

## The Three Eternal Destinies #94 Separator, Part 2

2 Pet 2:5 — Noah and his family were the only righteous ones found among the nations, and then Lot, among Sodom and Gomorrah (verse 6) became the only man of conscience (verses 7-8). Verse 9 — The Righteous Judge YHWH knows how to rescue righteous men and hold the unrighteous men for the day of judgment, while continuing (NIV) their punishment in a second death (verse 10), especially those who do not stay within the boundaries of the second covenant (Jude 1:6). 2 Pet 2:9 — They are in death paying for sins, but the resurrection and judgment will decree the second death if the first death will not recompense. This judgment will be on the basis of works (Rom 2:2; Rev 20:13; Rom 2:6-10,14-16; Acts 10:35; Gen 18:25; Rom 2:2,15,16; 1:20-21). When this last judgment is through, with all enemies subdued and cast into the Lake of Fire, even death, Messiah will hand over the Kingdom to the Father (1 Cor 15:28) and He makes all things new (Rev 21:5; Eph 1:10).

Israel (His witness), the Edah (Isa 43:10-13; Jer 30:20; Mt 16:18; Rev 21:12), the wife (Rev 21:9; Heb 11:10; 12:22). Rev 21:24 — the nations shall walk by *our light*, the wife of the Lamb.

Again, Gen 18:25 — *Shall not the Judge of all the earth do right?* Abraham, the father of our faith, *knew YHWH*, not like the blind Christians today (as the ancient Jews, Jn 9:41), who claimed to see, to be the seed of Abraham (Gal 3:29) but deny they are Israel. They think everyone is going to the Lake of Fire forever and ever if they are not Christians. Ask a Christian today, "What is the character of your God?" If they had the faith of Abraham, they would have his heart also (Jn 8:39).

Abraham knew his God, YHWH, in his heart, so he drew near to the *Lord* (Gen 18:22) to ask the question about what he knew God could not do and be a righteous God: *Will you destroy the righteous together with the wicked? Suppose there are 50 righteous?* and so on. How would these people in the nations, especially in Sodom and Gomorrah, get *righteous*? Based on the final judgment their righteousness was based on *works* — human works — according to Gen 3:16-19 and 9:1-7 (Rev 21:8; 22:15; Rom 2:6-10; Acts 10:35; Rev 20:13). Gen 4:7 — The NASB is wrong here (more than countenance is at stake), but it has it right in the margin. *Accepted* is favor in God's eyes, as Noah in Gen 6:8, and Abel in Gen 4:4, and as Cain could have been in verse 7. But *countenance* is an indication. Yahweh looks with favor (NIV) upon those even 6000 years later and down through history who do what is right. All will not be cursed eternally just because they were born into this world.

Although it is true in one way that "there is no *salvation* (Mt 1:21) outside of Israel or the Church," still there is a second life for those who live according to their conscience and do good deeds (Rom 2:14-16 Ecc 12:14; Ps 62:12; Pr 24:12; Jer 17:10).

Gen 12:3 — Because YHWH told him, "I will bless those who bless you, and curse those who curse you, and in your seed all the families of the nations of the earth are blessed. So Abraham was their intercessor before God, holding Him to his own righteousness, as an advocate for the nations, Gal 3:8-9 — Abraham, the man of faith who heard God and believed (Rom 10:17) and inherited the Holy City. The nations live by obeying the covenant of the knowledge of good and evil, given to Adam and his offspring throughout human history, until Rev 20:11-15.

Abraham's seed live eternally by *faith*, not by works — the nations are judged worthy or unworthy of the second life at the judgment seat based on *works*. The nations will live by their own *faithfulness* (Hab 2:4; Gen 4:4,7; 6:8) to the Everlasting Covenant (Isa 24:5-6). For Abraham's seed, eternal life is based on Yahshua's work for us and we hear the good news of it and faith comes to us (Rom 10:17). When we received faith and we obeyed what we heard by the faith we received. But as Jn 3:18 says, we would have been judged already unworthy of eternal life if we had *not* received faith and disobeyed the good news (Jn 3:36; Acts 13:46).

Rom 1:17 — *from faith to faith*, the faith that produces the good works that were prepared beforehand (Eph 2:8-10; Titus 3:5). Rom 14:23 — *Whatever is not from faith is sin*. This is why the first church fell away and their sins now are piled as high as heaven (Heb 10:17; Rev 18:5). They have no high priest over their house (Heb 10:19-22; 3:6). The Christian and the Roman Church judgment is Rev

18:8 and then 19:2-3 because of Jn 9:41 — *remain* and *still* (Rev 22:11) mean the same thing: Christianity as a whole is *filthy* because their sins are piled up, since they *claim to see* (they insist on it) and would not come out of her, Rev 18:4-5, before verses 8 and 10. The light in them is darkness — woe to them — and how dark is the darkness (Mt 6:23; **Jn 9:39**). Jn 12:35 was the message to the first church, but they did not *heed* it. They became *heedless* and fell away in the first century, as Mt 25:2 is at the end of this age (Mt 24:40-41). *Fools* (#3474 Strongs, Mt 25:2) — not just fooled (a polite way of saying it).

Like Rom 2:8, the self-willed, factious, party-spirit people who draw away from the natural law instinctively known in them. Yahshua came into the world also for judgment (Jn 3:17-19). Jn 12:48 — *Judge* here means to condemn or pass sentence; Jn 3:18 is judged and condemned.

Jn 9:39 — He said, "I came into the world for judgment." *Judgment* (2917, *krima*) — a decision; the function or the effect for or against; to bless or curse, as Abraham's seed (Gen 12:3); condemnation if not received by faith. Jn 6:44 — If someone is not drawn by the message, but rejects it, he is judged already (Jn 5:22-27; 3:17; 12:47-48; Mt 13:13; 11:27; 28:18; Lk 10:22; Jn 3:35; Acts 17:31; 1 Pet 4:5).

But Jn 9:39 is the judgment *now* when a person sees, hears, and responds (2 Cor 2:15,16). Mt 11:27 — He chooses to reveal the Father to those who are willing to come to Him (verse 28), to those who are willing to do His will (Jn 7:17). Those who have this willingness release compassion from the Son. Therefore, we were saved by His grace (mercy) to us, by the faith we received to obey Him (Acts 5:32; Jn 3:36) when we heard (Jn 5:24; Rom 10:16,17,9,10).

The word *judgment* in Jn 9:39 is a *separator*, a separating spirit, dividing mankind as a sword (Mt 10:34; Lk 12:51) in order that there may be *division*, separation (Jn 17:21-23). 1 Cor 11:29 — a separation between those who are and are not under the anointing flow of the Spirit of truth — 1 Cor 1:10 is the *truth*. Jn 9:39 — a separation between those who receive Him and those who reject Him, to *make* the blind see, to make those who see blind (Jn 9:40-41). So is the Edah a *separator*, the twelve tribes of Israel, who is led by the Spirit of truth in wisdom and insight, discernment and knowledge, who cry out for this (Pr 2:1-5) with one voice — no one else is a separator except this one *new man* (Isa 49:6; Jn 3:19).

Jn 3:18 — the judicial decision the court of heaven has already made against the one who does not *recognize* the Son of Man or a sent one from Him, or the city on the hill, the light of the world (Jn 17:23). Mt 5:14 — A *city* — the workings of a city are amazing, with its mayor, works department keeping it clean, functioning, etc.

A *separator* is like a device for separating cream from milk — one that separates. *Separate* — the differentiation or discrimination between; to distinguish; to sever as with a sword; to become divided, set apart from the rest; disjointed, detached. *This is the judgment I came to this world for — for there to be a separation between those who believe in Me and those who do not, who reject Me; to cause people who think they see to be blind, and to cause those who are blind to see* (Mal 3:18).