

The Three Eternal Destinies #122 Every Knee Shall Bow, Part 1

Phil 2:10 — Every knee shall bow *too late*. The Rev 20 judgment is not for the purpose of bending the knee.

Just because man sins does not mean he is totally depraved, for sin indicates a moral choice — knowing the right thing to do, but not doing it. Jms 4:17 — Even as Paul says in Rom 5:12-18, Adam was not totally depraved, for he chose to sin (Gen 2:9,17). So, before he fell, Adam made a choice, but man is not under compulsion since Jms 4:17 is the word of God. Due to man's fallen nature he will sin, but not in the same degree as such who sin to the extent of becoming depraved. No man is depraved from birth, but he makes himself depraved. Rom 1:24, 26,28 is an example of what the Scriptures teach about this. 1 John makes the distinction between sins unto death and not unto death, even in the believer, and the same holds for the unbeliever who has never heard the gospel (1 Jn 1:8,10; 2:1,2; 5:16-17).

Original sin — What does it mean to say that sin proceeds from a sinful nature? If a man cannot keep from doing evil things, how can he be held accountable for such sins as Rom 1 and 2? Rom 1:24,26, 28 — These things make one depraved, but Rom 2:6-10 gives specific understanding that man is not helplessly and hopelessly turned over to uncontrollable impulses. So what is the virtue of the natural law in a man's heart? Rom 2:14-16 — All mankind is answerable at this judgment and will be held accountable for his sins which could not be paid for in death (Heb 9:27). Adam lived by the second covenant prescribed for him and all mankind after him (Gen 3:16-19), and after the flood of Noah (Gen 9:1-7). These make up the unwritten law on their hearts of which Rom 2:15 speaks.

The Restitution of the Gospel

So if man has this natural law in his heart then he is in control of himself, not committing the sins that hurt others irreparably. Such sins man is not able to pay for by his own death, for that does not repair the damage done to the other person. Only Messiah's death can forgive such sins (Isa 53:10); He became a guilt offering for such sins. But the one who is forgiven will try at least to share the good news with all whom he has hurt by his sins of 1 Cor 6:9-11. This is only to their benefit if the gospel reaches them in time, as it was to us, that is, before we were hardened by the deceitfulness of sin.

Examples of sins that make one worthy of the second death are bringing someone innocent into your own perversion, or making a sodomite out of someone, or a whore, or turning someone onto drugs, or robbing someone of their livelihood, or seducing a child, etc., etc., etc. The one forgiven must try to make up for these kind of sins, if possible, by letter or personal visit to make confession to them, begging their forgiveness as Rev 22:2 says. The sins of the people of the nations were remedial, not incurable or irretrievable or irreversible, as were the sins of those who became depraved and worthless (Rev 22:15).

Indispensable Righteousness

Rev 22:11 accounts for the unjust and filthy practices of those who are worthy of the second death. The Unjust exploited others and the filthy made others filthy as well. These kinds of sins made the people who practiced them irremediable and irretrievable — doing irreversible harm to others. Their original righteousness was then irrecoverable. Once a man forsakes his natural righteousness, by forsaking conscience, denying and defying what he knows is right (Rom 1:24,26,28-31; 2:6-10), he cannot recover it.

We see the contrast between the Righteous and the Unjust and the Filthy. The Unjust or the Filthy person's righteousness is irrecoverable, irreplaceable, and irretrievable and his sentence at the judgment is irreversible (Rom 2:14-16; Rev 20:12-15; 21:8), as in the word *still* in Rev 22:11.

Man's righteousness is indispensable, invaluable, priceless, and vital to a second life, since all must die and spend time in death and then all are to be resurrected to stand judgment as to whether their name will remain in the book of life or be taken out eternally — a second life or a second death. The joy and regret will be at different polls of emotion — irrepressible, insuppressible. The joys unquenchable, the regret unquenchable. The Righteous will be then irreproachable, blameless, faultless. Rev 21:3 — The love of Messiah to them will be irresistible — a bond forever and ever (Rev 21:4 - 22:2).

The bond between the Temple of Yahweh and the nations will be inseparable and the Holy of the Temple of

Yahweh will rule over them forever and ever (Rev 22:5). Can you imagine the joy and the regret? The joy of those as Rev 21:4, of the righteous of the nations or *Gentiles* who have suffered and suffered in this life according to Gen 3:16-19 and 9:1-9 and Rom 2:14-15. All of their anguish and pain and tears will be replaced with everlasting joy, even as the Holy who repay their Father (Ps 116:1,2,12-19) forever and ever by becoming for Him His very Temple, His Dwelling Place, for the sake of all Creation and for the righteous who were worthy of the second life (Ps 8:4-6, Heb 1:8-14; 2:6-8, and 11-18).

The Holy ones will be made like Him in every aspect (Heb 1:3-8; Rev 22:3-5). A man's wrongdoing in the nations is only accounted as sin when it goes directly against his conscience as hurting himself or someone else.

This goes against God Himself, as one must violate what he knows is right and do the thing he knows is wrong (Gen 3:22). No one is perfect or blameless in everything he does or says, but the sin that makes one accountable to God is the sin that one commits that goes against one's conscience as Rom 2:15 says. A sin is an action that the person understands is against the knowledge he has in his heart of what is right (Jms 4:17). This is directed against God and is recorded in the Books that will be opened at the judgment in Rev 20:12, determining one's own eternal destiny from that time on throughout eternity.

God is a good God, a good judge, and He will not be unmerciful without discretion and compassion to those who wanted to do right out of a good heart as Rom 2:12-16 says or Rom 2:6-7. But Rom 2:8-9 is contrasted with Rom 2:10. Rom 2:8 is selfishly ambitious. The people in Rom 2:9 are the unjust in Rev 22:11; they are evildoers. This evil here is as Gen 3:22, a person knows the difference between what is good and what is evil. This is the unredeemed Christian/Jew and Gentile alike. This evil in Rom 2:9 is not what a person could not keep from doing. If it were, a man would not be held accountable by a righteous God as Isa 24:5-6 says (Gen 4:7).

Rom 2:10 — This is doing good to one's wife, children, and neighbor, and the stranger, and one's friend (as Job did good to his companions). Working by the sweat of one's brow (Gen 3:16-19), providing for his family, a man does good and not evil. He knows the difference between them. Doing the good finds favor with God, not cheating others out of what belongs to them. Being honest is what is required of fallen mankind and what is expected of them, to which they will be held accountable. But Rev 22:11-12 speaks of the two kinds of people in Rom 2:6-8 and this will be rendered to each man without partiality (Rom 2:11) at the judgment of Rev 20:12-15.