

The Three Eternal Destinies #55 Judgment, Part 4

Rev 22:11 (#1342-1344 — the Righteous) and (the ~~Holy~~ — #37, #40). The Righteous of the *Nations* and the *Holy City* are recorded in Rev 21:24:

And the nations shall walk by its light, and the kings of the earth shall bring their glory into it.

The Unjust and the Just of the nations will go on in that state forever and ever, which is what is *due* them: *they reap what they sow* (Rev 22:11). For whatsoever a person sows, that shall he also reap. This is a universal Law.

In Rev 22:11 we see the *Unjust and the Filthy* — two categories of the same stock. Both reap *eternal punishment*. They sowed *corruption* during their lifetime, now they reap *eternally*. Whereas, the *righteous man* (the just person) lived according to "a fallen man's" full potential (as did Noah or Lot or Enoch or even Adam and Eve, Seth and others, even relations of Abraham, Rebecca's parents, etc.). How many can be *convinced* that these people (and all who lived an upright, just life after them (according to Gen 3:16-19 and 9:1-7) will be condemned by God to the *Lake of Fire* just because they were not in Israel offering up sacrifices or never heard of the Gospel of Messiah where they lived on Earth?

Men Who Formed History

Whose shoes would you want to be in who were a part of the history of the United States — the *Christian* politicians or the *Deist* politicians? The Deists were in their realm *as men of the nations*, but Christians, who claimed to see and know the Son of God, were then not in the realm of *the nations*. They were to be separate, holy, *set apart* in the community as a *light to the nations*. So they are *condemned* for setting such a bad example before the world.

The *evil Christians* of England brought their *evil spirit* to America and then *persecuted* such men as Roger Williams who struggled to know who he was in relationship with God. Such men who were Deists in America acknowledged God but not Jesus. They were not so *deceived* to believe in the Bible without the Spirit and they could discern that those who claimed to see were *hypocrites* anyway.

The Righteous of Rev 22:11 (#1342-1344) were men who lived by the *natural law of conscience* as Rom 1:18-21 and Rom 2:14 -16 describes. Rom 1:18 - 2:16 points out both groups — the *Unjust and Filthy* and the *Righteous of the Nations*. The Just were law-abiding citizens of the nations — *submissive to government*. They believed in *capital punishment*. They fought in "just wars" for their country to defend their freedom to live according to conscience. They elected just judges and magistrates. They worked by the sweat of their brow. Their wives had their babies naturally in the *pain of childbirth*. They showed regard for their neighbors. They kept the *law of God* without it needing to be written out in a book. It was written *in their heart* (Rom 2:14). They were *equitable and fair*. They were not liars or cheats. Nor were they on the dole (welfare). Eze 18 spells it out about a *righteous person*, but on the other hand, the Unjust and Filthy were as Ezekiel also describes in this chapter.

Days of a Man's Service

Job 14:14 — "If a man (of the nations) dies, will he live again?"

After all the days of his *struggle* (life-long struggle) a man's *hard service* will be rewarded by a second life. He will not be judged and condemned to a second death will he? If a man dies, will he live again, after his struggle to live *according to his conscience*? Or will God condemn him to the Lake of Fire, the Second Death, without discrimination? Will he be rewarded a second life?

Live again or die again?

A second life or a second death? (Heb 9:27; Rev 20:14-15; 21:8).

The *righteous* man who is worthy of a second life in the nations ("*the nations of them which are saved,*" KJV, Rev 21:24) "*will live again*" as Job 14:14 says — after he dies the First Death (Heb 9:27). The Judgment determined this, based on the man's willingness *to do* right and good and not to do the evil in him. He had a life-long struggle to stay within the boundaries of the Covenant with his wife, with his children, with his work, with his family. Because he loved his wife and his children he worked all his life to give support to them. He loved his wife because she gave birth to his children in pain. The

children *respected* their mother for this and their father for working by the sweat of his own brow to earn a living for them, holding the family together. If a man is busy working by the sweat of his brow he does not have time for *vain philosophies*. He is not striving for "sophisticated" jobs. He does not have *pervverted, sexual persuasions* as those in Sodom (Gen 18 and 19), honors the image of God in his fellow man (Gen 9:1-7) and desires to fulfill his *natural function* (to multiply, male and female) in having a family.

God's Care for Man

What is man that you are mindful of him? Or the son of man to care for him? (Ps 144:3,4)

God would have no care for man as He does, if at the end of his life, regardless of his struggles to keep a good conscience and without any discrimination in judgment (in view of his good deeds done according to the Covenant of good and evil put into him) cast him headlong into the Lake of Fire. And this would be how God shows His care for man just because he had never heard (Jn 5:24) from a righteous man of the Holy Nation? (1 Pet 2:9-10). This would be man's final end (no matter how obedient he was to the Covenant of conscience) just because he never came in contact with a righteous person of the royal priesthood (from a priest, male or female, who is out of touch with Satan; Mt 10:41)? This is how God cares for man so?

Ps 8:3-8; Gen 1:26-28 —*What is man?*

Man is God's highest thought. He was brought into being in order to *rule all things* (even in the nations). They will have their *own rulers* (Rev 21:24) and the sons of God will *rule over all* (Rev 22:5).

To rule is to have government.

So Gen 9:1-7 speaks of government, about the evils of abortion, murder and capital punishment. The *righteous* man will believe in capital punishment because of conscience appeasement (to appease his conscience). If not, the man will *become corrupt* (defiled, polluted) in his conscience and the land will follow suit. Israel was chosen to *lead the way* for the rest of the world who are *parting from conscience* (Num 35:30-34; Pr 28:17; Ex 21:14). This is justice and all just and righteous people of the nations will agree (Rom 2:14-16). But the unjust of the land defile it. They are the ones who *corrupt* and *pollute* (Isa 24:5-6) the land.

The Laws of God for the Nations and Israel

These are God's laws for Israel (Num 35:30-34; Pr 28:17; Ex 21:14) which the whole world is also *held accountable to keep*. They are to obey these laws according to the instinctive commandments of God in their conscience. This is the basis upon which the nations will be judged righteously and justly. They are not held accountable for every jot and tittle of the whole Law, but *the Law* of conscience. This is the Law the nations are held responsible for since God *discriminates* between those who keep this law and those who don't (Rom 2:6-10).

In Sodom and Gomorrah God remembered *mercy in His wrath* and *discrimination* in His judgment. He did not destroy the righteous along with the wicked. In same way, the 144,000 will go out to separate (Mt 25:34) the righteous from among the wicked. God will judge between the righteous (Gen 18:25-26) and the unrighteous.

God separates (discriminates) between the Righteous and the Unrighteous (unjust and filthy, Rev 22:11). The Unjust and Filthy have their part in the Lake of Fire, but Rev 22:11 *distinguishes* them so that we, the Bride, can see the *kind of sins* that take a person to the *Second Death*. Rev 22:11 does not say merely the "wicked" but God defines the two types of people worthy of the Second Death by *identifying* them as the "unjust and filthy." He *specifically* calls them "the Unjust and Filthy" so that they can also see their own sin and be *convicted and repent* (1 Cor 6:9-11). They are both in the *same category*. The Righteous are also mentioned in Rev 22:11 so that the Unjust and Filthy can see their own *eternal destiny* clearly marked out by committing these *kinds of sins* (Rev 21:8; 22:15). There is no way one can be forgiven for these kinds of sins by their own death (First Death), but only be Messiah's blood and His death *on their behalf*.

The Spirit and the Bride say, "Come" (Rev 22:17) so that Rev 22:12 ("*render to every man according to what*

he has done") will not come upon the world unawares (Isa 45:6; Mt 24:14). Rev 22:12 is after verse 11
Verse 14 follows this and is contrasted to verse 15. The messenger (angel) will soon come to the Earth for the *end time appeal* to mankind (verse 16) through the witness of the Spirit and the Bride (verse 17).