

The Three Eternal Destinies #93 Separator, Part 1

The nations mentioned in Rev 21:24 and 22:2 are *the nations* other than Israel. Rev 21:12 speaks of the twelve tribes of the sons of Israel, who is the wife of the Lamb, Rev 21:9 (the woman, the bride of the Lamb), restored in Rev 12:1, manifested in the last days of this age, restored from the last days of the first century (Acts 26:7). All Israel who lived by faith are included in this woman of Rev 21:9,12-27, all Israel to whom, as Abraham, faith was revealed (Jn 8:37-59).

The nations are the people who did not have the law of God recorded for them on paper or stones as Israel, but as Rom 1:19-20; Ps 19:1-4; Rom 2:12-16.

Rom 2:5-6 is the day of judgment, according to verses 7-9, for *every human being*, verses 9-10. There will be a judgment for the nations, which will determine their eternal destiny (verse 11) without partiality. So it is clear that there will be a judgment for all men, Jew and Gentile alike (Rev 20:11-15; Heb 9:27; Rom 2:6-7). But (verse 8), for the self-seeking who draw away to themselves others of like nature, rejecting conscience (verse 15), and for those who reject the truth and follow evil, there will be wrath and anger, righteous indignation, as 2 Ths 1:8-9.

Rom 2:8 —*reject the truth*, as Rom 1:18-20,25,28,32, refers to *natural truth*, not necessarily the good news of the grace of God or Yahshua the Messiah. They reject natural law, the knowledge of good and evil. Rom 2:6 — it will be according to their works (Rev 20:12,13,15 and Rev 21:8). These are the *works* which are either good or abominable (Ecc 12:14; Rev 22:12). The people of the nations who had been suffering in the first death (Heb 9:27) are now raised up to life to stand judgment. They are judged according to their *works*, their whole way of feeling and acting, their aims, motives, endeavors, in accordance with what was recorded in the Books. The motives or aims were recorded as they committed them. Everything they did or said (Mt 12:36-37; 7:20-23), when they did them or said them, were *written down* in the Books, and were opened (Rev 20:12). Then *another* Book was opened, which was the Book of Life, as verse 15, and if anyone's name was not found in *that book* after the judgment...

Everyone's name who has ever lived on the face of the earth was written in that book and every action and motive, every word spoken, and the attitude and motive of the spoken word was judged and recorded in one or more books that were opened. The standard of judgment is Gen 3:16-19 and 9:5-7. *Be fruitful and multiply*, so all abortions were recorded according to Gen 9:7 as those not deserving to have their names left in the Book of Life (Rev 20:15; 21:8; 22:15). They were hurled into the Lake of Fire, which is the second death. Nothing (no one) good was cast into the Lake of Fire, but only worthless things and people who deliberately did bad, going against conscience, the knowledge of good they had, but they chose to do evil (Rom 1:18; Gen 3:22).

God is a righteous judge, pouring out wrath and indignation upon those who did not stay in the boundaries of His love (Gen 3:16-19 and 9:1-7). As the righteous of the nations were saved from the flood in Gen 6:7-8, so will it be at the end of the world, at the judgment, after all men have experienced death to pay for the sins that could be paid for by natural death (Heb 9:27), waiting for resurrection and judgment. All sins that this death could not pay for, another death was waiting — this is the second death from which there is no hope, no resurrection, no other judgment, no other appeal. Only the second death, the Lake of Fire, could recompense for these kind of gross injustices and abominations. Also, like Cain and Abel, Seth and his line, up to Noah and his family — the only ones of the nations found worthy of life, finding grace (favor, Gen 4:4-7; 6:8), acceptance in the eyes of Yahweh.

Gen 18:25 — Abraham, standing before God Himself (verses 22-25), said, "Shall not the Judge of all the Earth do right?" God would honor the righteous among the nations, even in Sodom and Gomorrah. See Gen 18:20-33. If *all mankind* will indiscriminately be cast into the Lake of Fire, why did not God rebuke Abraham for his misconception that He was a righteous God, merciful to those who do right (Acts 10:35; Gen 4:7; Jude 1:7).

Our Father is not waiting for the favorable conditions of the next age to test the nations to see who is and who is

not worthy of the Eternal Kingdom. No! Mt 25:34 is the extreme hard and evil times when good men of the nations *prove* their chosenness for such a worthy life in His Eternal Kingdom, under the most unfavorable conditions possible known to man (Dan 12:1; Mt 24:21), and all down through history when good men proved their worthiness of such a grand climax to their hopes — Rom 2:7 among oh, so many, as verse 8.

Acts 10:42-43 — Abraham's faith and the nation that came forth from him provided a new way for the people of the nations to be blessed (Gen 12:1-3; Gal 3:26-29; Gen 17:4) — by seeing a demonstration of God's character and responding to it with kindness. But this does not eliminate the Everlasting Way of conscience established from the beginning (Isa 24:5; Rev 14:6). There will always be the Righteous (Jer 35:19) to help the seed of Abraham (Gen 12:3), but Abraham's seed (Gal 3:29) in Messiah have a higher exaltation than the nations (Gen 9:1-17) who keep the Everlasting Covenant. The Holy keep the *Way of Yahweh* (Gen 18:19).

Acts 17:31 — He will judge the nations in justice (Rom 2:5,16) *righteous judgment* (Heb 9:27; Ps 9:8; 98:9; 96:13; Dan 7:13; Mt 25:31-46). But Acts 10:42-43 is the *New Hope* (Jn 5:24-25). Those of Jn 5:25 will not come up for the Jn 5:29 judgment. They have already been judged in Messiah's judgment (Rom 6:2-5; 2 Tim 2:11).

Mt 12:36-37 — Every person had a book with *all* they did and said in it, the book of their own conscience, their memory, even without a body in the first death — the soul and conscience is essentially immaterial and has acute memory (Lk 16:25). Every careless word will be recorded in one of those books of Rev 20:12-13 by which men will be acquitted or condemned (Mt 12:37,36,35,34,33,32,31,30)

Acts 17:31; 2 Pet 2:5-7 — The word *lawless* (*unprincipled* in the NASB, or *wicked* in the KJV) means also *criminal* (implied). Sodomy is such a great and horrible sin, to which Rom 1:26-27 directly refers — the sexual perversion of Sodom (2 Pet 2:7; Jude 1:7) — one of the sins as only the *Filthy practice* (Rev 22:11). "Filthy lives of lawless, *conscienceless*, men" — not restrained by the law (Rom 2:14), the Everlasting Covenant of Conscience (Isa 24:5). Rom 1:24,26,28 — God *gave them over*. Although they were born with an innate just nature, they *became filled* with the things listed in verses 29-31. *Became* indicates a *transition*. Lot was a righteous man (2 Pet 2:8). He did not become depraved. Rom 1:29-31 shows us *exactly* how it is *becoming* on the earth today — even in Christianity today (2 Tim 3:1, referring to 2 Tim 2:26). Because they did not come to their senses, 2 Tim 3:1 results within the fallen church, just as Mk 7:20-23 describes what makes a man *filthy*. Mk 7:21 lists evil thoughts as the fountainhead of evil deeds. 2 Tim 2:26; Jms 5:19-20 — The whole first church eventually were going on with stained garments, not able to pass on the Holy Spirit to anyone. But many *converts* were being made *twice the sons of death* (Mt 23:15), becoming *twice dead* (Jn 9:41; Rev 19:2-3; Jude 1:12). 2 Pet 2:10 — They follow the corrupt desires of the flesh, as the Sodomites (Gen 19:5; Jude 1:7; 2 Pet 2:7). So proverbial was the destruction of Sodom and Gomorrah that 3000 years later these perverts are called *Sodomites* by the wise men of the earth who do not go along with the flow, such as so-called human rights and equal rights for criminals (Rom 1:32). It is the sin of Sodomy, not *sexual preference* as the Unjust and Filthy are led to believe and approve of.