

THE JUSTICE THAT MAKES ALL THINGS NEW

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The reason why I want to talk about the justice of God is very simple... what we believe about God. What God believes is not what will impact your life the greatest. **The greatest impact there will be on your life is what you believe God believes.** That is what will impact your life. God can believe that you are a wonderful person but if you don't believe that God believes it, then whatever God believes will be outside of you. The way where God enters a human heart is through the heart believing it. That is how anything enters us. You can read whatever news but if it doesn't touch your belief, it doesn't shape your life. It doesn't matter how true it is. It doesn't matter how real it is. It only enters you through your persuasion of it and where you actually believe it includes you. What will impact us the greatest when we read a news article is the article that impacts us. If you read about the volcano in Hawaii, you will see that it doesn't shape your life.

There's a volcano there that is erupting and there are about 80 houses already taken away. It is just slowly oozing out of the ground and taking over a lot of pieces of the main island. I can read that news and it will impact me to a certain degree but it will never impact me as what I would believe they are going to take the land without compensation because if I read that, it will have an impact on me but not that big if I am not an owner of a farm. The moment I am an owner then I find that I can see myself completely in that truth. It pertains to me. As I believe that, it shapes my life. It will shape the very chemicals in your body and how everything works... your emotions, your feelings, the way you relate to people. Everything is shaped by what you believe. That is why I think that one of the greatest things that we need to understand is what justice is. What is just for God? What is the justice of God? The reason I want that is I think it is important for us to understand that is, everything at the end of the day, in our lives, in the way we live today in this world, is formed around a law system... a system of what is right and what is wrong. If we can see that, if we can see the justice of God, the way we will relate to our family, our kids, friends, will change.

There are two ways, two systems, of justice. I first want to read a passage and this is what it is all about. I am going to explain **Isaiah 53:10: *Yet it pleased the Lord to bruise him; he hath put him to grief:***

This talks about Jesus on the cross. Isaiah 53 talks about the servant of God, which is Jesus, and how He was put upon the cross and how He was suffering there. And then, Isaiah 53:10 says, that it pleased the Lord to bruise Him. It sounds as if it pleased God to inflict pain on Jesus. We have a way, traditionally, of what justice is inside what our system of justice is on how our kids were brought up. Under the old South Africa, for a petty crime, you went to the police station and they took a cane and they caned you. They inflicted pain on you and that would keep you away from what you are doing. Now, they come with more of a restorative justice system. They don't call it a jail anymore but a correctional service because they want to correct you. They start to see a little bit of the light. Yet, we can call it whatever we want but when Henri van Breda was found guilty, you find the comments in the comment section on News 24 where they say, "Justice is served!" Then you think that this guy did ax his parents and brother to death and attempted murder of his sister and he is found guilty and we hope that he rots in jail because we want him to have pain because that would be just. For if he has inflicted pain, he should have pain. That is the justice system that we have been brought up with.

With that in mind, if you go and look at the translation of Isaiah 53, it was actually translated saying, "***It pleased the Lord to bruise Jesus.***" I wanted to show the video here on the movie, *The Passion of Christ*, but it is much too graphic when Jesus was beaten with that whip. Pieces of muscle was ripped out of Him and you find that the Roman soldiers go into a hysteria where they start to laugh and find joy in beating Him like that. That's the kind of idea we get from, "***It pleased the Lord to bruise Jesus... to put Him to grief.***" It pleased the Lord to give Him as a sacrifice for the sins of the people because it was as if God is saying, "Well, what is right is right and what is wrong is wrong and if you disobey God and do something against God and His moral law, then, obviously, you have to be punished."

When we look at retributive justice this is what it means. We get restorative justice and then retributive justice. Retributive justice is what we basically have in the world and it focuses on, "Did you break a law?" What if you do right and what if you do wrong? If you do something wrong, the idea is that injustice was done to the law. You are not respecting the law. You are not obeying the law. You don't have any love for the law. The law was made a person. The law has actually made a god that you serve, which doesn't even exist. The law is actually commandments on a piece of paper. There is no person called the law. There is no such a person. You can never find Mr. Law. There is not such a person. It is just nothing. You can obey the law and expect the law to bless you and the only blessing you can have from the law is absolutely nothing because there is not an entity or a being, Mr. Law, that possesses anything so that he can add to your life!

But, if you obey God or if you believe in God, then God, since He is a person, since He does possess things, since He does have power, He has the ability to actually give you something and bless you with something... give you life! The law cannot bless you! The only thing that law can do is it can look at what is right and what is wrong. When you do right, the law cannot even bless you! The only thing that can happen when you do something right is that you can just continue with your life. Since the law cannot give you anything, and you are doing something right, then the law will leave you alone so that you can continue with your life until you do something wrong. Then the law will intervene and will take away from you what you have. **The law cannot give you anything. The law can only take from you!** It cannot add anything to your life. It cannot give you anything.

The law focuses on infliction of pain when it is disobeyed and the law will give you, or actually let you live your own life if you justly deserve it by obeying its commands. There is no mercy in the law. There is so little mercy in the law but one might say that there is mercy in the law. Let me put it this way: There is so little mercy in the law and it is so unexpected that the moment you get mercy in the law, it overjoys your life. You have so much joy! You will see where I am going with this. Even in Grace circles, we have preached the fulfillment of the law as mercy under a law system where we are so happy that God is not going to punish us that we will forever love God because He is not going to punish us. But, I want to tell you that is not the Gospel. It has nothing to do with the Gospel!

The Gospel is not the message of God was supposed to punish us but He did not punish us. The Gospel and God has nothing to do with a system of punishment. **God doesn't punish! God saves from the punishment that a life that is born from works brings. He actually saves you from yourself! He saves you from your own inability to give yourself eternal life! That is what it is all about.** He is a merciful God but in the case of the law here, whenever we find a little bit of mercy from the law, we feel, "Oh, my goodness! Look how good the law is! We can forever serve the law because the law has been merciful!" The only reason why we are so happy under the mercy of the law is because the mercy is not common under the law. That's why it is such a wonderful big thing.

I think that is why when we preach that Jesus was on the cross and He took away my punishment and we define it from a law perspective, that we are so happy because Jesus died for us because we didn't expect any mercy from God. Because God is so just, He can see all things, He sees all sin, He knows that you sinned from the beginning, He knows that there is great sin in your life. He sees everything and He won't let one of those things pass by so there is not chance that even a wrong thought can pass by God. Then we know that He is a just God, and justice will take place/ Justice is defined by a retributive justice system since it was thought that God's whole kingdom functions on a system like that and that the only justice that can be served if you disobey an infinite holy God is infinite punishment. Then Jesus comes and He takes that punishment and now, from there, we are so happy to serve this wonderful God!

I tell you that is you really think of it along those lines, you are not indoctrinated but you think about what it is all about, you will find in your heart that it is still very difficult to believe in such a God. That is the problem that we find today in the post modern world. We find people that start to think for themselves and they say, "What is it with this God who wants to kill someone if you disobey Him and that He is even so sick to kill His very own Son to satisfy His retributive justice because it is just that if you disobeyed you must be punished. By just saying it like this, then one can think, "Bertie, then you are not a believer in the Gospel of Jesus Christ because this is what the whole gospel of Jesus Christ is all about." No, the gospel of Jesus Christ has never been about that. **The Gospel of Jesus Christ has always been about God restoring His people** and there is a different justice system.

The justice system of God is restorative which is people focused. It is not 'breaking of the law' focused and we need to understand that. Before I get to the restorative justice, I need to get to the point about one or two things here. The central actors in retributive justice is the state versus the individual. We have just taken that system and brought Christianity into it and now it is people versus God. It is such an unfair system because God makes people from the dust of the earth. God knows that they are just dust that they don't have the ability in themselves to even obey a law. Then He brings them to a law and then they must obey that law. If they don't obey that law then He is going to kill them. Come on!

The thing is that I see in communicating with people that if you should present this, as I did with a person that had a great influence in my life, when I presented the justice system of the world which we have merged with Christianity or with what Christ has done, this is what we are actually saying that . We, by our own power, can never obey the law. God comes and makes man. He has a divine law. He is infinitely holy, we are not. We are made from the dust of the earth and He gives commands to us and now we cannot keep it and now justice would be served by Him killing us... and not just killing us but keeping us alive forever and burning us in hell. There's something wrong with that and there are many people saying that there is something wrong with that and most of the churches do not have an answer for that. They have a scripture. Then the person who is against Christianity or the person who starts to think for himself, quotes the verse and then he says, "Look at the logic here!" Then we get just get angry but we don't have an answer. We must have an answer. We must look at the scripture from the perspective which is not a place where it is the state versus the individual or God versus the individual. In the case of retributive justice, the state or God is always the victim. It is, "We have harmed God! We have harmed the state." Think of it like this: Well, God loves you so much, how can you not just love your neighbor? Look how you are harming God because the almighty God loves you!"

Look in the Old Testament and we have seen it so many times. He had given them the Garden. He gave proper rain and everything was growing. Look at man. He doesn't even have a little bit of gratitude. We have only one law. Look at how man has harmed the loving God! So God is the victim and man must pay because he has injured the Almighty.

Just in the normal world, if somebody, through a wrong thing that he does, throws you off course, it shows you how weak **you** are. Now imagine now I am going to the United States and am going to preach there. They get me from the airport and somebody doesn't drive the right way. I am in the car and I start swearing and cussing that this guy is not driving right. It doesn't matter if he was really messing up. It would just say, "Bertie is weak. His Gospel is not really working." So if Adam, through disobedience of one law, could change God's person, then who is the weak one? It must be God! The thing is that God never changed. God was always loving. The same God that gave the Garden is the One who is continuing in His love.

Let's look at a different justice system... the restorative justice of God. In this justice we find that this justice is people focused and see who was caused harm and then wants to restore that person. It's the justice system that would say, "Well, in the case of Adam and Eve, they were deceived. Eve was deceived. Adam went into it even if it was knowing what he was doing. He was into that and here we find destruction coming to them. We find that through their destruction even the earth is being destroyed. That is what God has said. He said, "If you eat of this tree, then you will die." Then He said to Adam, "Because you have dominion over the earth, therefore even this earth will now bring forth thorns and thistles and decay."

We read in Romans 8 that even this physical planet is now going backwards because of what Adam has done. Now we find in Romans 8, as well, that God is coming through Jesus Christ and what is He going to do? He is going to give eternal life to Adam, the one who is dying, and He says, "Once you are glorified even creation is now waiting to be co-glorified with your glory." We find the justice of God is something completely different. It's a restorative justice where He fixes everything. It is focused on making things right. Rewards are not based on just what is justly deserved but rewards are based on what you need. That means that if you don't have righteousness you are not going to be beaten because you don't have righteousness. If you don't have righteousness, it will be offered to you! We are going to look at why it is like this. It is based on mercy and love and not based on punishment. It's not separate from mercy. It transforms people. The central actors in this whole thing is not the state or God versus the people. The central thing of this is community, the whole family of God including us where the justice of God includes Himself where He feels, "If I wanted a family and my family is going astray, it is not just towards me as well. I also want healing from this. I want my family back! I want my original plan to work. That's what I want.

The question is, "How do we define justice?" I have given a Bertie Brits' definition here where someone might ask, "Where did you get that?" Maybe a hundred years from now it will be in a dictionary somewhere. Who knows. If we wanted to define justice we cannot define it outside of purpose. Let me explain that. I'm flying to the U.S. on Tuesday. Henri is going to drop me off at the airport because the flight leaves at eleven. So I'm not going to let Helena drive back home alone at night. If Henri picks me up and heads for Maritzburg, which is north from Malmesbury, it's the wrong direction. If he is headed toward Maritzburg and I need to go to the airport, that is not just although it is not wrong. Even if he keeps within the speed limit, it is righteousness and what is just and what is good is defined by the purpose. The purpose for him picking me up is to get me to the airport. So in that purpose we find our definition of what would be just in that case. So we will have to go and look at what is God's purpose with man in order to define what justice would be, what righteousness would be, what truth would be.

You cannot have truth outside of fully understanding God's purpose. I remember when I was in the house my dad had a piece of metal there. It was just a piece of steel hanging there. Whenever he would use that thing he would be so careful using it. I said, "This is just a piece of steel. What is this?" He said, "No, that is a straight edge." I said, "What does that mean?" He said, "It is a piece of steel that is one meter long that is perfectly flat. You can use it to measure and see if anything is really flat." He said, "This thing is truth. The only reason why it is true is because there is something that is really straight and this thing conforms to that. It is exactly the same. So it is true to the original." So you always have to have something before you can even define truth or if something is true or not. So we will have to have the foundation from where we are going to measure everything and that foundation would be, "Who is God/and why are we here?" If we know who God is and why we are here, then we can define if something is righteous, if it is true, or if it is just.

If we think that the purpose why God has got us here is to be gardeners, if you would think the purpose of why God has us here is to serve Him, then we can easily define truth and righteousness and judgment in connection with how we are serving Him. But, if that is not the purpose then we have a completely wrong definition of all these things.

John 5:30 (Jesus said:) *I can of mine own self do nothing: as I hear, I judge: and my judgment is just* (We are talking about the justice of God. He says, "**My judgment is just.**" (Why is it just?) *because I seek not mine own will, but the will of the Father who hath sent me.* So justice is connected to the will of the Father. Jesus clearly says, "Because I am not seeking My own will and I am seeking the will of the Father, therefore My judgment is according to His will and that is true." That is a correct judgment.

We will need to define what the will of God is.

Ephesians 1:

4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love* (In His love for us):

5 *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

6 *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

So, if we want to know what the will of God is we will look at what the will of God was before the world was made. What was God's plan with us before the world was made? Because if we could look at the original then we can see what is right, what is true, what is in line with that and what is just and so forth. We see here that He says that before the world was made, God has chosen by His own choice... unilaterally, meaning from His side to us. It was not our choice. It was His choice to make us for this purpose. It says that He has made us *that we should be holy and without blame before him in love.* (That love is His love for us):

Then He explains it: *Having predestinated us unto the adoption of children by Jesus Christ to himself.* What does that mean? Let us think about this. God has said that before the world began that He wants people to be holy, before Him, in love. Then He defines that explaining, *Having predestinated us unto the adoption of children...* The Jewish adoption of children there means that God would make physical human beings that are immortal, sharing in His quality of life by **His** doing.

So, God, before time decided, "I want a family. I want a people that can fully share in My heart." That's what He wanted. It's like when a husband and a wife get married. Helena and I got married but in the back of our minds we had a plan. We knew it was going to come. We were going to have children. We get together because we love one another and from there we are planning a family. We are going to have kids and our whole justice system would be measured according to that. Should it be that we could not have children, we would say, "That's not right!" But you will find that there is no law in the South African government that says that it is not right if a lady and a guy get married and they cannot have children. There is no law saying that is a sin or that is wrong but, because of the purpose we know that is not right. We will feel in our heart that is not right. Why can't she get pregnant? Why this and why that? And all of a sudden our lives will be in turmoil because we feel an injustice is being done towards us and we are victims and this needs to be set right because it's not in line with our plan from the beginning.

So, God had a plan with humanity from the beginning. The plan from the beginning was that God is a Spirit God and He wants people to have a place where they can have rulership over, where they can feel what it feels like to have life in them and to find that life has an effect on other things. That's why He gave us a world. That's why He gave all these things to us. He put man there so this man would live because of God and not his own doing since God is the only self existing one, He would offer them life. He would live in them and give them emotions, feelings, passions, where they can experience what God is experiencing and that they would happily live like that forever as a God family all finding its origin in the love and goodness of God. That was God's vision from the beginning! That is told from Genesis 1:1-3 where it talks about a covenant language right through Abraham, Israel and then all the nations that shall be blessed. The whole thing is God is a family God. He even comes and defines Himself as a father. Jesus is called the Son. We find the Spirit as the Spirit of life, giving life to people. That is what it is. It is family. So, we are going to define justice in the light of God is a family orientated God who was not in the need of servants but in people that He could love! He wanted these beings not to be there for a short time but forever!

Titus 1:

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

So, what is God's foundation from where we will find and define what is just? That is eternal life for us! Our definition of justice would then be that which can afford the upholding of the authentic cause. In other words, anything that would be unjust would be something that would break or harm the original plan. We know that living by works righteousness harms the original plan. So it is unjust and unrighteous to live by your own works because we know that it cannot be that way. We have seen it and we can have a whole message on that.

But what would be just would be, and this is my definition, that which can afford the upholding of the authentic cause. So, justice is defined in what will keep you having eternal life, what will bless you with holiness. God's plan was that He would give it to you for free. Then another system came in where Satan convinced Adam and Eve and said, "No, you don't have to have this for free. You have it by your own power. You don't need God! You just need to know what is right and wrong and you can live by your own intellect and you can have eternal life by yourself. That was a lie! Adam and Eve was made from the dust of the earth and they couldn't and here God's original cause was, "I will be the source of their life. They will share in the fullness of My life".

The kingdom which is the kingdom where God rules, with life, in us, was taken from these people. God wasn't the one who had taken it from them. They started their own in a lie. And then God looked at what was going on in there and He saw them dying and He didn't have a justice that says, "Now, I need to inflict pain on them." He warned them from the beginning saying, "That system will inflict death and pain on you. If you eat of this tree then you will surely die." The Hebrew says, 'Of this death, you will die!' It's not that God will inflict pain. And now God looks at what is going on. He looks at His original plan and He says, "What's going on here is not just. It is not true. Truth is not in them anymore. They are not lining up with what I have dreamt for them. Therefore, let Me do something to bring justice to the earth."

When we look at the justification of God, we have to face **Romans 4:5** which says that we have to believe in the God that justifies the ungodly. Because in God's system of judgment which is not that you break the law and then I punish you system, but the system that says, "I want you to have eternal life and if you are not having it then I am going to give it to you." I hope you hear what I am saying. God's system says, "I want to give you eternal life. I want to bless you with peace from Me. (Obviously in a relationship of a free will agent), I want to give you eternal life, If you have done something and you are not having it, then I will still justify you with it and I will bring you to that eternal life by **My** effort to that eternal life." That is God's justice system. That's why Abraham, when he was, we can call him, a pagan, living in Mesopotamia, he was from the Ur of the Chaldeans. He was worshipping all kinds of gods. He was building shrines. He believed in many gods.

God comes to Abram and Sarah and Sarah was barren. She couldn't have children. Abram was already old thinking, "There is no hope for me." They believed in monogamy. Under the law there you were allowed to have only one wife. So he sees no future for himself. How is he ever going to have children of his own? "There is no way, no future. I have no ability to bless myself with a family. I cannot have it!" God comes to such a person and says to him, "In you, all the nations shall be blessed. Look at the stars. Do you see how many stars there are? As many stars as there are, that's how many your children will be and something greater. They will not be as many since as many is connected to the sand in a later stage. But, He said, "As they are shining like the stars so they will shine, referring already to eternal life which He is talking about as it is found in Daniel 7 and 12. So, here we see God coming and He says, "It is not just that these people are having no future, that they are having no children. They feel hopeless and that they are dying." Abraham's story was written so that we today can see how God dealt with them and what God's justice would be. What did Abraham do when he saw the justice of God? He just believed God!

Then Paul comes and he says, "If we want to see the justice of God today, we have to conclude that those who believe that God can justify the ungodly, their faith is counted for righteousness." I hope you can see how this system works. According to original intent, righteousness is measured. If Abraham did everything right, he would not have been counted righteous because the original intent was not that Abraham would have life by His works. The harder you work and the most holy you live, the more unrighteous you would have been according to the original plan. Although he would increase in righteousness according to the law plan, he would increase in unrighteousness according to the original plan. Simple words: The closer you get to Maritzburg the further you are from where you need to be. It doesn't matter how safe you drive, you are sinning. What he is saying is that in the justice system of God, which is unilateral, meaning it just comes from one towards the other. It doesn't include your works. It is decided by God without you deciding for Him. He gave His Son before you were born.

He, from His side, like created He the earth. I mean, whose permission did He ask to make the earth? No one! Nothing. It was from one guy towards us and **the only thing we can do inside God's justice system which would be equitable, good and right, is to simply believe Him. That's all you can do!** You can just believe Him and that is Romans 5. The Bible says that Abraham believed God and it was accounted to him for righteousness saying, "You are as you ought to be in the presence of God who is exercising judgment and justice towards a man that cannot have children. In the eyes of everyone, this man was nothing but an idol worshipper. To God it is not just that he is worshipping idols. It's not just that he is bound like this. It isn't just that he doesn't have children. I will make of him a great nation and in him all the nations of the earth will be blessed and even the Messiah will come from him! And God said, "That is just!" And He brings forth his justice and His judgment in the earth.

So, we see Abraham and Sarah had no children. They were normal people with no future. God made them a promise. They believed God. Abraham was seen as righteous and justice was served.

Let's look at God's righteousness, God's justice, in the New Testament. Paul said in **Romans 1:**
16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes to the Jew first, and also to the Greek.

17 For therein (in this Gospel) is the righteousness (the justice) of God revealed from faith to faith: as it is written, The just shall live by faith.

He is saying, "I am not ashamed of the Good News of Jesus because the way Jesus dealt with man in their sin is the righteousness and the justice of God revealed to us.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight:

If you read Romans 3 in its context it says that by the works of the law shall no man receive the resurrection from the dead. And God said, "It is unjust that My people are dying!"

That's why He said, when the people were bound in Egypt, "Tell Pharaoh to let My people go!" Then the lamb was slain. They were led out of Egypt and justice was served. How was the justice served? Justice was served in setting the person free from the bondage. Why did God say that it is not right that My people are in slavery? Because His dream has been for them to be free! So He said that it was unjust that they are there. If I lose my temper, this is how I pray these days. If I lose my temper or if I get upset with somebody or I have fear, I go and I say, "God, what is happening to me is not just. It's injustice. It is unjust and I make myself fully available for Your rule and I stand under Your law of life wherein You will justify me. I'm not trying to change this but I am standing available for Your justice to be served in my life. Amen!"

Romans 3:

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge (the experiential knowledge) of sin. The law cannot bring justice. By the law we cannot have what God wants for us.

21 But now the righteousness (I put my own words there, the righteous judgment or the equitable deed) of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by (the) faith of Jesus Christ (In the Greek it actually says

that this righteousness of God is by the faithfulness of Jesus Christ), *unto all and upon all them that believe: for there is no difference:*

He is saying that man fell into sin and now God has to be a righteous God. Now we are going to see how God will deal with people who have disobeyed Him, did not listen, fell into a system of law where they have to have life by their own works. We find, in Jesus, the righteousness of God now revealed and we found that His righteousness was revealed apart from the law. That means that He did not come inside the retributive justice system but He came in His own logic inside, His own system. He revealed the righteous equitable holiness of God. It was revealed in Jesus saving us from the bondage where we were under works righteousness where we have life by our works. He saved us from that. He put a man in the Godhead and now rules with that one's life over everyone that wants this. He rules over their lives and He brings His justice. He brings His rulership and He gives them love, peace, longsuffering, kindness, meekness, temperance, faithfulness, a love for people. He brings inside them the fruit of the Holy Spirit, signs, wonders and miracles, pointing to what shall be and even grants them immortality in the human body. He, by His justice, shall manifest it in us. Even if we physically die, He says, "That is an injustice that was done to My people for I never planned that they would die like that and I will, therefore, raise them up." That is why Jesus was raised from the dead. Alleluia!

23 For all have sinned, and come short of the glory of God;

24 Being justified (In other words justified means having God's justice, if we want to use the word, enforced, on us), *freely by his grace through the redemption that is in Christ Jesus:*

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him (those) which believe in Jesus.

What he is saying is those who have fallen into sin, those who have disobeyed God, all that you can do is to hear what God is saying. God is saying, "It is okay! I will justify you with a new life!" "Okay, Lord. What must I do?" "Shut up! You've missed it, again! But, since I am a just God, I want to tell you that you have wandered from the path. You are in a very difficult situation but I am the Lord, God, and I have not created you for that. I have another life for you!" "Okay, Lord, what must....." "Just believe that I can take you there. I can even raise you from the dead and I've proved it 2,000 years ago and in that resurrection I conquered all your sin. I conquered all your death and I have brought forth the justification, how you will look in the end. I brought it forth in the middle of time so that you can look at that and know what you can expect. Believe Me!" It has **nothing** whatsoever to do with punishment! "But Jesus was punished. That's why God can.....". Lies!

I am going to end off with quickly looking at the breastplate of judgment. I have preached this before. The Bible says that the high priest had to come with a breastplate of judgment before God. That breastplate had 12 stones in it and the names of the different houses of Israel, the tribes of Israel, was written into that. It was very precious, beautiful, stones laid in gold. It hung around the neck of the high priest.

Inside this was put the urim and the thummim which were two stones, one black and one white. The

one stone would mean yes and the other stone meant no. If they ever wanted direction from God, a guy who was high up, like a king, would come to the priest and ask for guidance like, "Should we go into war with this nation or should we not?" Then they would pray and put his hand into the bag that contained the urim and the thummim. Whichever one that he took out would then be the yes or the no. That's how they heard the voice of God. That was placed inside that breastplate which was called the breastplate of judgment. The very justice of God would be revealed through that. What was that justice? It said that you should put this around your neck as a memorial. A memorial is to have a remembrance. How could it be a memorial... a memorial to what? It was a memorial to the original plan of God! We have taken 12 tribes and we have just seen just Jerusalem and Israel. That is just rubbish! That is just type and a shadow of all of us! That's all it is. God's original plan was divine people, beautiful people, different colors. When His glory shines on it, it fills everything with the colors that shine from this beautiful breastplate. It is laid in gold which talks about godliness or divinity.

So what he is saying is God's plan from the beginning was that man would shine in godliness by the doing of God. And now they needed advice on, "God, what is Your judgment about us?" "The judgment of God on this whole thing would be God's decision. A judgment is also your decision, your verdict. This was called the urim and the thummim. Urim and thummim simply means alpha and omega. The literal Hebrew words mean lights of innocence... actually, lights of innocences. Lights of innocence. Urim starts with an a and thummim with a tav, the last of the Hebrew alphabet talking about aleph and the tav ... the alpha and omega. So what He is saying is, "My judgment about you is always beauty inside divinity on account of Jesus which is the beginning and the end." That is it! That is the judgment of God. He says to just carry that as a memorial. I think that memorial wasn't for God to remember. It was for man to remember that this is the only way God sees and that is what He has planned in the beginning. That is, if you want guidance in how to get there, the only way we are going to get there is through Christ. That is how judgment is served!

I end off by going to the verse that I started with. **Isaiah 53. 10 Yet it pleased the Lord (Jehovah) to bruise him; he has put him to grief:**

If we read from verse 5, it says, **But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.**

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him as stricken, smitten of God, and afflicted.

Now let's summarize this. Take it all together... Jesus hanging upon the cross. If you come with a retributive justice system, you will come and say, "The Father is punishing Jesus for my sin. Look how He beat Him. I should have been beaten now He is beaten." We would esteem Him stricken, smitten of God. It says, **Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him...** Our conclusion was, "It is God beating Him for my disobedience." No, that is not what it means. What it means is that He took the end of a life by works onto Him. That is where man was heading by his own works... death and destruction, a cursed life. He took that on Him and He was hanging upon the cross which was actually the end of the life I am in. It has nothing to do with God punishing Him. It had everything to do with Jesus entering into the end of the way we are on, clothing Himself with it and taking all of the curses and all of death on Him ready to conquer in the resurrection.

With that in mind, it says, **we did esteem him as stricken, smitten of God,** but He wasn't smitten of God. He was carrying our disease.

The King James version says: **10 Yet it pleased the Lord to bruise him;**

The Greek says, *And the Lord willed to cleanse Him of His beatings.* Look at the difference!
Let me read it again: King James: *It pleased the Lord to bruise him;*
Septuagint: It pleased the Lord to purge Him from His beating. Big difference!

The one says, "God was happy to hit Him!" The other one says, "No, God was happy to heal Him from how He was hit. There is a big difference! Now as He dies and conquers it, He conquered physical death plus He showed that God's justice is greater than man's injustice.

Who crucified Jesus? It was the Jews and the Romans. The Jew and the Roman talks about the Gentile. It talks about the whole world. The Jews said, "You are a sinner!" The Gentiles said, "You're a sinner and bad!" The very people whose hands He had made, took Him and nailed Him to a cross. The mouth that He has made, spat on Him and what did He do? He didn't change His justice. If you fall into the law way of thinking of man and He continued to show justice which was, "Forgive them Father! Set them free! My justice is a justice unto freedom and not a justice unto destruction." The only destruction that there will be for man, and there will be people who will be destroyed, are those who are refusing the justice of God and they will have the justice of their own works for there is no life in their own ability. That is how it is.

So, I want to say to you that whenever you hear that God is a just God you can know that you have a future. Whenever you hear that God is a just God, your heart must sink into, "I can trust Him!" What we have done when we've heard that God is a just God, our hearts have not trusted but our hearts feared because we must work because we cannot trust this God because a little mistake destroys our lives. In the meantime, to hear that God is a just God, you can rest because His justice is defined by His original purpose and justice is that if God is a just God, walking justly, He will have to have a life that can behold the original purpose which is life for us all.