

# Penalty

The content of Paul's Gospel is good news in the crucifixion that he declares to be a ransom payment by the Second Adam to rescue mankind from mortality.

Death entered the world in Adam and passed upon all men by corrupt seed condemning them to death, now the seed of the woman will give a life in ransom equivalent to the life lost by sin.

The need for a world Savior begins with the death of Adam which is inherited by mortals, not acquired by behavior. Jesus is the only hope for the world because only Jesus is virgin born of incorrupt seed with life from God like that given to Adam which enabled Him to die like Adam.

No mortal can lay down the life of God because he does not possess it. All men are lost because Adam lost God given divine life and passed on death to his offspring.

Man does not acquire this lost estate by his sinning nor can he escape by his righteousness. Man inherits the wage of Adam's sin and behavior does not affect this condemnation.

The price of man's redemption is already determined by the sin of Adam and will not be affected by the sinning of his offspring.

The wage of Adam's sin passes upon man as a consequence not a penalty. Was Jesus receiving punishment to pay a penalty or giving His life to pay a ransom?

To help clarify the issue let us consider a statement from a teacher whom I consider to be one of the best apologists for the Christian Faith.

"The proof that He paid the penalty in full is that He conquered death and rose from the grave, the only remedy for death is the resurrection." *Dave Hunt*

This would be better stated: The proof that He paid the Ransom in full is that He conquered death and rose from the dead.

The error in the use of Penalty instead of Ransom is that it means that Jesus paid a penal wage for others, which had been earned by their illegal behavior.

It means that in order for Him to be dying in your place, you must have committed a sin whose wage is death and hell.

This naturally raises the question of culpability. When, where, how and What sin justly condemned a person to such a severe sentence. If you are going to use the term Penalty then you must find the offense (sin) which deserves the punishment and justice demands that the punishment fit the crime.

We seek to know the cause of any event. This is the essence of science in order to avoid undesirable effects and reproduce the desirable.

When we speak of Penalty we do not refer to the work of nature or natural law rather the work of man or God and the laws of man or God. The natural laws of nature result in consequences, only the penal laws of God and man can produce penalties.

Every penalty is, of course, a consequence but every consequence is not a penalty. This is why a tornado may pass through town and cause death as a consequence of nature, not penal death as a result of behavior.

A Death Penalty is different from a Death Sentence because a death penalty is paying the wages on behavior while a Death Sentence may not be related to sinful behavior at all.

A Death Sentence of course results in death, but only a Death Penalty is paying the wages on sinful behavior. Both involve death, but only one involves wages.

There was a Death Sentence upon the firstborn of man and beast in Egypt. This cannot be defined as a Death Penalty because it was not a wage earned by sinful behavior. Animals and innocent children have no wage of sin to pay, therefore death for them must be natural, accidental or the result of some death sentence such as decreed by Pharaoh and Herod.

The wage of Adam's sin was death to him and mankind. This death (the wage not the sin) entered his seed condemning all the fruit of the womb to death from the first birth. This is clearly a Death Sentence and cannot be referred to as a Death Penalty.

Paul is the first person to examine the death of Christ and find the cause in the first Adam. Previous causes had been the sin of his peers whom he offended.

Paul says that they would not have crucified Jesus had they realized what they were doing. This would only explain the Who, Where, and How, but not the Why God would permit it or why Jesus would submit to it.

Obviously if Jesus was the Christ and sent by God He would have saved himself or His Father could have

saved him from the penalty of the blasphemy for which he was sentenced.

We have Biblical precedent for such intervention by God to save his servants from a death sentence such as the Lions Den and the Fiery Furnace, but we also have those cases where God does not save his servants from the death imposed by sinful men such as the prophets who were stoned to death for the same sin for which Christ was tried, convicted and sentenced.

The mystery is Why does God permit his servants to suffer and die in the hands of sinful men? It must be his will to do so or he would prevent it and there must be a reason and purpose that directs God's will.

Paul reveals this mystery in the death of Christ when he finds the purpose back in the Garden (Genesis 3:15) in the death of Adam.

Paul explains that all men have fallen into death and the grave because of the corrupt seed of man from which they are conceived.

All are condemned to death because of Adam's one offense and the only escape is by the Resurrection provided by Jesus through his submission to the will and purpose of God to pay a ransom price of equal value to that which Adam lost.

One Adam brought Death into the world.

One Adam brought Life into the world.

One act of disobedience sentenced the world to die.

One act of Obedience justified the Christian to live.

Just as in Adam all die from corrupt seed even so in The Second Adam all will live from incorrupt seed.

All inherit death from the seed of man. Jesus inherited life from the seed of God and willingly laid it down in Passover death for all those sentenced to die from their first birth.

Jesus was the Lamb of God sent to ransom the world from the wage of Adam's sin, which is death.

When the cause of Jesus' death is seen as the will and purpose of God not to spare his son but to set him forth as full satisfaction (mercy seat) to pay a ransom, then we find no penalty or punishment by God in the Crucifixion.

All mankind is under a death sentence from Adam's sin and everyone inherits this death at birth from corrupt seed. This cannot be defined as a death penalty because it has nothing to do with behavior.

It is like the Death Sentence upon all the firstborn of man or beast in Egypt. This cannot be a death penalty for it has nothing to do with punishment for a crime

(sins). It is like the Death Sentence of Isaac at Mt. Moriah, which has nothing to do with a penal punishment of Isaac for any sin rather because Isaac is the only begotten of Abraham and a type (picture) of Christ to be seen where God provides a substitute to die in the stead of another.

When we make Jesus pay a Penalty rather than a Ransom then we find the cause of death in God's penal judgment upon man's sinful behavior and such is not taught from the Scriptures.

The Bible makes Jesus pay a Ransom to release mankind from condemnation upon man's inheritance of the wage of sin which is death.

When the Wage is fully paid on the fall into death then a remedy is provided by a resurrection from that (death) fall.

All fell when Adam fell even though they never sinned like Adam to be the cause of their fall. Adam is the cause of fallen mankind. Jesus is the cause of risen mankind.

Just as man's sin has nothing to do with inheriting death from Adam neither does man's righteousness have anything to do with inheriting life from Christ.

Man inherits death from Adam in his first birth and inherits life from Christ in his second birth.

Man inherits death in his carnal birth. Man inherits life in his spirit birth

Man inherits Death from his birth below but he inherits Life from the birth, which is from above.

His carnal birth from corrupt seed gave him an earthly father, but his spiritual birth from the word of God (incorruptible seed) gives him a Heavenly Father.

That which is Hereditary is not the result of behavior either good or bad for it precedes all acts of sin or righteousness. Therefore man's death in Adam is not the result of his personal sin and is not subject to the wrath of God's punishment. Likewise man's life in Christ is not the result of any righteousness which he has done so it cannot be a merit or reward. It is the gift of God.

If a man sins he will receive penalty according to that which he has done and if a man is righteous he will receive rewards according to his deeds.

This law and principal is clearly established in God's word and was not changed by Jesus in His life or death or resurrection. Therefore, people today can expect to reap according to what they sow!

A Christian is saved by faith in the works of grace by God, not by anything that he did, therefore all glory and praise goes to God and Jesus who did the work.

Any rewards for the Christian will be from God according to the works of Christian righteousness.

Any penalty in this life from man may not be just but if from God then it will be according to the sin, any penalty in the after life must be from God (for man's law has no jurisdiction in the afterlife.) A Christian is saved by faith in the works of grace by God, not by anything that he did.

The judgments and penalties of God upon man for his sinful behavior are justified because the punishment fits the crime, a few stripes or many stripes. Whether the wage of his sin is an eye, tooth or life depends upon the damage incurred by others.

Would God change the criteria by which he determines punishment in the after life from that which he determines punishment in this life?

Has Jesus redemptive death changed the way that God judges sin? Have all of sin's wages now become eternal damnation? Have all the eye and tooth sins began to merit death? certainly not.

A death sentence such as man inherits from his birth is not merited by any activity of himself, it is passed on to him and therefore he receives it.

A life sentence such as the Christian inherits from his birth is not merited by any activity of himself. He passes from death to life when he receives it.

The way by which God judges man's behavior has nothing whatsoever to do with whether he is dead in Adam or alive in Christ, because these things have nothing to do with behavior at all whether good or bad.

Therefore, if God did change His criteria for judgment of sins it would not or could not effect those matters not related to behavior.

When a man is condemned to death at conception how can his subsequent sinning or God's subsequent judgment relate to that state he was in before he sinned and was judged?

When the Second Adam tasted the same death experienced by the First Adam and lost the same life that Adam lost, does this change the way that God judges sin? NO, but it does change the power of sin from keeping a man in a death that has been abolished by the power of righteousness (obedience) to raise him up in a life that shall never end.

God's remedy for Adam's death is Jesus' resurrection. Adam brought death and mortality into the human race but God in Christ brought life and immortality into the Christian race (new creatures) (children of God).

A Christian is the child of God (offspring) just like fallen mortals are the Children of Adam (offspring.) Both states, natures, families, kingdoms are inherited, neither is merited.

Penalties must be merited in order to be just punishment. The fallen world of mortals does not merit punishment for their mortality. They can only merit punishment for their behavior.

We must understand the cause of Christ's death if we are to understand the benefits.

We know that he died to give us life. He did not die to pay the penalties, which may have come from our living.

I realize that there are Bible verses that seem to contradict these things, but we must keep in mind The Law of Sacrifice as set forth in the Old Testament because it is a shadow and picture of the one sacrifice in the new.

There is a big difference in Redemption and Atonement in the Old Testament but since there is only one sacrifice in the New Testament then Redemption and Atonement are accomplished with the same blood. In fact, all things come under one blood in the New Testament.

Under The Law of Sacrifice in the Old Testament almost all things were purged with blood which was shed by different animals at different times for different things. Some exceptions were allowed in Atonement where a meal offering could be used in a sacrifice instead of blood, but only blood could be used in a Passover (redemptive) sacrifice as well as in the sealing of a covenant.

Since there is only One Sacrifice in the New Covenant it must redeem and atone for everything in the place of the Many Sacrifices in the Old Covenant.

This one blood sacrifice of the new is not to be seen as finishing some incomplete work of animal blood because animal blood did finish and complete whatever redemption or atonement it was sprinkled for in the Old Covenant.

When we use the word penal in regard to the Cross of Christ we give a cause to his death different from the cause given by the Apostle Paul. Peter had found the cause in the sins of the people at Pentecost, but this is

many years before Paul is called to be an Apostle and Revelator of the Christian Faith.

Jesus death is the only sacrifice in the New Covenant therefore the cross is the shedding of blood for all the sprinkling needed by the heirs of the New Covenant.

The shedding of blood is necessary where the sprinkling of blood is required. Blood was sprinkled many times in the old but only once in the new.

Moses sprinkled Passover Blood for Redemption out of Egypt then sprinkled the blood upon the people to seal the Covenant then sprinkled the Mercy Seat in the Tabernacle of God. Jesus did all of this Once when he sacrificed himself for Passover Blood to redeem out of Adam and Covenant Blood for the New Covenant and atonement blood for the Mercy Seat in the Temple of God not made with hands which of course is The Church or the Christian.

In the New Covenant with only One sacrifice Once for both Redemption and Atonement the same blood must be sprinkled for Atonement which had been sprinkled For Redemption. Not different blood from different animals and birds, (bulls, goats, turtle doves.)

Passover required the blood of a Lamb once (with memory lambs yearly), Atonement required (mostly) the blood of animals often with a yearly Atonement for the Nation (whole congregation.)

Passover Blood never paid any penalty or wage because it was for the salvation of a Nation and related to the firstborn of man and beast which meant deliverance from a death sentence not a death penalty.

Redemption does not relate to sin and behavior in the Passover only to birth. Likewise we can see the same salvation by a substitute Ram for Isaac on Mount Moriah where there is a death sentence not a death penalty.

In the case of the Kinsman Redeemer seen in Boaz and Ruth we cannot find sin as the cause which made redemption necessary rather the death of Ruth's husband which resulted from mortality.

Jesus is the Lamb of God to take away the death which sin brought into the world. He is the Passover Lamb which saves from a sentence of death upon everyone by their first birth. He is the Ram caught at Mount Moriah to save the seed to whom the promise was made. So we can see that God provides (Jehovah-jireh). He is the Kinsman Redeemer who pays the price to redeem the dead to inherit his own life not just his land for his offspring.

Redemption does not rescue one from a penalty even in these situations and certainly not where a ransom is involved.

Neither is there a penalty involved in atonement though sinful behavior may have made the sacrifice necessary. Atonement was made for a leper, not to cure him but because he was cured.

Atonement never pictured the payment of a penalty. If one trespassed in a penal sin then he himself must pay. No animal could ever die in his place to take his penalty.

This helps us to see how one blood accomplishing so much can be spoken of in so many ways.

The soul that sinneth (the same soul which merited the death penalty) it shall die. There is no precedent to the contrary.

But God so loved the dead world that He sent his son to pay the wage (ransom) of sin (which was death and had already passed upon mankind through corrupt seed) with his Virgin born life, and to bring with him from the dead many Sons of God begotten again from incorrupt seed (the Word) and make an Eternal Atonement for Eternal Souls living in an Eternal Kingdom.

The statement by Dave Hunt is Biblically true if you change the word Penalty to Wage and then take the wage back to Eden where it was death

We should keep ourselves responsible for our own sins, confessing them to those we have trespassed against and making restitution when possible, and for atonement we Christians have the Blood of Christ which cleanses our sprinkled hearts from all sin.

This also helps to understand limited Atonement because Atonement in the First Covenant was limited to Israel and so was Redemption, but Atonement in the Second Covenant is limited to the Church because Jesus is the High Priest of the New Covenant people, (not Israel and the world, only the heirs of His Covenant).

Jesus made Atonement by the Sprinkling of his blood as a High Priest but this is not for those in Adam, only for those in Christ (Christians).

As a dying Lamb in the shedding of blood, he poured out His soul in death for the dead, which includes everyone because in Adam all are dead.

Redemption is unlimited because it was for all the world in Adam. Atonement is limited to the redeemed in Christ (Christians) (The Church) (The Kingdom of Christ).

This is how shedding and sprinkling differ. One pictures death - the other Sanctification.

Neither pictures a Penalty or forgiveness for a penal sin.

###