

The Three Eternal Destinies #92 *Experiencing the First Death, Part 3*

Abraham — the Chosen One

Long ago, in the midst of a decaying society, God chose Abraham and made a covenant, which pertains to the rule of God through His chosen, holy ones. God's choice of Abraham meant that his would be the line that Gen 3:14-15 would be fulfilled through, because God knew Abraham would command his children after him (Gen 18:19; Jn 7:39). *I have known him* — His intimate friend, to the end that he may command his sons, to the end that Gen 15:18 would be fulfilled (Acts 26:6-7). Therefore, all the nations of the world would be blessed through him (Gen 12:2-3), which would be fulfilled by the twelve tribes in Isa 49:6, brought together out of the nations by the fulfillment of the great commission (Mt 28:18-20; 24:14; Heb 10:13; Rev 20:2,10; as Rev 19:14; 19-20) must be fulfilled before Col 1:18. So the church will rule over the nations (Rev 21:24-22:2).

Due to the fall of ancient Israel there had to be a new covenant with Israel, and the New Covenant Church is the foretaste of that Holy Nation, to bring about the next age (Mt 24:14; 28:18-20; Isa 49:6; Mt 21:43; 1 Pet 2:9; and Ex 19:5-6). This illustrates the love of God to the world (Jn 17:23; 13:35) because Israel is one, and one is one and not two.

In the same way that God is one —

the Spirit is one,

the Church is one,

and the Body is one (Eph 4:4-6).

Righteous Lot

Lot was righteous by the standard of this world (the nations; Gen 18:23-33). He did not share in Abraham's righteousness (Gen 15:6), but a *natural* righteousness. Abraham's righteousness was *spiritual*. Lot's righteousness was *natural*, as Mt 25:34; Rom 2:5-16. Even from the outset of God's righteousness imputed to man, there has always been the righteousness of works of those in the nations. But who will rule over the nations? (Rev 2:26,27).

Lot was not declared *righteous* as Abraham was, although he came out with Abraham, but he was *not* called out by God to inherit the same land as Abraham. Peter did call Lot righteous (2 Pet 2:7), in contrast to the filthy men of the city of Sodom (Gen 18:25; Rev 22:11). The Promised Land was only for Abraham's seed through Isaac (Gal 3:29). But Gen 12:2-3 says those of the nations are blessed by how they treat Abraham's seed (Mt 25:34; 10:41). Rev 21:8 — The cowardly or the untrustworthy, as NASB says unbelieving, but the footnote says *untrustworthy*. Literally it is the worthless as far as doing anything good for others, especially to Abraham's seed. No trust could be entrusted to the Unjust and Filthy in Eternity.

The purpose of the judgment in Rev 20:12 and Rom 2:16 and Mt 25:32 is to judge and separate the sheep from the goats among the nations. From the time when man broke the first covenant in the Garden of Eden (Hos 6:7),

God made a second covenant for man to abide by (Gen 3:16-19) in which the judgment of Rev 20:12 is based upon. Rev 21:24-25 and Rev 22:2 — the nations are made up of those who also lived by the knowledge of good and evil in their inner consciences. The wife of the Lamb and the Nations are not to be confused. The Tree of Life — the fruit of it is only for the wife of the Lamb (Rev 22:14), but the ~~th~~eaves are for the nations (Rev 22:2). The Holy City is the wife of the Lamb, but (Rev 21:24-26) we see that they both work together throughout eternity (1 Cor 2:9-10).

The book of life and the Lamb's Book of Life are different books. One is of God's very own righteousness imparted to those who have a faith like Abraham, and the nations are men as Mt 25:34. In Gen 12 you can see the calling, the chosenness of Abraham, which Lot did not have a part of. God did not call nor did He choose Lot.

Lot did not participate in the circumcision of Abraham either. But Lot was of the nations by his own choice, proving his un-chosenness by God to be of the *Holy Nation*, but of the *nations*. In Gen 12:1-3 we see the three categories of man in Rev 22:11 and then the three eternal destinies, even as Mt 25:31-46 separate the three categories and the three destinies.

Called Out of the World

Gen 18:19 tells of the purpose of election. Abraham was called out of the world. *Ecclesia* — the beginning of the church, of Israel, in the new land. He did not stay in Ur and turn over a new leaf, but still do the same thing as every Christian down through history. If people from the nations are to be saved by Messiah's death they must come out of the nations and into Israel. The Christian perspective is so narrow that it even excludes them from seeing the righteousness of God in His dealings towards the nations, towards those who have never been called to salvation in Messiah (and who have never even heard). This corresponds to the perspective of ancient Israel, and Peter had to call God's elect out of old Israel, the wicked and perverted generation of Acts 2:38-42, and into the true Israel (Rev 18:4; Mt 21:43).

Rev 21:8 speaks of the untrustworthy. An untrustworthy man is a worthless fellow in whom no trust whatsoever can be placed. He is not worthy of any trust since he lives his life only for himself and his perverted family whose attitude is, *to hell with every one else around him*. The cowards are afraid to put their trust in Messiah, too cowardly to receive faith, and the abomination of perverts are as Pr 6. They will be *perverted*, unjust and filthy forever and ever.

The righteous in Messiah and the righteous in the nations will continue forever to be as they are now. The righteous in Messiah will be holy still, and they will rule the righteous (who will be righteous still) of the nations (Rev 22:11). Eph 3:21 — The church is the completion of Messiah (Eph 1:23; Rev 21:3,9,12) as every wife is to her husband.