

## Three Eternal Destinies #99 Introduction

*“Therefore you have no excuse whoever you are who pose as judge of others, for when you pass judgment on others, you pass judgment on yourselves, for you who pose as a judge are practicing the very same sins yourselves. Now we know that God's judgment justly falls on those who practice such sins as these, and you, who pose as a judge of those who practice such sins, and yet continue doing the same yourselves, do you suppose that you are going to escape the judgment of God?” (Rom 2:1-3)*

### **Hypocrisy**

*These verses refer to Rom 1:28-32, to practice that which is improper for human beings to practice. 1 Jn 3:6 — No one who continues to live in sins knows God — no one who practices these kind of sins, as mentioned in Romans 1, as 1 Jn 3:6-10 plainly says. In Rom 2:1 the *you* refers to **all**, also to the Jews (verses 17-24). This *all* refers to the Jews, the Gentiles, and the Edah.*

So, who does the letter to the Romans address? Rom 1:7-8 says, *to all who are in Rome who are loved by God and are called to be saints, whose faith is being reported all over the world.* So Rom 1:15, those in Rome whom Paul was addressing needed to hear the Gospel, for the obvious reason the whole letter addresses — to the Jew first and also to the Gentile.

Mt 7:1-5 (Rom 2:5) — The fact is, those in the Edah in Rome, both Jew and Gentile, will, in the day of God's wrath, experience the judgment reserved for those who do not obey the Gospel (2 Ths 1:8 and Jn 3:36), even though they pass judgment upon others — *because they practice the same themselves.* For if we pass judgment on the nations on such sins as Rom 1:28-32, but do the same ourselves, what is our eternal destiny? As Paul said in Rom 3:19, on the day of judgment for both Jews and Gentiles, no one — not even those who do not fear God, thinking that they will not have to render an account for their deeds (verse 18) — will be able to say that God has been unfair in His judgment. The Jews had God's written laws and Scripture (the Christians do also, even the New Testament, for which they are accountable), plus they had the natural laws, as all who are of the nations have written in their hearts (Rom 2:14).

Rom 2:17 must be equally applied to Christians today since they are a parallel to the Jews in Paul's day. Rom 2:17-24 — Today, 1,900 years later, there are one and a half billion Christians today who claim to see (Jn 9:41; Rev 19:2-3). Rom 2:17 means "Since you claim to see, or since you claim to be a Christian, a *believer*, the *light of the world*," as in verse 19.

The Jews today do not make this same avid boast as do the Christians who have taken *their* place in hypocrisy. They are the counterparts of those to whom Yahshua spoke in Jn 9:41. The "Twelve Tribes of Israel" who publish this paper concerning the Three Eternal Destinies of Man must be free from the hypocrisy of Rom 2:1-3. Now we know that 2 Tim 2:26 - 3:7 refers to Christianity today, but it must not condemn *us* if we are to be the *light* of Isa 49:6. If we *claim to see* (Jn 9:41), then Rev 19:2-3 is our *doo m*, if we do not see but are also blind.

Jn 9:39 — I came into this world to judge men that those who do not see may see and those who do see may become blind. Rom 2:19 — having persuaded yourselves that you are a guide to the blind, a light to those who are in darkness... If we who publish this paper are guilty of the kind of sins in Rev 21:8 or 22:15, then we are condemned, according to Paul.

Mk 7:20-23 — These things make us defiled, and our true color shows up in the judgment (Rom 2:5-6 and Pr 24:12). Rom 2:5 speaks of the day that reveals an impenitent heart, an unrepentant heart, which shows that you are actually as 1 Jn 3:6-10, regardless of your big boast that you have passed out of death and into life based on Jn 5:24. This is the very reason 1 Jn 3:6-10 does not end there but it goes on to verses 11-24, especially verses 14, 16, 23, and 24.

The kind of sins Rom 2 speaks of are sins which prove that you have not passed out of death and into life, for they are the kind of sins which are against your brother (2 Tim 3:1-5; Rom 1:29-32; Mk 7:21-23; Mt 12:33-37). Rom 1:28 — They are not fitting even for the Gentiles who do not know God in Messiah, who have acquired a debased, reprobate, depraved mind. Notice that the sins mentioned in Rom 1:29-31 are sins *against others* (Rom

2:5-6). Rom 1:29 — Being filled *in the Edah* with subtle forms of the sins that these in the world, who are debased, practice makes one guilty of Mt 12:30 and verses 36 and 37. Our words either build or tear down (Ps 96).

Those who have or had acquired a debased mind, they became degraded or depraved as Rom 1:24,26,28 say. Being handed over to a depraved mind was a desired state to them, and they will have no excuse at the judgment, the same way AIDS are acquired. It is not that the person desired AIDS, but they desired what gives one AIDS. *Acquired* means one was "desirous of gaining" something. AIDS (Acquired Immuno-Deficiency Syndrome) is a disease that breaks down the body's natural immunity, resulting in fatal infection. This disease is acquired in the same way a debased mind is acquired, until they became fools instead (#3471).

### **Losing our Savor**

**Rom 1:21-22 — Then there is no more restraint of conscience, so their insensible hearts have been (or became) shrouded in darkness, until they make a contract with Satan as AIDS is contracted. They became utter fools,** meaning that they utterly lost their savor, lost their likeness of their Creator, having destroyed the quality of being a creature of the highest respect, having lost the glory to man remaining after the fall.

Savor, odor, is the particular smell, flavor, distinctiveness — attractiveness to taste or smell. Rom 3:23 — All have sinned and have come to be *not full* of the glory of God, but in want of His full glory to various degrees according to whichever way one gives himself to degrading passions. This is seen in continuance and consciousness of sin, losing one's savor, as salt becomes worthless. Salt gradually loses its savor becoming less and less good for any thing it was created for (Lk 14:34-35), like one of us falling from grace. What we do *becomes like* 1 Cor 13:1-3 or 1 Pet 4:11, speaking and serving in our own strength, losing our savor to both the Gentiles and spiritual people of the Edah. This fall progresses even to the point of Acts 20:30, drawing away a following after themselves — a following of people who, like themselves, have lost their savor. By such as these we must be tested.

### **The Holy People**

**Even in the Edah, as true disciples, as Rev 3:4 proves, we can all fall away or fall from our intended glory.** Jn 17:22 — If we all had all of our intended glory there would be no division whatsoever in the twelve tribes (Jn 17:23). Jer 31:1 — If we let Him be the God of our clans, as 2 Cor 6:14 - 7:1 and Jer 30:22 say, then we will truly be His people. So what does it really actually mean? A clan or family? What is a clan? It is #4940 in Hebrew, *mishpachah* — a family or clan of related people. God separated Abraham from his natural family in the world in order to make a spiritual family — clan or tribe or nation (Gen 12:3; Mk 3:34-35).

So Jer 31:1 is defined by Mk 3:35 — *whoever does the will of God is my brother, sister, mother.* Spiritual kinship goes beyond physical family. Tribes are made from these kind of clans and the nations from these kind of tribes (1 Pet 2:9-10). Isa 53:10-11 — His *offspring* are members of His family, making up His clans, making up His tribes, making up His holy nation. Mk 3:34-35 — This is an all-consuming loyalty to Yahshua, which can result in derision and rejection (Lk 12:51-53) by those closest to us. Forsaking all selfish endeavors and ambitions is the gospel of how to be saved from the world and to have eternal life (Mt 16:24-26; Mk 8:34-38; 10:28-30; Lk 9:23-25). These are the holy ones of Rev 22:4 who make up the Holy City, the Holy Nation, the Holy People, set apart from everything that would make us common or defiled, losing our savor as Lk 14:34-35.

Christianity has lost their savor, their distinctiveness, their distinguishing characteristics. No longer can they attract anyone to Messiah, but only to the *other* gospel of 2 Cor 11:2-4,13-15. Verse 15 is as Acts 20:30. 2 Tim 2:26 turned the whole Edah into Christianity (2 Tim 3:1-5). What happened to the *holy* of Rev 22:11? "Between the years AD 100 and AD 500, the Christian Church changed almost beyond recognition." Even Christianity admits it. From 33 to 100 AD, what Acts 2:44-45 and 4:32-35 describe was still the practice, even though they became apostate somewhere around 70-90 AD.

Rev 3:4 is a prime example of how only a few still retained their savor. Everyone in his right mind could

ascertain that the distinctiveness of the flavor of the original community had gone awry. The aroma or peculiar (spiritual) charm of the gospel was gone, replaced by another aroma (spiritual). This peculiar charm (2 Cor 11:3, 4,15) attracted all kinds of animals besides sheep. The First Church started out being a sheepfold, but the sheepfold turned into a zoo of non-sheep-like characters, especially the wolf-preachers in sheep's clothing (2 Cor 11:15). Our Master gave clear warning before even the First Church was founded (Mt 7:15-20), but true disciples who are the *you* in verses 14-16 and 20 will recognize them by what they establish by the words they speak.

The peculiar charm (godspell) of true apostles (their compelling nature) attracts only the sheep, as Jn 10:5 says. Verse 14, 27, and 16 is the fruit, which is oneness, unity, togetherness, because of the glory of the Father and the Son (Jn 17:22-23), the Twelve Tribes of Israel (Jn 11:51-52).

However, the writer Tony Lane goes on to say:

*...most of these changes came gradually over four hundred years. On the whole they were for the good and reflected healthy growth on the part of the church. But not all the changes were necessarily for the better. Many today would consider the alliance with the state and the transformation of Christianity into an official religion to be at best a mixed blessing, if not actually a curse. The worship of the church was entirely liturgical with fixed, set forms of prayer.*

*The suppression of free forms of worship came in gradually in the first centuries until Satan fully took over in every aspect of the Church (Rev 18:2). By the year 500,*

*the great majority of people within the Roman Empire called themselves Christians and Christianity became the official religion of the state.*

*Isa 1:9 is the restoration of the devastation of 1,900 years (Isa 58:12). Isa 1:10-15 describes the character of the second century church which James wrote to (Jms 1:1). Isa 1:10 — Rulers, leaders, elders, who walk in the way of Sodom is what the church developed into. Isa 1:9; Rom 9:29 — We would all become as Sodom and Gomorrah (for Paul saw the coming apostasy by the Spirit) unless God, by His own grace and mercy, would preserve a seed that would produce a remnant (Rom 9:29 produces verse 27, a remnant). A very small remnant is all God needs to bring to the whole world a demonstration, a witness, a light (Mt 21:43; 24:14; Isa 49:6).*

In Rev 22:11 the *holy* must be recognizable, and the righteous also, in order for anyone to be able to differentiate between the Holy and the righteous, the unjust, and the filthy (Mal 3:18). Isa 10:21-22 — This *remnant* which returns to Him (Rom 9:27) does so by the ministry of the *seed* in verse 29. Isa 1:4 speaks of the seed planted in the first century church, which took root and grew up into the tree we see today (Rev 18:2). The sinful nation — which had been destined to be the Holy Nation — was the seed of evildoers (2 Cor 11:2-4,15). The rulers, being the shepherds and elders of Rev 3:3, were cut off to produce a headless Edah. Yahshua was no longer walking among them. He only walks among the lampstands (Rev 1:19; 2:1), in fellowship with the rulers (messengers).

Isa 1:8-15, verse 15 — Even though they pray, it is an abomination. Isa 1:21 — The faithful city became a harlot (Rev 17). She became a dwelling place of evil spirits (Rev 18:2). Isa 1:23 — *Your rulers are rebels, companions of thieves. They do not defend the orphan or the widow* (verse 17). Verses 26-28 — *"as at the first"* refers prophetically to the first century — elders, leaders, messengers, heads of clans, etc., truly representing Messiah. In the fall of the first century edah, no longer was God their God (Jer 31:1), for even whole clans fell away (Rev 2 & 3) because of Isa 1:15. Since verses 16 and 17 never happened, verse 18 never came (but instead, Rev 18:5), nor verse 19, so verses 20 and 21 came upon them.

Isa 1:13 — You bring your iniquity to the minchah. It is not covered and is not being healed, not forgiven, not being dealt with by the Spirit's work in you. There is no use making a history lesson out of Isaiah 1 — it must be applied to us. We must be the righteous remnant of Rom 9:27, produced by the seed of verse 29 — the restorers of a breach of 1,900 years (Isa 58:12).