

## The Three Eternal Destinies #19 God's Wrath and Propitiation, Part 1 (Jn 9:41 & Rev 19:3)

God's anger (Eph 5:6; Col 3:6) comes down upon those who are disobedient to the gospel and conscience (Jn 3:36; Rom 2:5,8; 11:21-22; 8:5-14). So we who have been forgiven of our sins are now *to be saved* from them by honoring the One who forgave us and allowing Him room in our lives to *save us* from them. We are *saved* from death by obedience (Jn 8:51; 14:15; Ex 20:6; Mt 1:21,23; Jn 14:18).

Eph 5:6 is the result of being deceived by the enemy by allowing these sins (Jms 1:21) to have access into our life (Eph 5:6-7). Since we are light in the Sovereign we have no excuse, so we must live as children of the light (Eph 5:6-13). God can't treat sin as if it did not matter. He can't overlook any wrong doings. The word *propitiation* can be taken wrongly. It could be taken as meaning we have an angry, wrathful God who hates mankind and just can't wait to get them. (*Propitiation* actually means to turn away a person's anger by giving him an offering — Webster). God is Holy and without knowing this we could not be saved from what He can't stand — sin: disobedience, doing your own thing, and leaving Him out of your life, ignoring your conscience or the natural law (Ex 20:5-6). Man will have to go to the Second Death because of the trickery of Satan, the Adversary, in which man allowed himself to be led astray. He leads the whole world astray from the covenant of Gen 3:16-19; 9:1-7, to do things as mentioned in Rev 21:8. These kinds of sins lead to a second death instead of only a first death that Adam experienced for his disobedience. Adam and Eve lived according to *the way* that leads to a second life.

Adam lived the rest of his life by conscience (the knowledge of good and evil) and never was turned over to a *depraved* mind like Cain (Rom 1:28). Adam's sons from the line of Seth to Noah were like him, and were not like Cain's side of the family, as Gen 6:5 explains. But most of Adam's descendants were *characterized* by how they lived on the edge of a holy mountain (a picture of their conscience), becoming invalid sick, puny, and dull, heedless blockheads — they *became fools instead* (Rom 1:21-22). *Savor* — the distinctive quality of being made in the likeness of God, their Creator. They lost their *savor*, like salt becoming worthless. Rom 1:21 — *Became* indicates a transition from righteousness to a lower form or character (#3471, #3474). They became *insipid*, they lost their savor.

The descendants of Seth could have gone either way. A decision had to be made. Some chose to be turned over to a *depraved* mind, doing what they knew would bring about God's wrath. There is a Proverb which says, "Can a man take fire into his bosom and not be burned?" (Pr 6:27).

There was a difference between Seth and Cain, even as Rev 22:11 says there is a difference between the "Unjust and Filthy" and the "Righteous" of the nations (Gen 18:25). *God can't treat sin as if it does not matter* (Rom 1:18; 2:5; Heb 1:9; Rev 14:8-11; 19:1,2; 2 Kng 23:26,27; Jer 21:12; Hab 1:13). Man can't get back to God on his own (Isa 59:2; Rom 8:7-8; Eph 2:3; Col 1:21). God always has an attitude of wrath against sin (Satan's ministry in our life) and there is nothing man can do to propitiate God: to pacify, to appease Him *on his own*, that is, to terminate the effect of sin (Rom 6:23). Man must die, experience death at least once for any kind of sin (Heb 9:27). Titus 3:5 — Not by our own works were we saved but only by God's work, the work of His Son which *demonstrated His propitious nature* to save us and provided a covering for us. But those who live by their conscience will live a second life after they have paid for the sins which they, the righteous, committed (Rev 22:11; 20:12,15; Mt 25:46). But Messiah is our covering (the *Holy*) and we are the nation's covering (Rev 22:2; 21:3).

The nations (Gentiles, heathen) who offered up sacrifices to their gods tried to propitiate their god's anger. Nothing man can do on his own effort can save him from the first death (Heb 9:27). But if he lived according to conscience and did not reject the good news (Jn 3:18), he will be judged worthy of a second life in the Eternal Kingdom of the Nations (Rev 21:24; 22:2; Mt 25:34,46). God will judge the people of the nations according to their own consciences, since also they did not have the law of Moses — the judgment will be just (Rom 2:5,16).

Rom 2:5 — They stored up wrath for the Day of Wrath at the revealing of God's Justice. God's opposition to

man's sin is expressed in "just" anger against all who are His rebellious creatures have done, people as Rom 1 and 2 (as Rom 1:18,25,32; 2:5-11). Rom 2:6 — When He finally judges (Rev 20:11-15; Rom 2:16) He will pay everyone among the nations with exactness for what they have done (Rom 2:7) He will give eternal life to those who did good (Rev 22:11), the righteous in the nations. But as Rom 2:8 says, wrath and fury, crushing suffering and awful anguish to the self-willed, who are always resisting the right and yielding to the wrong — based on Rom 2:14-15.

The knowledge of good and evil (Ecc 12:14) is known to every man and Rom 2:10 says there will be glory and honor to the righteous men of the nations (Rom 2:12-16). So Rom 2:14-15 proves that God will be merciful to those who "do right" and reward them with eternal life, that is, a second life which is eternal (Mt 25:34,46).

These are those of the nations (not the holy believers in Messiah) but unbelievers who are ignorant of the true Messiah, but who live by the sweat of their brow (Gen 3:16-19; 9:1-7). The natural law of conscience is the way the righteous of Rev 22:11 are preserved from the second death. Rom 2:26 proves the point of the "heathen" (the uncircumcised heathen) who observes the law — as verse 14 says — the law of conscience, doing what the law requires but not having the written law of the Jews or Christians. So if the heathen man obeys the requirements of the law, the only law they have is what is written in their heart (verses 15,26,27).

This is the Righteous of Rev 22:11 who will live forever and ever in their righteousness, rewarded on the day of judgment (Heb 9:27; Rom 2:6,7,8,16; Mt 25:46; Rev 20:12-15). For as Acts 10:34-35 says, God is just and not partial and shows no partiality, but rewards those who did not give in to those sins that made others unjust and filthy (Rev 21:8), like "dogs" (Rev 22:15 and Rom 2:5,8,9,10). Rom 1:24-27,28 — Dogs are always outside the Holy camp of Israel (Rev 21:12).

Mt 21:41 — After 49 years the first church did not produce the fruit.

This is the reason why the Kingdom of Heaven will be taken away from you and given to a nation that will exhibit the power of it (Mt 21:43).

And this good news of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles (every nation, Isa 49:6) and then the end shall come (Mt 24:14).