

The Three Eternal Destinies #123 Every Knee Shall Bow, Part 2

ALL MANKIND MUST KNOW THIS — Hab 2:2-4 (Rom 1:32) — It must be made as clear to them as creation (Ps 19; Rom 1:19-20). Rom 5:12-18 — All men sinned, but not all sinned alike, as Rom 1:18 - 2:16 gives us knowledge and wisdom and insight. Augustine places all mankind as equal sharers in the second death without a judgment according to one's deeds. To Augustine, the Book of Life should be the Book of Death in Rev 20:12, since all mankind is totally depraved without hope. In fact, not one was to be found in the Book of Life, and therefore there is no use for a judgment — God wasted His time. Or was it a “Kangaroo Court” *the Great Lynch Mob?* (1 Cor 6:2).

Adam lost his original fellowship with his Father, which did affect his soul, but his mind and soul were still free to choose between right and wrong, good and evil. This is plain to all that are not depraved. The fall in contemporary (Christian) thought means man is dead in his trespasses and sins (Eph 2:1). Eph 2:3 — Children of wrath are the sons of disobedience (verse 2), who come under the condemnation of God's righteous judgment for having violated known boundaries of conscience as spelled out for us to understand in Rom 1:18-21. But a man must suppress the truth he knows in Rom 1:18-19 which is clearly understood, clearly seen. Ps 19 is the clear gospel that is heard in the conscience of man. Rom 1:21 is a deliberate rebellion against God, even all the while going to the most applauded universities (like MIT).

Sins

Rom 7:19 — But this is not a helpless and hopeless inability to do good and avoid the evil. To grope for God is always possible for the man who has not lost his desire to find Him (Acts 17:27). The world of westernized sin, the easy life, could turn out to be the way God can judge all mankind by how they take the advantage of it, even the welfare system, “the dole.” The sins of one affect the other. This is called “structural sin” (a function of the interrelationship of the parts making up the whole) or wrong doing which hurts, influences, and shapes others as Rom 1:24,26,28-31, as schools, TV and Hollywood do, for instance.

All men share in the responsibility to Mt 7:12, and rebellion is judged by how we all do this or walk it out in life. Mt 7:12 proves the world is guilty of structural sin and Mt 22:37 is a universal law (Rom 2:14-15).

As Rom 2:7,8 says, the effect of verse 8 kind of sins is the destruction of conscience and of any kind of relationship between man and His Creator, as Rom 1:28 says. Before the fall man shared in the warmth, love, and fellowship of God (the meaning of “walking with God”). But through deliberate sin men became depraved (Gen 4:7), separating themselves from God's vice-regent (Gen 3:16-19 and 9:1-7), casting themselves into bondage to their progressive, perverted nature expressed in their deliberate wrongdoing and unjust and filthy manners and customs (Rev 22:11). Only if they receive and obey the gospel (Jn 3:18-20; 3:36) is there renewed hope for such people (Rom 5:5), no longer in rebellion in the world of deluding spirits (1 Jn 2:15-17; Pr 17:4). Gen 3:5,22 confirmed by God so we see Satan comes as a deceiver (2 Cor 11:2-4, 13-15) and the whole house of the first Edah fell, Rev 18:2-5.

The judgment of Rom 2:14-16 and Heb 9:27 and Rev 20:12-15 will show both the Righteous and the Unjust and Filthy how their lives affected society around them — what they did as a consequence of keeping or rejecting conscience, the knowledge of good and evil, and going the way their heart desired. Each one will be held accountable for his part in the whole of man, what they did in their own particular part of the world where they could walk about, spreading their gossip from one person to another, alienating person from person as they went from place to place. So it is not surprising that every ambition, either selfish or selfless as Rom 2:7-8 says, affects society as a whole. Even today's ecumenical movement (and other utopian dreams) will end in great disappointment as even its proponents bring about its defeat by their own actions, not dealing with their own sins but blaming everyone else, not judging themselves right (Rom 5:5; 10:11).

More than the Product of His Environment

A man is not a mere instinctive creature but is aware of the appetites of the flesh, which can be inflated when he gives in to them to overwhelming degrees. Man, unlike the other creatures, knew the difference

between what is and what ought to be. It is not sufficient to make heredity the sole ground for explaining man's dilemma (or that he is just a product of heredity). Ex 20:5-6 — For a man dies for his own sins regardless of his environment, his parent's faults, or for being a product of his depraved nature as Calvin might explain. Marxists blame evil upon man's environment but according to this viewpoint if one changes man's environment, men himself will be improved. There is truth to this, of course. It's the Marxist way but not the whole truth. We also know that universal education, better conditions, full employment, improved housing, modern facilities or services are good, but also evil, and a man is weighed in the balances as to what he does with his lack of "sweat of the brow" (Gen 3:19).

He will have to be more kind instead of more shrewd, that is astute and crafty, as the one who is maybe fathering him (Jn 8:44). But on the other hand, a man is known by his friends and who he listens to and who he keeps company with, even in the judgment in Mt 25:32. The sheep-like people are on one side and the goat-like people are on the other side. This is like Rom 2:7, "to those who are..." and verse 8, "to those who are..." To different-natured people, as Rev 22:11 distinguishes the unjust and the filthy from the righteous of the nations. Mt 25:32 is the people of all the nations who will either spend eternity in verse 34 or verse 41, as verse 46 points out the two different eternal destinies of mankind of the nations and the other age-lasting destiny (Dan 12:1-3) of the holy ones (Mt 25:10,11,21,30) as the Bride of Messiah.

Blockheads

The wedding feast is the 1,000-year millennial reign of Messiah. The foolish ones were not worthy to rule with Him due to their stained garments (Rev 3:4-5), due to heedlessness. But Rev 22:14.

The foolish are #3474 — dull or stupid, i.e., heedless (Mt 25:2). A fool is heedless as *blockhead*, spiritually speaking, careless, foolhardy, imprudent, inattentive, neglectful, negligent, reckless, thoughtless, unmindful, unobservant, unthinking. Mk 7:20-23 — Folly, recklessness, makes one unclean, as Rev 3:4. There will be no *blockheads* in the Kingdom. They are the ones who stain their garments (Rev 3:4) and cannot walk with Him there since they did not walk with Him here (Col 1:10). But even as Eph 4:30 says, from 1:13. Rev 22:14 is certain even though Mt 25:30 is also certain.

Concerning the word *blockhead*: It gives life to the words of our Master to the ones who may be in this classification of the Holy ones in Rev 22:11 (the third category, the holy). Just as the first category has two classifications, both the third classifications are eternally saved. One is *virgins* who have a measure of oil, but the *blockheads* were not attentive. They did not take serious the teachings and were not worthy of the Kingdom age, because they stained their garment due to the lack of the water of the word and the oil of the Holy Spirit.