

The justice of God and the justice of Jehovah

The majority of Christians affirm that God the Father and Jehovah are the same person.

However by a deeper analyze we will see that their personalities and characteristics are very different, as well as their justices.

A doubtful "justice"

Jehovah boasts of himself saying that he is just and that there isn't another rescuer (Isaiah 45:21).

Even if Jehovah was just, he wouldn't be modest, for if someone is just, the others should attest it and not himself, because the auto-judgment is doubtful.

In Micah 6:5, Jehovah incites the people of Israel to recognize his "justices", remembering them the big release in Egypt.

But what kind of justice is that if a new-born is killed because of the sin of its father, for it was what happened to the son who had been generated by the adultery of David and Bathsheba? (2 Samuel 12:14). What blames would have that babe who had no possibility of salvation?

In addition, what kind of justice is there on punishing children because of the badness of their parents till third and fourth generation (Exodus 20:5)? What blames would have the children of subsequent generations because of the sins of their parents from previous generations?

That "justice" forbid a man to get part on the priesthood because of his physical born defect, according to Leviticus 21:21.

That "justice" provided the killing of a man who in his best intentions tried to avoid the fall of the ark of Alliance, which was falling due to the hard jolts from oxen-car that carried it. That man called Uzza, simply because he touched the ark (2 Samuel 6:6 to 8).

That "justice" allowed the sacrifice of a young lady by her own father, who had made a vote to Jehovah (Judges 11:30 to 39). Jehovah could have intervened saying to the father that the sacrifice would not be necessary to certify his allegiance, as it occurred with Abraham and his son, who had been saved by a warning (Genesis 22:1 to 13). Are there two patterns of justice?

That "justice" ordered that the one who worked in a Saturday would be put to death by stoning, without giving any possibility of repentance to the sinner (Numbers 15:32 to 36).

That "justice" blinded the spiritual eyes of the people of Israel in order to renounce them later for their lack of vision, as it is written in Isaiah 7:9 and 10.

That "justice" ordered that David made a census in Israel and later punished the people with a plague that killed 70,000 innocent people because David proceeded just as the command given by Jehovah. That fact is reported in 2 Samuel 24:1, 10 and 15.

What kind of "justice" is that in which Jehovah privileges only the Jews if the true God and Father does not have favoritisms of people or races (Acts 10:34; Romans 2:11; Ephesians 6:9)?

God's righteous judgment is the same for everyone

Paul said in Ephesians 2:11 and 12: "formerly we were without Christ, separated from the community of Israel and excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world".

Almost all the people of ancient centuries were polytheists and only the Jews were monotheists. When Gentiles, who do not have the formal law, do by nature things required by the law, they are a law to themselves, since they show that the

requirements of a natural law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them (Romans 2:14 and 15).

Jesus said to the Samaritan that the salvation is from the Jews (John 4:22). It is evident that Jesus referred to the salvation through himself, that was born physically Jewish, and not through the obsolete and useless law of the Old Testament (Hebrews 7:18 and 19).

Indeed, the sacrifices of animals were only "shifting shades" of the true and efficient sacrifice of Christ, which provides a perpetual redemption to anyone who believes (Hebrews 9:11 and 12).

The Jews had the promise of a Messiah that would set them free from politician yoke by use of physical force. Jehovah fed them with this perspective through the patriarchs and prophets, as we read in Psalms 110:5 to 7.

Many of the disciples of Jesus still had this conception when they knew him, as it is reported in Acts 1:6 and Matthew 20:21.

Jesus identified himself to the Samaritan as the Messiah (John 4:25 and 26), but not as an exclusive Messiah for the Jews. His objective was not physical for his freedom is from Satan's yoke.

Christ was spiritually in the rock of the desert, as Paul said in 1 Corinthians 10:4, but he affirmed that the Manna sent to the Israelis did not proceed from his Father (John 6:32). He said too that his food is perpetual and not perishable as the bread of the desert that was full of maggots and smelled badly (Exodus 16:20; John 6:48 to 51).

The Jews had the promises, but now we have the realities. The Jews had the law written in stone blocks, but we have the commands of Jesus written in our hearts by the Holy Spirit (2 Corinthians 3:3).

The Jews had the temporal glory, the commandments of a ritualistic law, the earthly promises, the ceremonial cult and the human Christ, but Paul said in Romans 9:4 to 8 that these things don't count in respect of our adoption by God Father as his legitimate children.

The true justice of God

The true justice and righteousness of God is Christ (1 Corinthians 1:30), who is also justifier of everyone that believes (Romans 3:26).

That justice is supported by the paradox that the judgment followed one single sin and brought condemnation for all men, but the gift of the Father followed many trespasses and brought justification and life for all men. For just as through the disobedience of one man (Adam) the many were made sinners, so also through the obedience of one man (Jesus Christ) the many will be made righteous, by believing in him (Romans 5:16 to 19).

The will of the Father is that everyone who looks to the Son and believes in him shall have eternal life (John 6:39). He wants all men to be saved and to come to the knowledge of the truth (1 Timothy 2:4).

Although Father's intention is always for saving, Jesus said that many will look for salvation, but will not find. For this reason he recommended effort to the one who wants to enter through the narrow door (Luke 13:23 and 24).

The fact of living under the grace of God doesn't means that this one is free from responsibility in respect of his obligations as a God's child, for in 1 John 2:4 we read that the man who says "I know him" but doesn't do what He commands is a liar.

Many prefer to follow the doctrine of Jehovah in the Old Testament, which is based in the Ten Commandments because that Law condemned only for whatever the men do of wrong. In the New Testament the men are disapproved also for whatever they let to do right. That refers to the sin of omission, as it is reported in James 4:17.

The commands of Jesus are more difficult to execute because, whereas the Law condemned the adultery for the attitude, Jesus disapproved it for the inner intention (Matthew 5:28).

The Law prescribed the sanctification of just one single day (the seventh), whereas Jesus ordered to keep watching every day (Matthew 24:36 to 44 and 25:13).

The Law ordered to love the neighbour and to hate the enemy whereas Jesus ordered to love the enemies (Matthew 5:43 and 44).

The Law ordered to walk a mile whereas Jesus ordered to walk two (Matthew 5:41) and so on.

Jesus sat freedom to his disciples to give up when they wanted (John 6:66 and 67), although he always looked for stimulating them to keep on the way (John 16:33).

In front of such difficulty to follow their Master, the disciples asked: Sir, who then can be saved? Jesus answered: With man this is impossible, but with God all things are possible (Matthew 19:25 and 26; Luke 18:26 and 27).

If we submit ourselves to God, He is able to keep us from falling and to present us before his glorious presence without fault and with great joy, as Jude 24 says.

Besides of that, Paul affirms that God is faithful, not allowing that anyone be tempted beyond what he can bear, providing a way out so he can stand up under it (1 Corinthians 10:13).

If God had chosen one for salvation and others for condemnation, as those who defend the Calvinist predestination, He won't be merciful and just, as John 3:16 to 19 says.

In reality the option is not by God, but by each man who has freedom choice. God does not violate our freedom to choose the way that we want to follow. However, it is obvious that there is a reward to the one who follows Jesus and do what He teaches (Luke 9:23 and 14:27).

We conclude saying that if the Father would fulfill the appropriate righteousness that we really are worthy, everybody would just have been consumed. But luckily He is patient with us, not wanting anyone to perish, but everyone to come to repentance (2 Peter 3:9).

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