

The Nations — Part 1

The Nations

Pr 24:12 — If you say, “See, we did not know this,” Does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?

Jn 5:28-29 — “Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, and shall come forth; those who did the good deeds to resurrection of life, those who committed the evil deeds to resurrections of judgment.”

The Image of God

The gospel to the nations and the Jews starts in **Rom 1:18**. The word image in the Old Testament meant an idol of wood, stone, or metal carved and shaped to represent an object or being. It is used with the word likeness to make a statement concerning human nature and in the New Testament about the nature of Messiah. Genesis links two Hebrew words, *selem* (image) and *demut* (likeness) to make a statement about human nature: “God made man in His own image or likeness” (**Gen 1:26,27; 5:1-32; 9:6**).

It is this image and likeness that sets man apart from all other created beings and that makes human life so precious that no compensation except death can be offered for taking a man’s life, the life which is God’s own very image and likeness (**Gen 9:6**). If another compensation is taken by any nation their land will become polluted with blood, and there it will be no longer safe for a man to walk on the streets. Since the government has made life so cheap that it would not be compensated by the very person’s life that took the other’s life. This is God’s word to the world, written on their hearts (**Rom 2:14; 1:19-22**), so that they are without excuse (**Jn 5:29**).

Any deviation will cause the results that is prevalent in most societies today. **Num 35:30-34** is how **Gen 9:6** was adopted by Israel, because it is such a righteous law for all cultures and societies. All who deviate from this law will reap the consequences of it, even the Lake of Fire. Make no mistake about it.

Because man was made in the likeness of God — so each person can think, choose, feel, respond, initiate, act and be creative. Each can pass on others cultural progress. Each man is endowed by His creator with a conscience to know good and evil as **Rom 1:18-2:16** says, especially **2:14,15**. The covenant God made with man was his conscience after the fall (**Gen 3:16-19; 9:1-7**). So each man will be judged for his actions, deeds, etc. (**Rev 20:11-15**), and is responsible for maintaining his conscience relationships with His Creator and others.

The Conscience

Conscious means having the awareness of one’s own existence as a created being and answerable to his Creator in the certain guidelines conscience dictates (to dictate is to prescribe expressly with authority — to commission; **Rom 1:19**). **Rom 1:20** — So men are without excuse even without any Bible.

Conscience — the faculty of recognizing the distinction between right and wrong (**Jms 4:17**), in regard to the second covenant (**Gen 3:16-19; 9:1-7**). Man has a covenant with his Creator by his conscience. The natural law he is to live by is instinctively known in his inner thoughts (**Rom 2:14-16; Ps 19:1-4; Rom 1:20-21**).

Instinct is the innate aspect or behavior that is unlearned; it is a powerful motivator or impulse. It is an innate aptitude, that impels men from within (**Jn 5:29**). Animals have a covenant with their Creator by their instincts. Humans have a covenant with their Creator by their conscience plus their instincts or traits, which are themselves governed by their conscience (**Jn 5:29**).

2 Pet 2:19 (Amplified Bible): “They promise them liberty when they themselves are the slaves of depravity and defilement — for by whatever anyone is made inferior or worse or is overcome, to that [person or thing] he is enslaved.”

Rom 1:18-19 — If fallen man responds to the conscience as **Rom 2:14** says, which is a natural law which would maintain their likeness, even fallen as it is, to the extent that they would not fall even more to a degree that they would not be found in the Book of Life after their judgment and come short in various degrees. The conscience which all men have is the knowledge of good and the knowledge of evil.

It is evil to murder; it is evil not to compensate for the murder with the murderer’s life. One is as the

other — both are going against the conscience of good — it is evil. It is not good not to obey Gen 9:6 or 9:7 by abortion. Life is cheap by the estimation of murderers. The land is polluted by blood — there is no contest against the reality of this in the conscience of man.

The Traits of Man

The traits (the distinguishing features, as of the character, that make a man do what he does to prove his humanity in God's image) in each person that is born proves that he has a covenant with his Creator and his conscience. When he goes against this innate trait or instinct (2 Pet 2:19) he falls even more into his degraded nature; a state beyond the bounds of being qualified as "righteous," as far as the world or the nations are concerned. The state of the nation and society that this degraded man or woman lives is lowered to its lowest common denominator. It is polluted (Num 35:33-34). There is no country that has integrity that has abandoned conscience — such as Gen 9:1-7 and Gen 3:16-19.

The mystery of these good traits are still observable in man who has not chosen to degrade his nature (2 Pet 2:19) to the point of no return. No return would be, for example, murder — and those who will not punish murderers according to the knowledge they have in them that they must suppress (Rom 1:18 forward), even to the point of practicing Rom 1:28-32. 2 Pet 2:19 (Amplified) — Overcome or made inferior to his fallen nature which is governed by conscience.

God the Creator is the original to whom man must be compared — His word is His nature. Gen 3:16-19 and 9:1-7 is His word to fallen man, so that he will not fall beyond the point of salvage. So man's conscience must endeavor to stay within these boundaries (Rev 20:13), of conscience. His word must be proclaimed to the nations (Benjamin 2:26; from the Testament of Benjamin in the Lost Books of Eden, "new knowledge enlightens the nations.")

Salvage — to save damaged material and restore to the original use or purpose it was designed for.

The act of saving any endangered or imperiled property from utter loss (Mt 1:21). We are imperiled property which is to become a royal, imperial priesthood.

Today in most societies, very few still hold a dim reflections of God's personality, His character, as he was created to be His image-bearer. Those who maintain a resemblance will be rewarded with life (Rev 20:14-15). Those who do not and played along in the river of peer pressure have degrade their created likeness, becoming more and more like the evil one himself (Mt 25:41,46). But on the other hand, Mt 25:34 is for those who were not taken over in this flood of peer pressure.

Peer pressure — Peers hold the greater influence because there is nothing to rebel against, because peer means equal in rank, class, age, a fellow, a companion. No one can offer any resistance to peers. It is the flaw of public schools in the world.

A Faint Resemblance

We can grasp only a faint resemblance to God left in the degradation in His image around us. The image and likeness of God is not clear in humanity today, even in Christianity. They are being subtly degraded to the lowest level by the ministers of Satan (2 Cor 11:15) to become Rev 18:2, where they will resemble such creatures and devils. But His "people" are in her and must come out into Redemption and Restoration, into the redeemed nation.

With the fall and the degradation afterwards for not abiding in the covenant of Gen 3:16-19 and Gen 9:1-7 (after the Flood as the covenant was continued and extended), the image and reflection of His likeness was even more distorted — as sin warped men's intellect. Sin as defined in Jms 4:17; Rom 1:24 and 1:28. Man gave himself up more and more into the hands of the evil prince of this world and there he deserves his judgment (Mt 25:41), while others — the few who would be deserving of the nations (Mt 25:34), because of their kindness towards the image of God (Rev 20:15, 21:24, and 22:2).

Lk 23:41; Mt 16:27; Jn 5:29 — Men's emotions, intellect, values, and will become to wholly belong to the evil prince of this world. Even when so many are confronted with the truth they choose death and are judged already (Jn 3:17-18). But even today the image of God in man is not totally lost (Jms 3:9). Those who are left in this world who still bear a resemblance to the goodness of God will have hope at the judgment (Rom 2:15-16). These human beings who have never heard the gospel are very significant and

important to our God because each one still reflects some measure of their Creator's likeness, which will decide their eternal destiny.

Those who receive the sent one and his message are redeemed and given the gift of God's very own Spirit to restore them back to the image of their Creator — to be like the One who came (Jn 1:14; 1 Jn 1:1-3), and became man — as he was originally created. He came to restore us to His image.

The Old Testament states that human beings are made in the image of God and the New Testament states that Messiah is the very image of God (Col 1:15 and 2 Cor 4:4). The reason no one has ever been saved in Christianity is no has ever preached the gospel who was saved from the world, since the glory of Messiah has not been revealed by the Spirit. All are in such a state today as Rev 18:2. The Spirit can't do His work of restoring in unredeemed men.

Messiah is the perfect representation of the Creator as Jn 14:7 says, and He establishes what the Creator is like. The gospel reveals the glory without which no one can be saved — since everyone who preaches is not delivered from those things in 2 Cor 4:4. But if a true sent one comes (Rom 10:14-17), who is righteous (Jn 7:17-18), who is freed from these things in 2 Cor 4:2 — only those who are unable to hear the good news will perish. For as Jn 7:17 says, they are not willing to do God's will, since due to their willingness to give themselves over to what Rom 1:18-27 says, the image of God in them, or the way they see others was warped in their intellect, emotions, and will.

Such a one's values are so low that they reflect Satan's and not God's image. They even are nice Christians, converted by Satan's ministers (2 Cor 11:13), "past feeling," obviously dead (Jude 10-16; 2 Pet 2:12). But some are like Lot in the midst of sinners was righteous (2 Pet 2:7-22, etc.; Jn 5:29; 2 Tim 3:1-8).

The Representation of God

Heb 1:3 is Messiah, how man is to become in his representation of God, We may now reflect His glory, but someday we will be like Him (1 Jn 3:1-3), in every respect when we receive our new bodies (Rom 8:23).

Col 1:15 — He is the image of the invisible God — like we will be someday when Rom 8:23 happens. Now we are to be the light of the world in Him.

God is spirit and will always be invisible, only human nature — flesh and blood — can represent Him perfectly when He comes to be glorified in His Body (2 Ths 1:10) when we get our immortal bodies (1 Cor 15:50-57; 1 Jn 3:1-3). Man in his fallen nature can still reflect His image (Jms 3:9), but when He comes we will not only reflect but we will represent Him. We are being redeemed and being restored. We can represent Him to the degree we are being saved (Acts 2:47). No one else has the capacity to represent Him except His Body on earth.

Someday we will be like Him in the way He is like God in His human body — but only after we receive our immortal bodies as His bride and wife (Rev 21:3,9,12). But now 2 Cor 3:18 is going on in us, daily (Heb 3:13), as each and every one is receiving encouragement from one another. 2 Cor 3:18 — We are being transformed into being His exact representation, and all that is left will be our immortal bodies. We are being transformed to His EXACT likeness, from one degree of glory to another. There is no degrading influences that we are subject to (Heb 3:13; 10:24; 12:15). Jn 13:34 is the community, separated from the world, but in the world to be its light and salvation (Isa 49:6).

Rom 8:29 — We will be made like Him who is the exact likeness of the Father, to reflect God's likeness to the universe. 1 Jn 3:1-3 — Like a son is the full redemption — having been restored in all aspects of our fallen nature, socially, emotionally, mentally, and physically last of all (1 Ths 5:23).

The Incarnation

Reflect and represent — We reflect God's nature but represent EXACTLY the human Son of God, Yahshua (1 Jn 3:1-3; 2 Cor 3:18). Yahshua as Phil 2 says, was exactly as God, yet He became a man. He adopted our mode of existence in the material world — this is the incarnation. At death or when He comes, we will be changed in our mode of existence — in our perishable body, but without any loss of personhood or personality — but we will put on immortality over our redeemed and restored human nature; spiritual, but physical as well, having been made into the image of the Son of God in human flesh (1 Cor 15:50-57;

1 Jn 3:1-3).

Incarnation: to become flesh. The term refers to the revelation we derive by the word that the Son of God became a true human being. Became indicated pre-existence in the form of God — being God Himself. Divine essence cannot change divinity for humanity — but divinity put on humanity, as we will someday put on divinity, without changing our human nature — except by the Spirit's work in us. Our human nature will be made into His likeness as we were created for; to represent the Creator in our flesh as Jn 17:21-23 — God in the Church. Christianity can't do it as Mt 21:43 says; a nation must be born (Ps 102:18).

Eternal Life

Eternal life for the nations is found in Rom 2:7, Gen 9:6, and Num 35:31-34, and for the Holy City it is found in Jn 17:3. Concerning the nations (Rom 2:9), the greatest evil is to murder. The second, or it could even be greater, is not to punish the crime by death — execution — since this act will pollute the land.

Rom 2:7 — Eternal life cannot be earned by one's own merit if you are talking about in Messiah's body.

But here it is speaking of the nations outside of Messiah and the Body (Eph 2:12). Immortality is only by faith in the Son of God — that is, if pertaining to those who are saved in Him. But this is the nations. So we see Rom 2:5-7 and verses 8-9. Those who go to a second death and those who go to a second life (Rom 2:12-16).

Num 35:31-34 — Any other compensation except the life of the murderer is inadequate and causes havoc in any nation — murder pollutes the land!!! It must be atoned for as verse 33 says or the land will be defiled (verse 34). No reasoning will be enough before the throne at the day of judgment (Rom 2:16; Rev 20:11-15).

Romans 2

Rom 2:6-9 — He will render to those doing good, continuously over a period of life, according to their deeds (see Rev 20:12-13). Rom 2:7 — Eternal life to those whose deeds are not deserving of the second death. Rom 2:8 — But the second death will come to these because their deeds were unrighteous.

Tribulation and anguish, verse 9, on every one who did evil — outside of the second covenant (Gen 3:16-19 and 9:1-7). This is not referring to disciples, of course, or God would be contradicting His word that eternal life is by grace through faith in Him (Eph 2:8-9; Jn 17:3).

Rom 2:6-16 — This is referring to the nations, the Gentiles (Mt 6:32), who are still in the world (Jn 17:16), since disciples are out of the world (Mt 6:33). The people who go to the last judgment in Rev 20:12-15 are those who seek for their own food and clothing, etc. (Mt 6:32). But disciples of Messiah do not — they no longer seek first for food and clothing for their family — but for the Kingdom of God and His righteousness.

Rom 2:7 — Eternal life is given to those who do good continuously with patience. But verses 8 and 9 are those who go to the Lake of Fire; for those who do evil. Rom 2:6 — Each man will be rewarded according to his deeds, which contradicts the gospel of salvation as a free gift that cannot be earned (Rom 1:16-17; 3:20,24,30; 4:5; 6:23, 3:21-30).

Rom 2:7 — The words, doing good, does not describe disciples of Messiah. For them salvation was not granted because they did good works (Rom 6:20,23), but because they trusted in Messiah who earned eternal life for them (Rom 1:16-17; 3:24). And Rom 2:16 teaches us about the nations — those who are worthy of the nations and those who are not — as the judgment will determine (Rom 2:16).

God has given all mankind a moral instinct by creation. Through repeated sin or cultural acceptance and peer pressure may distort their understanding. They will be judged according to the highest knowledge they know — if they have not violated conscience to such a point that there remains no resemblance of God's image or likeness. Such people have deviated from the boundaries of the covenant of conscience, the knowledge of good and evil (Gen 2:17; 3:16-21). This covenant is judged in Rom 20:11-15 to determine whether one will have eternal life, whether they will have a second life or the second death. But Gen 3:16 forward sets forth the conditions which will exist until the curse of sin is lifted (Isa 11:6-10; Rom 8:18-23).

Rom 2:7-8 — Those in the covenant of Gen 3 and 9, who stay within the boundaries of eternal life — after

the judgment in Rev 20:13-15, who must die according to Heb 9:27 but are raised to stand judgment as Heb 9:27 says. Look at the contrast in their lives (Rom 2:7-8). Verse 7 — By patient continuance in doing good (Gen 3:16-19), doing this is doing good as will as Gen 9:1-7. But then Rom 2:8 — to those who are self-seeking and selfishly ambitious, self-willed, disobedient to the truth or to the conscience (the knowledge of good and evil, Gen 2:17) but obey unrighteousness (being responsive to wickedness), instead of eternal life and having their name found in the Book of Life (Rev 20:15), their names were taken out and wrath and indignation, tribulation, and anguish are theirs.

But glory, honor and peace to everyone who works what is good, habitually, as a pattern of life in Gen 3:16-19 and 9:1-7. As Rom 2:13 says, the doers of the natural law will be justified, not by faith like the disciples of Messiah as in Rom 3:22-24, but by their own works or deeds (Rev 20:12,13,15). So if one's name was not found after searching for it in the Book of Names recorded for eternal life, he was cast into the Lake of Fire. Look at his deeds (Rom 2:8) — he was self-seeking. If you look at Gen 3:16-19, nothing here could be self-seeking or motivated by secret ambition.

The godly behavior of those who by patient endurance, perseverance in doing good to family, wife, husband, and working for food and clothing — providing necessities (Mt 6:31-32). Those who are not doing this (Gen 3:16-19; 9:1-7), deserve the second death instead of the second life (Rom 2:8-10). Look at Rev 21:8; self-seeking (for pleasure), not obeying the truth they know instinctively (Rom 1:18). See Rom 1:8 and 2:8 — wrath and indignation for not obeying the truth known instinctively (Rom 1:28-32).

Rev 21:8 are these kind of sins as the ones listed in Rom 1:28-32. These people suppressed the truth (verse 28), did not retain God in their knowledge, but did the things not fitting for the second life (Rom 2:7).

Rev 22:15 — These things are like Rom 1:28-32 as well, and also Rom 2:8-9. But those in the eternal nations of Rev 21:24 are as Rom 2:7 and 10. Rom 2:16 is the very same judgment as Rev 20:15, even the same place as Rev 20:10 (Mt 25:41,46). It is the same place in Rev 14:10,11 and 19:20 as Rev 20:10 (and Rev 21:8, 22:15, Mt 25:41,46, and Rev 20:15). And it is the same place as Rev 19:3 — Christians go to the same place as the world (Isa 34:10, verses 8-10).

The world is tested and judged on how they kept themselves in those boundaries designed for them, for their safety. This is the covenant of Gen 3:16-19 and 9:1-7 and Rom 2:14-15 and 2:7-10. Just as the redeemed are tested and judged on how we respond and react to one another within our boundaries — of His love and kindness. Mt 12:37 — on the basis of what comes out of our mouth our heart is judged. When someone tries to help you and you react and get defensive, your heart is judged as evil, unbelieving, and untrusting (Heb 3:13 and 18). How we react and respond to one another exposes where we are at and who we are in fellowship with (Rev 3:20 or Eph 2:2), with either our savior or our accuser — the Prince of Peace or the prince of the power of the air. Accordingly we have peace or turmoil; we are praying or pretending. Our children expose who we are and where we have been. Mt 12:30 — This does not lie.

Saved for Good Works

We were saved for good works (Eph 2:10). The nations were born for good works; we were born again for good works. By His mercy He saved us (Titus 3:5), not by or because of works which we have done, mercy was given to us. the nations are saved by their good works (Rev 20:15). But us (2 Cor 5:10), we are worthy of the Kingdom by our good works. But we received eternal life by our Master's good works; the work He died for us. We are worthy of the Kingdom by the Spirit's work in us and how we respond to Him — Immanuel — God in us and our midst — fleshed out.

The Nations — Jn 5:29

Rom 1:30 — The Mosaic law will not be cited against Gentiles or non-Jews (Rom 2:12). But Rom 1:30 will, for instance, being disobedient to parents — indifferent to rule and order, irreverent. And verse 31 as well, without understanding, ignorant and destitute of capacity for spiritual things — stubborn covenant breakers — not morally bound to any agreement as in 1 Jn 2:19. They are not dependable, treacherous to covenants, faithless to promises, and false to trusts (Pr 2:22).

Rom 1:31 — They are destitute of natural affection, that is, filled with desire for unnatural affection, as love for dogs, cats and what else is not natural love, as Rom 1:24-28 says. As will as other type perverts

who lack affection for husband for husband or for wife in the way that is natural, or for children in the way that is natural — having natural love and care and concern — instead irregular, not according to the natural law of Rom 2:14-15.

Unmerciful: implacable, unforgiving.

Jn 5:29 is the second resurrection of Rev 20:11-15. So Rom 2:7,9,10 and Rom 2:15 is keeping the law by nature. The natural law is written in gentile's hearts. The conscience is the covenant man has with God, bears witness of obedience or condemns for disobedience (Gen 3:16-19; 9:1-7), proving that God has surely left man with mercy and kindness and light sufficient to justify or condemn in the judgment (Rom 2:16).

Rom 2:7 is eternal life. **Rom 2:8-9** is wrath. **Rom 2:10-11** is the gentiles and Jews who have not rejected the gospel (Jn 3:17-18). The gentiles, who are a law unto themselves will not be held accountable to any other law — or to the Mosaic law. God will judge on the basis of deeds — he will be impartial and judge on the basis of what a man did (Ecc 12:14). **Rom 2:7-11** — The light in his conscience, not in the laws he never knew or possessed as the Mosaic law which was to the Jews (Rom 2:12-16).

Rom 2:12 — All who have sinned without the law or Mosaic law, shall perish in the second death. This is based on the conscience. Sinned — that is, deviated from the boundaries of the covenant of Gen 3:16-19 and 9:1-7 to commit intolerable acts as in Rom 1:18-32.

Jews and Christians

Paul says that the Jews have the law and now in this day Christians are in the same category. Jews and Christians alike, Paul says, that due to their having the law of Moses — and Christians having both the Old and New Testaments have superior knowledge and are doubly condemned as twice the sons of hell (Mt 23:15; Rom 2:3). They are, both Jews and Christians, condemned more than “gentiles.” Christians are condemned now more than Jews.

Gentiles who obey the law of nature are better than both Jews and Christians who do not obey the Old Testament law, and Christians who do not obey old or new (1 Jn 2:4; Jn 9:41). As Paul says in Rom 2:1-5 and verse 6 both Jews and Christians will be judged according to their deeds only like gentiles who they think they are better than (Mt 6:32).

Glory

Glory — fully realized — which all have fallen from (Rom 3:23), and in Rom 5:1-2 we have been justified by hearing the gospel. We stand in His mercy by grace by which we were saved (Eph 2:5,8). We now exult in the hope of the restored glory of God which we have fallen from.

Restoration to our human potential is Rom 5:3-5 — by this love of God, this agape love. We receive this love at baptism and we bear the fruit of it. This hope will not disappoint us — the hope of the glory of God (which we all fell away from) — for if we give ourselves to this purpose and this love we will be fully restored — having the mind of Messiah. Phil 2:4 — We are to become like Him, even to the day when we receive our immortal bodies (1 Jn 3:1-3; 1 Cor 15:52; 1 Ths 5:23), fully made into His likeness (Phil 2:6).