifice made to cover the nakedness of sinful man - blood was shed, perhaps as a symbol to show that sin brings shame which leads to death - all need covering with a sacrificed life...

²²Then the LORD God said, Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever...

And finally a banishing from eternal earthly life - this is a major part of what was lost. What was lost was earthly paradise. Adam and Eve were taken out of the context of loving and living under the rules of God and put into a context of living under the guidance of Satan. There was a sacrifice made to cover their shame. The shame came after the allegiance changed. That's where sacrifice was required in the eyes of God.



The next beginning: Noah, upon leaving the Ark, offers sacrifices to God and receives commands:

Genesis 9:3-7: (NRSV) ³Every-moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything. ⁴Only, you shall not eat flesh with its life, that is, its blood. ⁵For your own lifeblood I will surely require a reckoning: from every animal I will require it and from human beings, each one for the blood of another, I will require a reckoning for human life. ⁶Whoever sheds the blood of a human; by a human shall that person's blood be shed; for in his own image God made humankind. ⁷And you, be fruitful and multiply, abound on the earth and multiply in it.

Blood is again singled out as a sacred part of all life. That's why the sacrifice of Jesus had to be a blood sacrifice. It fits into the context of the importance of the sacredness of life. The sacrifices of animals were to represent the sacrifice of Jesus because life was sacred.

Revelation 13:8: (KJV) *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

So, at **every beginning** there is the sacrifice of blood - for at each beginning there are life and death choices to be made. Blood is shed for atonement, the act of bringing humanity back in harmony with God. Now relating to Jesus, whom does that question of life and death and the answer of the shed blood of atonement apply to?

Some?

Luke 1:68: (NASB) *Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people,*

Or all?

2 Corinthians 5:19: (NASB) *namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation*

Can there really be a case for ALL being ransomed? Everyone?

Some views of the ransom are really confusing!

(Source: Robin Collins, *Understanding Atonement: A New and Orthodox Theory*) Essentially, this theory claimed that Adam and Eve sold humanity over to the Devil at the time of The Fall; hence, justice required that God pay the Devil a ransom to free us from the Devil's clutches. God, however, tricked the Devil into accepting Christ's death as a ransom, for the Devil did not realize that Christ could not be held in the bonds of death. Once the Devil accepted Christ's death as a ransom, this theory concluded, justice was satisfied and God was able to free us from Satan's grip.

The third beginning:

We believe that the ransom of Jesus was given for All mankind! It was to be applied to each human life that has ever lived. No matter what their belief system was, they will have a benefit from that ransom. Not a curse, but a benefit.



The following text will serve as a basis for proof on the perspective of the ransom for ALL:



Romans 5:12-14: (NASB) ¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—¹³for until the Law sin was in the world, but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of him who was to come.

Adam was entirely responsible for inherited human sin. Death reigned even before the Law was given - therefore the death penalty was clearly upon all humanity.

Introduction, Critical Thinking and the Bible -8-, The Ransom

- I want to again ask you to imagine yourself in a hypothetical situation. You live in a town in which the law is controlled by Sheriff Joe. He not only enforces the law, as you would expect from a Sheriff, he also makes it. He has decreed that anyone committing an act of horse thievery in his town will be executed at the next available opportunity. Surprisingly though, one day Sheriff Joe's own horse is stolen from before his eyes. A man runs out of the local saloon drunk, jumps on his horse, and tries to ride away. However he is so drunk that he falls from the saddle, lands on his head, and dies. Yet Sheriff Joe says that the man's death wasn't justice because he wasn't executed for his crime. He died of an accident because he tried to ride a horse while drunk. So, he says someone has to die for the man's crime of horse thievery.*

A New Testament view helps us to see the process that God's plan of salvation had in place:

Galatians 3:19-22: (NASB) ¹⁹Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator <3316>, until the seed would come to whom the promise had been made. ²⁰Now a mediator is not for one party only; whereas God is only one. ²¹Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. ²²But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

(Aha! Given to those who believe!!!)

Moses' role for Israel was as a MEDIATOR

Galatians 3:19



A MEDIATOR is a translator, someone who intervenes between two sides at odds to bring them together.



What does a mediator do?

1 Timothy 2:5-6: (NASB) ⁵For there is one God, and one mediator also between God and men, the man Christ Jesus, ⁶who gave himself as a ransom for all, the testimony given at the proper time.

This "mediator" relationship is describing the role of Jesus with the whole world before God. The mediator of the Law for Israel was Moses - the mediator of grace for the world is Jesus! Jesus is being pictured in Moses.

Romans 3:19-21: (NASB) ¹⁹Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and **all the world may become accountable to God**; ²⁰because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. ²¹But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets

Jesus' role for the Non-BELIEVER is as a MEDIATOR

1 Timothy 2:5-6



A MEDIATOR is a translator, someone who intervenes between two sides at odds to bring them together.

By the way, what was the promise given to those that believe?

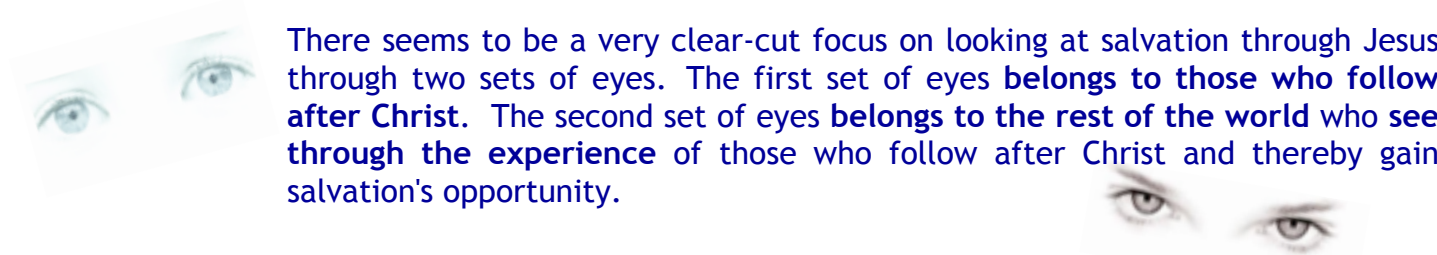
Genesis 22:17-18: (KJV) ¹⁷That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; ¹⁸And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

The promise is in two parts. The promise is to be blessed and to bless. All the nations of the world are to be blessed.

Galatians 3:29: (NASB) And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

If you are inheriting the promise because you belong to Christ, the promise is to be able to bless all the families of the earth. So, if you are blessing all the families of the earth, it comes through Jesus who is the seed of Abraham. It is through Jesus that we, the followers of Christ, inherit the ability to bless all the families of the earth.

There seems to be a very clear-cut focus on looking at salvation through Jesus through two sets of eyes. The first set of eyes belongs to those who follow after Christ. The second set of eyes belongs to the rest of the world who see through the experience of those who follow after Christ and thereby gain salvation's opportunity.





But the Bible uses the words "all" and "the world" and doesn't really mean everyone!

Right! Here is proof:

Genesis 41:57: (NASB) *The people of all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.*

John 15:18: (KJV) *If the world hate you, ye know that it hated me before it hated you.*

Luke 2:1: (KJV) *And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.*



So, how do you tell if "all" really is "all," etc...? The context clarifies the meaning. For example, "You look blue," or, "Look at that blue sky!" The context clarifies the meaning.



A caller from Connecticut suggested:

God, the life giver and sustainer of life, sets the rules. Blood and oxygen heals wounds. This is a metaphor showing that only through the blood of Jesus can there be healing and life.

Psalms 139:14: I will give thanks to you, for I am fearfully and wonderfully made; wonderful are your works, and my soul knows it very well.



The sheriff and his justice, *Critical Thinking and the Bible -8-, The Ransom*

- *So, he arrests the horse thief's son and sentences him to death. Well, over the course of the son's stay in jail, the sheriff gets to know Holman. He is not such a bad guy. He doesn't approve of his father's actions and would have stopped him if he could have. So, Sheriff Joe decides he does not want to execute the horse thief's son, but he doesn't feel he can just allow him to go and not execute anyone for the crime of horse thieving. So, he comes up with a solution. He takes all of the clothing from the horse thief's son and dresses up his very own son in them. After which he sends his son to the gallows and has him executed. Then he declares that justice has been served because someone was executed for the crime of the horse thief. He then sends the horse thief's son to the gallows and has him executed too.*

SO, WHO??? **Romans 5** clearly shows all - but especially a "few..."

Romans 5:15-17: (NASB) ¹⁵*But the free gift is not like the transgression. For if by the transgression of the one the many died, (the many MUST mean all humanity according to the above context) much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. (This MUST mean the same "many")* ¹⁶*The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand, the free gift arose from many transgressions resulting in justification.* ¹⁷*For if by the transgression of the one, death reigned through the one, (again, who did death reign over? Everyone!) Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. (Aha! There IS a qualifier here applying to the called out ones! This shows a reign for them in heaven - they are given an exclusive authority.)*

1 Timothy 4:10: (KJV) *For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*

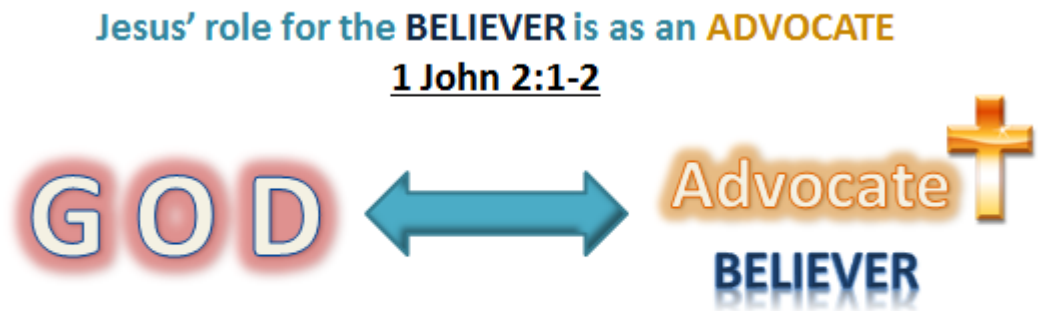


Two different classes of people with positive effects from the ransom!

The advocate concept:

1 John 2:1-2: (NASB) ¹*My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an **Advocate** with the Father, Jesus Christ the righteous; ²and he himself is the propitiation (meaning "satisfaction") for our sins; and **not for ours only, but also for those of the whole world.***

So, this “advocate” relationship is describing those whom Jesus stands for vs. those whom he mediates for - two different classes of people with positive effects from the Ransom.



An ADVOCATE is someone who sits with you on your side, one who pleads another's cause before a judge.

For the followers of Jesus, Jesus is an advocate. For the rest of the world of mankind, Jesus is a mediator

1 Peter 2:7-10: (NASB) ⁷*This precious value, then, is for you who believe; but for those who disbelieve, The stone which the builders rejected, this became the very corner stone, ⁸and a stone of stumbling and a rock of offense; for they stumble because they are disobedient to the word, and to this doom they were also appointed.*

So, unbelievers are separated out in this verse as disobedient. There were prophecies that already predicted this would happen long before Jesus even came.

⁹*But you are a chosen race, A royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim (but proclaim to whom?) the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.*

On the contrary, the chosen are elevated to several titles - what do those titles mean?

If Jesus does save EVERYONE, is there a difference in their path to him?

One more title that helps to answer this question:

Hebrews 12:23: (KJV) *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.*



When we think of the first born, what do we think of?

Exodus 12:13: (NASB) *The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.*

1 Corinthians 5:7: (NASB) *Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.*

What do we have? **Sacrifice + Blood = Deliverance!**

Who for? The firstborn first, then the whole nation! The ransom of Jesus applies first to the firstborn and then to everyone else.

The path is different, but both paths lead to freedom!

 **God is like the sheriff, *Critical Thinking and the Bible -8-, The Ransom***

- *What do you think of Sheriff Joe? If someone told you that he was a wise leader of his community, would you believe them? Well, what about if someone told you that a wise and loving God would behave in a way similar to Sheriff Joe? The Bible says that God decreed if Adam ate the fruit of tree of knowledge of good and evil he would die and all of his offspring would die also. But then God decided He didn't want all of Adams offspring to die because of Adam's sin, so He sent His own son to die in the place of Adam's offspring.*

Adam's genetic makeup was flawed, so everybody inherited that. God provided a way to satisfy justice. He did not force His son. **Jesus volunteered!**

Romans 5:18-21: (NASB) ¹⁸So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. (Okay - no qualifier - all humanity MUST be included) ¹⁹For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. (Again - this is about ALL humanity) ²⁰The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. (Grace replaces sin on a wholesale scale!)

Everybody inherits the bad; therefore it is *just* that everybody inherits the good! That is what God's plan is about in relation to the ransom of Jesus.

God works through justice, but his grace is magnificent!

Everyone will inherit the privilege of living under Jesus, just as everybody inherited the problem of living under Adam.

1 Timothy 2:3-4: (KJV) ³For this is good and acceptable in the sight of God our Saviour; ⁴Who will have all men to be saved (ransomed), and to come unto the **knowledge <1922>** of the truth.

Knowledge: Strongs #1922 epignwsiv epignosis ep-ig'-no-sis; recognition, i.e. (by implication) full discernment, acknowledgement:-(ac-)knowledge(-ing, -ment).

This is BACKWARDS from what we understand as the Christian approach:

Romans 10:13: (NASB) *for whoever will call on the name of the Lord will be saved.*

Now, seeing that there are two paths to salvation, this next verse, the previous context of **Romans 5** above makes more sense:



Romans 5:9-10: (NASB) ⁹*Much more then, having now been justified by his blood, we shall be saved from the wrath of God through him. ¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by his life.*

- *We shall be saved from the wrath of God through Him - the path of the unbeliever must pass through wrath - the great day of judgment.*
- *Having been reconciled, we shall be saved by His life - the path of the true Christian must pass through belief, faith and sacrifice.*
- *Those who follow after Christ are given all of the promises of heaven that we all recognize in scripture. The rest of everybody else is not given those same promises, but they are given a promise to be restored to that, which was lost. A perfect world.*
- *The paths of salvation are different, because the paths chosen by the individuals are different.*



A caller from Connecticut suggested:

John 12:32: *I will I, when I am lifted up from the earth, will draw all people to myself.*

The Christian's job is to witness that the cross is victory over death.

Acts 20:28: *...Be shepherds of the church of God, which he bought with his own blood.*

So, does all of this fit with the message of the Bible as a whole?



God is like the sheriff, *Critical Thinking and the Bible -8-, The Ransom*

- *Of course, 2000 years later, humans are still dying. If a book tells you that a wise and loving God would behave in a way similar to Sheriff Joe, should you believe it? What does your critical thinking tell you?*

Here is the message of the Bible:

Acts 3:19-21: (NASB) ¹⁹*Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰and that He may send Jesus, the Christ appointed for you, ²¹whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.*

When you restore something you bring it back to its original form. The plan of God is still unfolding. Do not judge the artist by His unfinished work, because his work is more magnificent than we can begin to imagine.

Verified in Romans again that those who don't believe have opportunity:

Romans 8:19-22: (NASB) ¹⁹*For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility (sin), not willingly, but because of Him who subjected it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now. ²³And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*



Again, there are two paths that Jesus opened:

2 Peter 2:9: (NASB) *then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment (a time of accountability).*

Matthew 10:15: (NASB) *Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.*

More tolerable implies a better chance, which in turn implies: hope!

Jesus Christ died as a ransom for ALL to be testified in due time. Jesus as a man had to die as a replacement for the man Adam. It is a corresponding price so that ALL of Adam's posterity who inherited sin and death could have the opportunity for life. God sent His only son to die in the place of Adam to do the human work that could only be done through perfection. **That is a magnificent gift given to all mankind!**



Finally, just a couple of prophecies:

Micah 4:1-5: (NASB) *¹And it will come about in the last days that the mountain of the house of the LORD will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. (Where - heaven or earth?) ²Many nations will come and say, Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths. (Who seeks God - Christians?) For from Zion (represents Jesus and his true followers) will go forth the law, even the word of the LORD from Jerusalem. ³And He will judge between many peoples and render decisions for mighty, distant nations. (Who reaps the benefit of righteous judgment?) Then they will hammer their swords into plowshares and their spears into pruning hooks; Nation will not lift up sword against nation, and never again will they train for war. ⁴Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the LORD of hosts has spoken. ⁵Though all the peoples walk each in the name of his god, as for us, we will walk in the name of the LORD our God forever and ever. (All of this is what Jesus paid for on earth!)*

Isaiah 42:1-4: (NASB) *¹Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. ²He will not cry out or raise His voice, nor make His voice heard in the street. ³A bruised reed He will not break and a dimly burning wick he will not extinguish; He will faithfully bring forth justice. ⁴He will not be disheartened or crushed until He has established justice in the earth; And the coastlands will wait expectantly for His law.*

**Jesus died...so, who benefits?
For Jonathan and Rick and Christian Questions...
Think about it...!**



**And now even more to think about...
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Acts 17:30-31: (NASB) *³⁰Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, ³¹because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.*

Again, justice is a centerpiece - this bridge for the world by rights must lead through judgment to its eventual end result...



Romans 2:5-9: (NASB) ⁵But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶who will render to each person according to his deeds: ⁷to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; (these are the true followers of Christ) ⁸but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. (Everybody else) ⁹There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek...

Again the idea of justice and two separate applications of it to two separate classes...

The idea of a just judgment for the world is not one that is hard to find in the Bible!

Matthew 12:36-37: NASB) ³⁶But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. ³⁷For by your words you will be justified, and by your words you will be condemned. (Pronounced guilty)

2 Peter 2:9: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of **judgment <2920>** to be **punished: <2849>**

Judgment: Strongs #2920: 1) a separating, sundering, separation
1a) a trial, contest 2) selection 3) judgment

Punished: Strongs #2849: 1) to lop or prune, as trees and wings 2) to curb, check, restrain

So, salvation for the masses of humanity does come - but not without a price - a significant price of accountability - therefore, the bridge for *the everyone else class* is once again well defined...

Here is what the Bible lays out as the outcome of the idea of loving - of dying for your enemy:

Just a few examples of God's desire for man as expressed to:

...David: (The 22nd Psalm details the suffering of Jesus on the cross. These verses represent the victory that follows the cross...)

Psalms 22:27-29: (NASB) ²⁷All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You. ²⁸For the kingdom is the LORD'S and He rules over the nations. ²⁹All the prosperous of the earth will eat and worship, all those who go down to the dust will bow before Him, even he who cannot keep his soul alive.

This is the end result! This is what comes from Jesus' victory: *All the ends of the earth will remember and turn to the LORD.*

...Zephaniah:

Zephaniah 3:8-9: (NASB) ⁸Therefore wait for Me, declares the LORD, For the day when I rise up as a witness. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; For all the earth will be devoured by the fire of My zeal. ⁹For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.

Scripturally, fire purifies and destroys. So *all the earth will be devoured by the fire of My zeal* would make no sense if taken literally because immediately after, the people have purified lips, serving God shoulder to shoulder. The



people aren't dead. They are serving God. Evil is wiped clean because of that anger.

Zephaniah 3:15: (NASB) *The LORD has taken away His judgments against you; He has cleared away your enemies. The King of Israel, the LORD, is in your midst; you will fear disaster no more.*

Zephaniah 3:20: (NASB) *At that time I will bring you in, even at the time when I gather you together; Indeed, I will give you renown and praise among all the peoples of the earth, when I restore your fortunes before your eyes, says the LORD.*

Israel is restored *among all the peoples of the earth.* (On earth, not in heaven.)

...Isaiah:

Isaiah 45:22-24: (NASB) ²²*Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other. ²³I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance. ²⁴They will say of Me, 'Only in the LORD are righteousness and strength.' Men will come to Him, and all who were angry at Him will be put to shame.*

Isaiah 62:1-2: (NASB) ¹*For Zion's sake I will not keep silent, and for Jerusalem's sake I will not keep quiet, until her righteousness goes forth like brightness, and her salvation like a torch that is burning. ²The nations will see your righteousness, and all kings your glory; and you will be called by a new name which the mouth of the LORD will designate.*

So, God's desire for man is salvation and reconciliation, yet these prophecies are not focused on the name of Jesus... How do we handle this?

Are we saying to strike the name of Jesus from the fulcrum of God's plan? NO!

Acts 4:12: (NASB) *And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.*

A Story of Ransom:

Suppose a nobleman is convicted of an offense against his king. He is stripped of his estate and condemned for life to a penal colony at hard labor. His wife accompanies him. While he is a convict, he rears a family of children. They share his sentence and are not permitted to leave the penal colony so long as their father is confined there. Many years pass and hope grows dim. But one day another nobleman of equal dignity and rank presents himself to the king. He offers himself and all his earthly goods as a substitute for the first nobleman, volunteering to serve his sentence in his stead, to ransom him. The king graciously accepts the offer and the first nobleman is released and restored to his estate. Because he is now free, the family he reared in captivity is also free. These children, who have never known real liberty because they were born prisoner under their father's sentence, are now redeemed and may leave their prison house and inherit the restored estate of their father together with him.

This is the state of Adam and his posterity. If some qualified person could be found who would offer himself to God as a substitute for Adam, who would



willingly assume Adam’s sentence of death giving up his own life for Adam’s, someone perfect as Adam was before he sinned and whom God could accept as a corresponding price for Adam, then Adam might be redeemed from death and all his descendants with him.

The second nobleman at last appeared. This was the “Logos”, (literally: the Word), the only begotten Son of God. He came to earth as a ransom for Adam. He was born a human being to a human mother. He was, therefore, born a perfect human being, inheriting none of the defects of Adam. By laying down his perfect life, Jesus ransomed Adam and his race:

Romans 5:19: (KJV) *For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

1 Corinthians 15:21: *As by a man (Adam) came death so also by a man the man Christ Jesus comes the resurrection of the dead; that all in Adam die, even so all in Christ shall be made alive.*