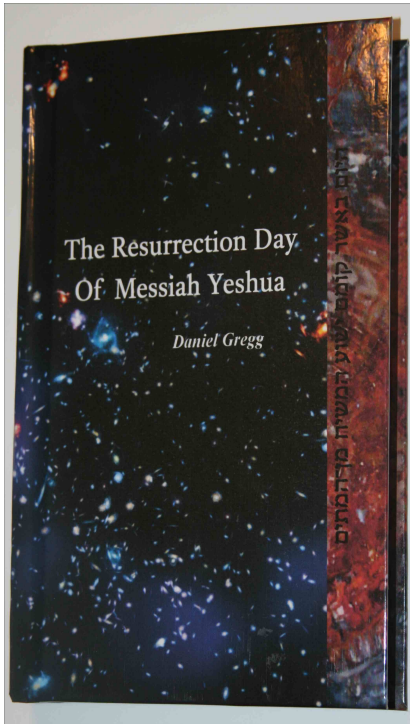


הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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passage to explain what Paul really is saying:

But in the working the reward is not being considered as a favor; if not, then according to what is owed. But for the not working, (but committing on the One justicing the ungodly, His faithfulness is being considered as justice, just as David also speaks about the blessing of the man to whom the Almighty is considering justice apart from works. (Rom. 4:4-6).

Paul is not considering two different people here, one who is being saved by works and another who is not. Rather, he is considering one person who is not perfectly righteous. When this person works and does what is right, then he is counted righteous. This is as the person deserves. On the other hand, the same person fails to be perfect and does not work the works he should work. But this person is committed to Messiah. Now this person represents the faithful in Messiah.

At the beginning of our repentance we are only babes in Messiah. We are forgiven our sins, but we are not counted as perfectly righteous. When Paul says “His faithfulness is being considered as justice” at the beginning of salvation, he does not mean the believers faith is reckoned as perfect righteousness! Rather, he means that Messiah’s faithfulness to do the work of the cross and pay the penalty for sins; that is what “His faithfulness” means. And this faithfulness is not counted as personal righteousness to the believer. It is only counted as “justice.” Justice is counted to be done. The penalty is paid.

This is exactly what the MISB translation shows. Justice is counted to the faithful one without works. This justice is the paid penalty, and has nothing to do with Messiah’s righteousness being transferred to the believers legal account so that God allegedly forgives him on that basis. Such a view assumes that God can be compensated for sin. And the very idea that God can be fully compensated for sin should be regarded with horror and approbation. Messiah paid the penalty that YHWH assigned for the sins of the repentant. He did not pay for all the consequences of our sin on others. Sin is not paid for. Rather, the penalty of sin is paid for.

A child breaks her fathers irreplaceable Ming vase, and the father forgives the child, but there is a penalty to be paid, since the Ming vase was borrowed for a display. He has to pay the price of the vase. Now the price paid does not restore the Ming vase! For both the father and the owner are grief stricken that the Ming vase was lost, and also the child. So also, the penalty of sin can be paid, and we are forgiven, but sin itself is not paid for.

What makes it possible to understand Paul is that the same Hebrew, Greek, and Latin word means both “justice” and “righteousness,” and the same Greek word for “justified” means both to be *made righteous* and *to pay a penalty*. This sense of “justified” also occurs in archaic English. It means that “justice is done,” or to verbalize it in the modern sense: such a one who pays a penalty is “justiced,” or such a one who pays a penalty for another has “justiced” the other. But all of the Catholics and Protestants are deceived on this matter and think that the word means “declared righteous” or “made righteous” when Paul says that we are “justiced without works.” All Paul means is that our penalty is paid without works. For it is paid by the one work of Messiah on the cross.

It is not the purpose of this book to exegete the matter in all of the problem texts. Rather, I only explain the problem here. Justice is imputed when we first trust Messiah. Righteousness is imputed when we obey, and finally only at the end of days when Messiah returns. For we wait for the hope of righteousness by faith (Gal. 5:5). The Torah is written on the hearts of the faithful in part. It is only written in whole when Yeshua returns to raise the dead and give all the faithful new and undying bodies that are capable of containing such righteousness.

The simple good news is that Yeshua died for our sins so that we may be forgiven the penalty of our sins and inherit eternal life. We accept this by committing to him. This commitment brings us into Yahweh’s covenant with Israel, which is the same covenant he made with Israel of old. Only by trusting in Yeshua, is this covenant renewed for us who put our support on him and in him, and who give our support to him. And we show our love for Yeshua by keeping his commandments.

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