

The Three Eternal Destinies #12 *Justice* (Gen 18:25)

The term *homosexual* is a modern-day word, conjured up as a result of society's moral decay. Until the present time, men of such debased behavior have always been called what they are — Sodomites (after the true account in Gen 19:4,5). Jdg 19:22 (NKJV); Gen 19:4,5 — These sodomites were called "sons of Belial," worthless, perverted — *past redemption*. Gen 19:4,5 — This was the only reason for the fire on Sodom.

Jdg 19:23 — Do not act ~~s~~wickedly! Do not commit this *outrage*!

Gen 18:20 — Their *outrage* is so great and their sin is very *grave*. This included all who were in Sodom (both old and young; Gen 19:4). Everyone (both old and young alike) wanted to have *detestable sexual relations* with the men (angels; Jude 1:7). Sodom and Gomorrah and the cities around them were spreading far and wide the corruption of sodomy. Going after strange, young or new flesh (anything different, variety, no monogamy). They will suffer the punishment of the eternal fire. They were cast into the Lake of Fire. They will not be resurrected in Rev 20:11-15, since they all are *already* judged as *Filthy* (Rev 22:11,15) as dogs outside the Holy City.

Sodom sets forth a proverbial lesson to San Francisco of suffering the Vengeance of eternal fire. It is the example for all time of what awaits the Sodomites of this world. Their punishment is irreversible as Sodom and Gomorrah — which serves as a paradigm (example, model) of the righteous God and the justice of His judgment (Dt 29:23).

Eze 16:50 — "They were haughty and committed abomination before me, therefore, I took them away as I saw fit." They broke the Everlasting Covenant in idleness (Gen 3:19; Eze 16:49) and as Rom 1:24,26,28, says they became worthless to God. They became sons of Belial, all who are worthy of nothing except what Satan and his angels are worthy of Mt 25:41,46. Gen 18:25 — The righteous, as in Mt 25:46, will go into eternal life, but the unjust will go into eternal punishment, as in Mt 25:46. In verse 34, the righteous inherit the kingdom prepared for them from the foundation of the world. Those in the eternal nations will have been those who were saved and found worthy of a second life after the judgment. They have not *already* been judged, like the inhabitants of Sodom who would not listen to the voice and the messengers.

Jn 3:18 — Those who are confronted with a righteous disciple of Yahshua and reject him do the same as rejecting Messiah Himself (Lk 10:16; Jn 13:20; Mt 10:41; Jn 7:17-18). Those who reject the messenger are judged already like Sodom and Gomorrah. They confirm their wickedness as Gen 18:25 says. Look at Mt 25:32-40 and then look at Gen 19:1 and see the parallel. Lot was Righteous and so were those who received Yahshua's brothers (Gen 12:3; Mt 25:37-40; 10:42).

Gen 12:3 — Men of the nations are judged according to their response to the working of their consciences, especially how they treat a disciple of Messiah. As Messiah asked Paul, "Why do you persecute Me?" (Acts 22:7) The whole earth some day will be judged by how they treated Abraham's spiritual seed, those who belong to Messiah, who are in fact His Body (Gal 3:27-29).

Dt 29:23; Isa 1:9; Jer 49:18; Lam 4:6; Amos 4:11; Lk 17:29; 2 Pet 2:6; Isa 3:9; Jude 7; 2 Kng 23:7 — speaks of those practicing Sodomy. The Story of Sodom does not merely warn all nations, governments, and people but provides a documented account of God's being personally persuaded of its justice and necessity — the Judge of all the earth does right and executes supernatural judgment and disaster upon those who practice wicked and abominable things. Gen 18:20-21 — God acted, but in wrath He remembers mercy and in judgment, discrimination (Gen 19:16,29). Discrimination distinguishes the righteous of the nations from the wicked — the standard is a man's own conscience (Gen 3:16-19; 9:1-7; Rom 1:18-2:16) and by this standard, the God of all the earth will judge Right (Rev 20:11-15; 2:12-16). Gen 18:25 — Will He slay the righteous with the unjust and filthy? (Rev 22:11). Shall not the Judge of all the earth execute judgment in righteousness, fairness and integrity? (1 Cor 6:2).

Abraham based his plea on the justice and authority of God, confident that He would do what was right (Gen 3:22; Dt 32:4). Gen 3:22 — Man, like God, knows the difference between right and wrong, good and evil. So man will have no excuse. There will be no justification before God for doing the evil he knows in his heart is

wrong (Rom 2:14,15,16).