

The Three Eternal Destinies #57 Judgment, Part 6

Whenever someone is redeemed by the blood, through the death of Messiah, they are going to *saved from their sins* (Mt 1:21). They will be saved from the *damage* they caused others and themselves. Jms 1:21 — We will be saved from whatever *remains* in us of *filthiness* (lawlessness, being unjust). His intent is to save us from whatever we were *stained by in the world* (by those *deeds* which would have taken us to the Second Death).

Although we were not born unjust, we *became* unjust by the prince of this world (Eph 2:1-3). That is his work to *lead men away* from the boundaries of the Covenant in Gen 3:16-19. This Covenant is what God *provided* for all of mankind in order to save them from the Second Death. But Satan is *not satisfied* that man fell into transgression and the First Death. He wanted to *finish man off* so God would not have anything left of His *highest creation*. This is why *redemption* is not greater than the purpose of *creation*, but is carried out for the *sake of Creation*.

Gen 1:26-28 could not be carried out if *all mankind* fell into Second Death sins. There would be no one to *colonize the universe*. Gen 1:26-28 could never be realized as man was at his *lowest ebb* (Gen 6:5) when the flood destroyed all except eight persons. God could not use anyone else *except Noah*. He was the *only one* on Earth who had not *stained his garment*.

The Holy Separated from the Nations

Even a few hundred years later, out of the righteous people who were left on earth, God chose *Abraham* to begin a process of *redemption*. He would accomplish this through sending the Redeemer to mankind. Once redeemed man carries out His purpose on earth *in this age*, then in *the eternal age* the Nations can carry out their purpose (Gen 1:26-28). The Holy (the redeemed of mankind, Isa 53:10) will then rule *forever and ever over all* (Rev 22:5).

Abraham trusted in Yahweh as Gen 12 says. He *believed* God (verse 4), so he *obeyed* God. Yahweh promised him *the land* (verse 7). Again, in Gen 13:15-16, Abram *obeyed* God (verses 17-18). He was *blessed by Melchizedek* (in Gen 14:19) and in return blessed Yahweh. Abraham was *righteous* (verse 23) *before* Gen 15:6. At this time, Abraham had *proven* to be *loyal* to Yahweh and *his righteousness* was recognized (imputed) as *God's holiness*. Yahweh *confirmed* to Abram that He was the same God from Gen 12:1 to Gen 15:4. But now Abraham demanded to know how he was going to possess (inherit, verse 8) the land (Gen 15:18-20). From verses 9-18, God made an OATH (a covenant) to give *Abraham's seed* the land (the Promised Land, Gen 17:7,8,18,19).

So, *when was Abraham justified by faith?* God counted Abraham's *trust* even from the *beginning as righteous*, that is, God *imputed* His righteousness to Abraham (credited it to him, Rom 4:3).

Abraham *obeyed* God and *trusted* Him (believed Him), but still, he demanded *a sign* of the Covenant (Promise).

Distinct from One Another

This imputed righteousness (as the result of faith) is now in the *New Covenant* with the *risen Messiah*.

The righteousness of God is *imparted* to us through Yahshua since in Him we are now *partakers* of *Divine Nature*. We become the very *righteousness of God* (2 Cor 5:21) *in* Messiah.

impute — to attribute or ascribe (to *consider* as belonging)

impart — to give a part or share of, bestow, *partake*.

So we are *one step ahead* of Abraham our father since we have the very *Spirit of God* dwelling *within* us.

Rom 5:17,19 — This *gift* of righteousness has come through Yahshua the Messiah.

Rom 4:13 — Our righteousness is *of faith*, even as Abraham's was, but the righteousness of God is *imparted* to us. We are *sealed* in this righteousness through the indwelling *Holy Spirit*, which *sets us apart*. Having now been *set apart* we are His *Holy People*. The righteousness that is *imparted* to us is not *our character*, but *His*. We now, by His Spirit's work *in us*, are to be *transformed* into *His likeness*. *His* righteousness is *distinct* from the righteousness of *the nations* (Rev 22:11). This *righteousness* is what *makes* the Holy ones *holy*.

Though Abraham's trust in Yahweh was *reckoned* as God's righteousness we have something *special* that Abraham did not have. His righteousness is actually *imparted* to us through faith in Yahshua the Messiah as we *experientially* partake of His Divine Nature by the work of His Spirit *within us*.

So in Rev 22:11 we see the unjust and filthy ones, the righteous ones and the holy ones. The holy ones are distinct from the righteous ones and the righteous ones are distinct from the filthy and the unjust ones.

It's so wonderful to realize that the unjust ones and the filthy ones (Rev 22:11) were once the righteous ones (at least at birth) who *became stained beyond hope* of a second life after they died and went to Death (Heb 9:27).

The *Righteous* in Rev 22:11 are those who did not stain themselves with the filthiness or unjustness which would have made them *worthy* of the Second Death. They were righteous in their own right (by their own *struggle*) as Rom 2:6 frankly states. Verse 7 is the struggle (*persevering* in doing good) against the *forces* of this world. But if one stayed within the boundaries of conscience there is hope of a second life (Rom 2:15).

Rejecting the Truth

Rom 2:8 speaks of the Unjust and Filthy (self-seeking) who reject the truth (conscience). Rom 1:18-20 — Those who *suppress* their conscience (verse 25 and Rom 2:8) are those who *exchanged* the truth of God *for a lie*. So Rom 1:26 is the result. Most of us who are now *washed* (1 Cor 6:11) were at least unjust, if not filthy, in what we were pursuing as a career (occupation) in our lives. These pursuits took us to “higher education” to learn so-called “work.” Yet our education did not teach us to work by the *swiftness of our brow*, but to work *by our brains*. We conceived of every possible way to give comfort to ourselves — away from the boundaries of Gen 3:16-19; 9:1-7; Rom 2:14.

Rom 2:10 says that doing good is *adhering* to the Second Covenant made to fallen man who fell into the First Death. The only way out, besides the Good News, is to maintain a *good conscience*. If one *rejects the good news* (which destroys the good conscience) he rejects God's provision which would have delivered him out of even the First Death. Most of us (or a good portion) were like Ps 40 and if we had died *in that state* we would have been judged very righteously as worthy of the Second Death by the discriminating and just Judge of the Earth (Gen 18:25).

Rev 22:3-5 — This is why we want to serve Our Father and our Redeemer forever and ever by reigning over His Creation. Our created purpose is to *represent* His authority and government, as His ambassadors, to the *outer limits of the universe* — if there is such a thing...