

When, and How, Will Justice be Served

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Whether in matters of religion, politics, or the judiciary, mankind's history is replete with examples of injustice. Consequently, the adage that "there is a law for the rich and a law for the poor" has plenty of support. Even when there is no bias or partiality in specific legal cases, man's decisions and actions are often unjust, resulting in harm to others. Atrocities associated with warfare is just one example of this. In addition to these atrocities is the staggering loss of 108 million lives during the wars of the 20th century alone; not to mention those who died in thousands of wars that have occurred from the beginning of man's time on this planet ("What Every Person Should Know About War" – www.nytimes.com/2003/07/06/books/chapters/what_every_person_should_know_about_war).

Thankfully, justice will be served when wars are eliminated entirely, and those responsible for starting them are held to account.

He (Jesus Christ) **shall judge between the nations, and shall rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore** (Isa. 2:4; cf. Mic. 4:3; Jas. 4:1-6; Ed. note in parenthesis; emphasis added; NKJV used throughout unless otherwise noted).

Until the scenario described above comes to fruition, many injustices will continue because mankind has rejected the legal system established by Almighty God and replaced it with alternate forms that cannot consistently and fairly deliver true justice. Therefore, the question

must be asked, "When, and how will justice be served?"

Before answering this two-part question, it is important to identify who has been delegated to administer true justice for everyone without any form of partiality.

*For unto us a Child is born, unto us a Son is given; and the government will be upon his shoulder. And his name will be called Wonderful, Counselor; Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end, upon the throne of David and over his kingdom, **to order it and establish it with judgment and justice** from that time forward, even **forever**. The zeal of the Lord of hosts will perform this* (Isa. 9:6-7; emphasis added).

*"Behold, the days are coming," says the Lord, "That I will raise to David a Branch of righteousness; a King shall reign and act wisely, and **execute justice and righteousness in the earth**"* (Jer. 23:5; emphasis added).

So the "Child" mentioned in Isaiah 9:6, and the "King" in Jeremiah 23:5, refers to Jesus Christ who carries all his heavenly Father's titles because he is "the faithful witness", and representative of Almighty God.

*.... **Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.** To him who loved us and washed us from our sins in his own blood* (Rev. 1:5b; emphasis added).

*...I (Christ) do nothing of myself; but **as my Father taught me, I speak these things.*** ²⁹*And He who sent me is with me. The Father has not left me alone, for **I always do those things that please Him*** (Jn. 8:28b-29; Ed. note in parenthesis; emphasis added).

Almighty God, who is the Father of Jesus Christ, also gave His authority to Christ for the purpose of bringing righteous judgment once and for all.

*For as the Father has life (everlasting) in Himself, so He has granted the Son to have life (everlasting) in himself, ²⁷and has **given him** (Christ) **authority to execute judgment also**, because he is the Son of Man (Jn. 5:26-27; Ed. notes in parentheses; emphasis added).*

However this judgment, or true justice, will not begin until Christ returns and restrains the "god of this present evil age" (2Cor. 4:4; Gal 1:4; cf. Rev. 20:1-4). At this future time, the dead will be brought back to life in two resurrections. Those in the first resurrection will not be judged because they already experienced God's judgment during their previous lives (1Pet. 4:17). Christ described this first resurrection as follows,

*Most assuredly, I say to you, **he who hears my word and believes in Him who sent me has everlasting life, and shall not come into judgment**, but has passed from death into life (everlasting). ²⁵Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live (Jn. 5:24-25; Ed. note in parenthesis; emphasis added).*

However, those who lived contrary to God's word during their lifetimes will be raised back to life one thousand years after those who were part of the first resurrection (Rev. 20:5-6).

*Do not marvel at this; for the hour is coming in which all who are in the graves will hear his voice ²⁹and come forth – those who have done good, to the resurrection of life (everlasting; 1st resurrection), and those who have done evil (and not repented; Ac. 2:38), to the resurrection of judgment (Gr. *krisis*; 2nd resurrection) (Jn. 5:28-29; Ed. note in parenthesis; emphasis added).*

Those who come up in the second resurrection will have an opportunity to learn about God's law and commandments, which represent the foundation of true justice. Jesus Christ will be the one responsible for evaluating, or judging, how everyone responds to his Father's word at that time (Mt. 4:4).

I (Christ) can of myself do nothing. As I hear, I judge; and my judgment is righteous, because I do not seek my own will (cf. Mt. 26:42) but the will of the Father who sent me (Jn. 5:30; Ed. notes in parentheses).

By correctly understanding God's word, everyone will confront the sinful conduct of their previous life, and this will include the harm and injustice associated with their words and actions.

For the word of God is living and powerful and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the hearts (one's inner motives). ¹³And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account (Heb. 4:12-13; Ed. note in parenthesis).

But I (Christ) say to you that for every idle word men speak, they will give account of it in the day of judgment (Mt. 12:36; Rom. 14:12).

If there are any misunderstandings, or disagreements about God's word and its requirements, Jesus Christ will make it abundantly plain.

*He who rejects me (Christ), and does not receive my words, has that which judges him – **the word that I have spoken will judge him in the last day** (Jn. 12:48; Ed. note in parenthesis; emphasis added).*

According to Christ's words, some will repent of their sins quickly while others will resist. Because some will repent quickly, they will be a witness against those who maintain their innocence despite all the evidence to the contrary.

The men of Nineveh will rise in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here.⁴² The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here (Mt. 12:41-42; Lk. 11:31-32).

Christ also indicated that those who had the first opportunity to learn God's way of life but rejected it, will be the last to admit their sins and repent. Therefore, the angels who sinned under the rebellious leadership of Satan may be the last to repent, even though they were the first to learn God's truth.

So Jesus said to them (his disciples), "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel (Mt. 19:28; Ed. note in parenthesis).

But many who are the first will be the last, and the last first (Mt. 19:30; emphasis added).

Christ will not determine guilt based on hearsay, or the opinion of third parties. Instead, he will refer to the detailed record of everyone's words and actions, as recorded in a book, and whether their conduct was contrary to the law and commandments of Almighty God.

You number (SHD 5608; take account of events in an exact manner; to record as a scribe) *my wanderings* (SHD 5112; one's

actions as they move through life) ***.....are they not in Your book?*** (Ps. 56:8; Ed. notes in parentheses; emphasis added).

Some may refuse to acknowledge their sins for various reasons including their own pride.

A man's conduct may strike him as pure, Yahweh, however, weighs the motives (Prov. 16:2; The Jerusalem Bible).

Everyone who is proud in heart is an abomination to the Lord; though they join hand to hand (seek support from others of the same mind), ***none shall go unpunished*** (Prov. 16:5; Ed. note in parenthesis; emphasis added).

Corrective forms of punishment will be applied to those who refuse to admit their sins and this action will be directed by Jesus Christ for the purpose of leading these individuals to see themselves for who they really are. In fact, an entire nation will have to give account for the manner in which they rejected the assignment given to them. That assignment was to be a light, or example, of God's truth to the surrounding nations.

Surely I (Moses) *have taught you* (nation of Israel) *statutes and judgments, just as the Lord my God commanded me, that you should act according to them in the land which you go to possess.⁶ Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people'* (Dt. 4:5-5; Ed. notes in parentheses).

*For I am with you, says the Lord, to save you; though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you. But **I will correct you in justice, and will not let you go altogether***

unpunished (Jer. 30:11; 46:28; emphasis added).

Ultimately, every nation on earth will be brought to the point where they acknowledge their sins, and recognize these sins made it necessary for Christ to shed his blood in order to provide the means through which they can be forgiven and restored in their relationship with Almighty God (Heb. 9:22).

*Behold, he (Christ) is coming with clouds, and every eye will see him, and they also who pierced him. And **all the tribes of the earth will mourn** because of him. Even so, Amen* (Rev. 1:7; Ed. note in parenthesis; emphasis added).

By the end of the second resurrection, everyone who has repented of their sins will be joined together under the leadership of three major groups.

*In that day Israel will be one of three with Egypt and Assyria, even a blessing in the midst of the land, ²⁵whom the Lord of hosts shall bless, saying, "**Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance**"* (Isa. 19:24-25; emphasis added).

The timing of this scenario is described in the writings of the Second Covenant, and is associated with the completion of the work that Christ's Father gave him.

Now when all things are made subject to Him (Almighty God), then the Son himself will also be subject to Him (Almighty God) who put all things under him (Christ), that (the family of) God may be all in all (1Cor. 15:28; Ed. notes in parentheses).

One God and Father of all, who is above all, and through all, and in us all (Eph. 4:6; emphasis added).

God, the Father, can only be "in us all" through the power of His Holy Spirit, which is granted to those who repent of their sins (Ac. 2:38; 5:32b; Heb. 5:9). Therefore, the Father's Holy Spirit must be readily available to lead sinners to repentance (Rom. 2:4b; Jn. 6:44, 65). This process began a long time ago, and will continue until everyone has had an opportunity to repent. The prophet Joel described the action of the Father's Holy Spirit, and it was acknowledged again during the Day of Pentecost following Christ's resurrection.

*But this is what was spoken by the prophet Joel: ¹⁷'And it shall come to pass in the last days, says God, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. ¹⁸And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. ¹⁹I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke. ²⁰The sun shall be turned into darkness, and the moon into blood, before the coming of **the great and notable day of the Lord** (period of time culminating in the second resurrection). ²¹And it shall come to pass that whoever calls on the name of the Lord shall be saved'* (Ac. 2:16-21; Joel 2:28-32; emphasis added).

As mentioned previously, all nations will be led to see the consequences of their sinful actions but, for a successful outcome, the Father's Holy Spirit must be readily available to them.

And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace (forgiveness; made possible by Christ's shed blood) and supplication (cf. Isa. 1:18-20); *then they will look on me whom they have pierced;*

they will mourn for him as one mourns for his only son, and grieve for him as one grieves for a firstborn (Zech. 12:10ff; Ed. notes in parentheses; emphasis added).

It will only be through the action of the Father's Holy Spirit that sinful mankind can get past their carnal mindedness, which is hostile toward His law and commandments (Rom. 8:7). Once this occurs, they will make the connection that Almighty God created the law and commandments to ensure mankind's happiness and wellbeing. These same laws and commands are the basis of true justice and will be used to measure each sinner's conduct (1Jn. 3:4).

Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah (Jer. 31:31).

.... I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. ³⁴No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more (Jer. 31:33b-34; cf. 1Jn. 2:4).

The argument can be made that Jeremiah is speaking only about the two major nations that descended from Jacob. However, this ignores the fact that Almighty God intends all nations to be grafted into the family of Jacob.

And if some of the branches (representing families of Jacob) were broken off (due to persistent sin), and you (Gentiles), being a wild olive tree, were grafted in among them, and with them became a partaker of the root and richness of the olive tree (representing Christ) (Rom. 11:17; Ed. notes in parentheses).

You (Gentiles) will say then, "branches were broken off that I might be grafted in" (Rom. 11:19; Ed. note in parenthesis).

*And they (Jacob's descendants) also, if they do not continue in unbelief, will be grafted in, for **God is able to graft them in again.** ²⁴For if you (Gentiles) were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more will these, who are the natural branches be grafted into their own tree? (Rom. 11:23-24; Ed. notes in parentheses).*

As mentioned previously, it was always God's intention that Jacob's descendants become a light to this world. This means proclaiming the light of God's law and commandments to the entire planet (Prov. 6:23). Because the nation of Israel/Jacob failed, Jesus Christ had to come in order to fulfill this commission.

*He (Simeon) took him (the young Christ) in his arms and blessed God and said: ²⁹"Lord, now You are letting Your servant depart in peace, according to Your word; ³⁰For my eyes have seen Your salvation ³¹which You have prepared before the face of all the peoples, ³²**A light to bring revelation to the Gentiles,** and the glory of Your people Israel" (Lk. 2:28-32; cf. Isa. 42:6; 49:6; 60:3; Ac. 26:23; Ed. notes in parentheses; emphasis added).*

Had the ancient nation of Israel fulfilled the commission given to them, many more people may have repented and become part of the first resurrection. However, as this did not occur, the majority of mankind will now be resurrected to judgment at the end of Christ's millennial rule on this earth. Again, everyone is accountable for their own conduct, which is measured against God's law and commandments (1Jn. 3:4). Because this standard is not enforced worldwide today, there is no fair and consistent justice. Instead, there are many opinions about what is

right and wrong, but no absolute reference point. That absolute reference point is the word of God as summarized by His law and commandments. Sadly, these are not held in any great esteem by the majority of mankind today. Instead, the general attitude is that God's law and commandments are a burden and constraint, as prophesied in the second chapter of Psalms.

*Why do the nations rage, and the people plot a vain thing? ²The kings of the earth set themselves, and the rulers take counsel together, against the Lord (Almighty) and against His Anointed (Heb. Messiah), saying, ³**Let us break Their bonds in pieces and cast away Their cords from us**"*(Ps. 2:1-3; Ed. notes in parentheses; emphasis added).

*For this is the love of God, that we keep His commandments. And **His commandments are not burdensome*** (1Jn. 5:3; emphasis added).

Therefore, the measure of "true justice for all" will never become universal until Jesus Christ arrives to restrain the root cause of rebellion against God's law and commandments (Rev. 20:1-3; cf. Mt. 16:23). Once this occurs, Christ will begin the process of reeducating everyone who was not part of the first resurrection. After a thousand years have passed, those who lived and died without repenting of their sins will be resurrected, and judged according to God's standard. This is the same standard being applied to members of God's true church today (1Pet. 4:17-18), and Christ confirmed that he did not come to abolish this standard.

*Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸For assuredly, I say to you, **till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled***
(Mt. 5:17-18; cf. 7:21-23; emphasis added).

So contrary to some popular teachings today, obedience to God's law and commandments is still the basis for inheriting everlasting life. Unfortunately, the majority of mankind will not learn this truth until they are resurrected at the end of Christ's one-thousand-year rule on this earth. After this aspect of God's plan is completed, every enemy of God's word will no longer exist and, as a consequence, true justice will prevail for everyone and never be removed (Ps. 110:1; Mt. 22:44; Mk. 12:36; Lk. 20:42-43; Ac. 2:34-35; Heb. 1:13).

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