

## The Three Eternal Destinies #108 The Heart of Abraham, Part 1

Hab 2:4-5 speaks of the *world's* sins, not Israel's, nor the church's. These sins were violations against conscience, not against the Law of Moses, but against the *natural law* as Rom 2:12-14 teaches us. Here Habakkuk was speaking about Babylon's unfaithfulness to their own conscience. They were breaking the Everlasting Covenant of Conscience (Isa 24:5-6) which Rev 14:6-7 says is preached to the world in the last days of this age. Babylon here in Hab 2 had no part in the covenant with Israel as being His chosen people.

### Universal Sense of Right and Wrong

If there is no *universal* sense of right and wrong (not just wrong), then sin is not accountable and men should be able to go free, without punishment (second death) or reward (second life). But Rom 2:14-16 and Rev 20:11-15 and Rom 2:6-11 is the *Word* which confirms what we say (Rom 2:6-8; Jn 5:28-29).

Rev 20:15 — At this judgment (Heb 9:27) there will be *both* punishment *and* reward, according to how one lives his life, according to his own *faithfulness* to the Everlasting Covenant. This *sense* God put into man's heart (Rom 2:14) is what *distinguishes* man from animals (creatures of instinct) for man *chooses* by God's very own vice-regent (conscience) in his heart to be *faithful or unfaithful*, but animals cannot do this.

Hab 2:4-5 — He is puffed up; his desires are not just and upright, but unjust and filthy. But the *just* man, as Rev 22:11 says, lives by his own, natural, created faithfulness, which is firmness or steadfastness to do what is right and not to do what is wrong. These sins which characterize the unjust and filthy are recorded in Rom 1:28-32. Rev 21:8 verifies that these are activities or deeds that give the conclusive evidence of the person's character and will justly be judged, either with a second life or a second death. These sins include what Hab 2 records — sins against moral law of conscience, the universal sense in all mankind after Adam (Gen 3:16-19) and after Noah (Gen 9:1-7). Rom 1:18 - 2:16 — Man, like God, knows the difference (Gen 3:22), and is accountable at the judgment, which will determine his eternal destiny.

Ex 20:5-6 — Sins, since Adam, tend toward greater and greater degeneracy down through the centuries, from bad to worse (*wax* from bad to worse). Some lived by the Covenant, as Noah and his family, but the rest of mankind degenerated to depravity (Gen 6:5). Abraham knew that God would judge fairly between the just and the unjust and filthy (Gen 18:23-25), even as 2 Pet 2:7-9 contrasts the righteous and the filthy. Jude 1:7 — The *filthy* here deserve eternal fire (Rev 21:8), a second death, but the righteous or just, like Lot (2 Pet 2:7), a second life as the judgment will determine.

### An Eternal Sin

*Continual sin* (Jms 4:17) results in *depravity* (Rom 1:24,26,28), causing one to *defile other human beings* made in God's image, which could even be worse than murder (Gen 9:6), as both *destroy* His image in them. This is *an eternal sin*, which cannot be paid for, but the smoke of their torment goes up forever and ever. In the last days all except a *few* (Isa 24:6) have broken the Everlasting Covenant and defile the earth and its inhabitants (as Jn 9:41 and Rev 19:2-3), making *Christians* out of people — even avid Christian *witnesses* — to become servants of Satan (2 Cor 11:15). As the angels did not stay in their boundaries (Jude 1:6-7), so men, if they do not, are kept also for that day of judgment (Heb 9:27).

Hab 2:4-17 describes the *universal sins of man*: self-centeredness, pride, drunkenness (drugs, alcohol), greed (theft, extortion), war, murder, unjust economics (white-collar crooks), cigarette advertisements, unjust politicians (presidents, mayors, etc.).

In Hab 2:4 *faithfulness* is not faith in Christ or God, per se, but faithfulness to *God's vice-regent* which represents Him in the heart of every man (in the 6,000 years of history since Adam). *Faithfulness* means moral steadfastness, integrity, firmness, characteristic of God. Dt 32:4-5 — Even God's holy covenanted people became corrupt and depraved, shameful and crooked like Christianity today (Rom

2:1-5; Rev 19:2-3; Mt 23:35; 23:3; 5:21-22).

### **Honoring the Just, Condemning the Wicked**

The men of the nations (in Hab 2:4) *represent* God the Creator — although fallen he still is *responsible* to live according to Gen 3:16-19 and 9:1-7 and Rom 2:14, etc. And if one is judged *righteous* (Rev 22:11), he will continue to live after the judgment in a second life (continuing to do righteousness), but a second death if his name is not found in the Book of Life (continuing to be unjust and filthy still — no forgiveness, no atonement, no justification — his guilt remains forever and ever, Rev 20:14-15). He is either found *unjust* or *filthy* (the first category), or he is found *righteous* (the second category). By the deeds he did by his *faithfulness to his conscience* (Gen 3:22) he will be vindicated by God Himself and by his own death be *justified*.

The proud or wicked, the unjust and filthy, will no longer *swallow up the righteous* (Rev 21:4; verse 4 is the *nations* who *become* His people and it is *their* tears that are wiped away). In all eternity the righteous or just man will still be just and the proud man will still be unjust or filthy. God has chosen, in His mercy and in His righteousness, to honor the just in the nations (Acts 10:35) and condemn the wicked (Rom 2:6-11), even though 1 Tim 2:4. So, in Acts 10:34-35,42, what if this man had *died before Peter got to him*, that is, before he *received the Spirit* as Eph 1:13-14 says? Is Peter preaching *works salvation* here? Was Paul? What is your answer?

Yes? No?

No? Yes?

In Hab 2:4 the Emphasized Bible says, "Lo! as for the conceited one, crooked is his soul within him, but one who is righteous by his faithfulness shall live." 1 Cor 6:2 — Are you *Saint*? You must judge:

the unjust = a second death;

the just = a second life (Jn 5:28-29).

This is what our Good God, our just and fair Elohim says, the *same* good and righteous judge of the whole earth, the one Abraham knew who would be fair and equitable, even concerning Sodom and Gomorrah in Gen 18:25. Now in Hab 2:4 the same He will save from final condemnation, even of Babylon. In the destruction of Babylon, if the just were there, our God found a way to *rescue* them.

### **Gathering the Remnant of the Righteous**

The whole revelation of the character of the Creator God is seen first of all in His *treatment* of Adam and Eve after they fell, and His treatment of man *after* Adam, down through history, even to the *last day*. He sends out the Male Child to gather any *remnant of the righteous* among the wicked (Rev 14:6-7), proclaiming the Everlasting Gospel to mankind even if only a *few* would be left on earth (Isa 24:5-6) who had not broken the Everlasting Covenant, and would receive these *brothers of our Master Yahshua* (Mt 25:34-40). All but a few men who were left had to be cast into the same Eternal Destiny as Satan and his angels (verse 41). But the righteous, as verse 34 says, into Everlasting Life (verse 46).

Even Acts 10:35 is the heart of our Father in heaven, even if the gospel was never brought to them. In the last 1900 years, who would do it? Jer 1:5-8; Isa 6:8 — *Who will go for us? Who will say, "Here am I; send me"?* To the nations? *In the heart of Abraham*, were the nations, even Jer 1:12; Hab 2:2-3; Jer 16:10; 25:15 We must see *Him* before we can say, "Here I am; send me!" (Isa 6:1,8). He can only send those who have *seen Him*.

Mt 24:14 — The judgment upon the whole world is in reserve *until the time*, beginning with Hab 2:2-3 and ending with Rev 18:1-4,8 and 14:6-11, as Jer 51:45-46 says (Jer 51:45-49; Rev 18:20,23; 19:1-3; Jer 51:8-9). If there were ten righteous in Sodom and Gomorrah, they had *greater value* in the eyes of God than destroying all of the wicked in those cities.

So in the world today God holds His wrath back until the tribulation and His second coming in 2 Ths 1:8 and Rev 19:11-20. A righteous God must act righteously to save all the righteous of the nations (Mt 25:34-40; Rev 14:6-7; even 16:9-11). So judgment is withheld until Mt 24:14 and 21:43 bring about Rev 11:15 by 17:14.

Judgment is held back until the whole earth rejects the gospel of His kingdom and the 144,000 are sent out with

the everlasting gospel of conscience and natural law (Rev 14:6-7 and Isa 24:5-6).

God is the very standard of justice in His people on the earth, as the light of the world (Mt 5:14 and Isa 49:6). It is His very nature which He can't go against — since He is not fallen (nor can He be) — to do right (Gen 18:25).

In all and every circumstance, God will not do *what is wrong*. He is perfect, not as man, who has the knowledge of good and evil (Gen 3:22) but can do both.

God can *only* do good; He is good.