

The Three Eternal Destinies #63 The Unrighteous, the Righteous, and the Holy of Rev 22:11

The *Holy* are set apart for God's own purpose, for the sake of the Gospel.

The *Kingdom of God* in Eph 5:5, Gal 5:21, and 1 Cor 6:9 can refer to both kingdoms — the kingdom of the Nations (Mt 25:34) and the Kingdom of Messiah's reign on earth. That is, if the nations do the kinds of sins in Rev 21:8, or if we are as Eph 5:3-13 or Gal 5:19-21, then we will both miss the kingdom.

Eph 5:5; 1 Cor 6:9 — The *Unrighteous* (unjust and filthy) will not inherit the kingdom... so do not be deceived as far as the nations are concerned. Rev 21:8 — Fornicators... all these sins are listed in the plural. All liars... not because one has lied, but because, as Rev 22:15, they lived a life of lying, practicing those kinds of sins, making a living at it.

The *Righteous* of the nations (Rev 22:11) have done these things also, but did not practice them to the hurt of others, did not make a living by lying. If the righteous have done these things, they were very sorry and begged forgiveness, and tried never to do them again because their conscience is still valid or alive.

The *Holy* are set apart to be a witness of the Kingdom (Mt 24:14), to bear its fruits (Mt 21:43), to be the nations' priests (1 Tim 2:4), mediators of Messiah... to bring the nations to Messiah as the mediators of the Father.

1 Cor 6:10 — *Covetous*— Neither the righteous, nor, especially, the Holy Ones of Messiah's Kingdom live a life of covetousness (1 Cor 5:10-13). Covetousness is having more comfort or possessions than one needs, especially while your neighbor or brother is in need (1 Jn 3:17; Mt 22:37-39; 1 Tim 6:6-10).

See *Covetous*, #4123 in Strong's. 1 Cor 6:10 — So eager to gain, he defrauds others, forging ahead at others' expense (Eph 5:3), driven by ego and self-love (Gal 5:21; Mt 25:34; Gal 5:19-23; 1 Cor 6:9-11; Eph 5:5; Rom 1:28-31; 2:16; Eph 4:17-19).

Col 1:13 — We were *transferred* out of the category of the *Unjust & Filthy* and the *Righteous* into the category of the *Holy*— our righteousness must surpass that of the nations (Mt 5:20). We were called out of (*from*, expressing the point of departure) one category and into another. It was a *categorical* change (Gal 1:4). We were *summoned*, called (Jn 10:14,27). We heeded the call, the summons, because we *were willing* (Jn 7:17), and because the call was from an upright disciple (ambassador) of the King from whom the summons came.

Consider what our Father provided for us, the Holy, to make us clean by the blood of His Son, to make us Holy (no longer as Eph 5:5 and 1 Cor 6:9-10) — so the Holy Spirit must not only be in us, but *upon* us (Lk 11:13).

Mt 5:20 can only be accomplished by this.

Rev 22:11 presents three different, distinct, and separate categories for a person's eternal destiny. All mankind were born into the *second* category, the Righteous, so any change requires a categorical change. A change from the second to the first is a *gradual* change of becoming like the unjust or filthy in the first category, and after the judgment a person is *set* (like concrete) in that category he chose for himself. But the change from the second category is according to a person's will. Col 1:13 — The *transfer* in many cases is after one has declined and degraded to the realm of the first category. 1 Pet 3:18 — ... *that He might bring us to God...* *Bring* means to carry with one, to cause to accompany, to transport (transfer), engender — we were led like sheep are led by a good shepherd and brought home (Zeph 3:11-20; 1 Pet 4:3) to be Holy for Him.

So we see in Rev 22:11 that the Holy make this *categorical* change in this present life; this *transfer* is categorical. As to the Unjust & Filthy, their change is not categorically certain *until* they are regarded by God as having rejected a sent one (Lk 10:16; Jn 3:18) or become depraved and set in this category (Rom 1:28), which will be final and unalterable (Mt 7:6). We see the final state of certain individuals in Rev 22:15 who are in *Gehenna*, outside the city, in the place where only worthless things are cast, *where the worm never dies and the fire is not quenched* (Mk 9:46).

Mt 7:6 does not necessarily mean that one cannot address a sodomite, whom you have hope for, with the good news. But the whole community of dogs or swine which are set in their degradation (Rom 1:28), with the support of all the other dogs, will not only trample our gospel under their feet, but they will turn on us and tear us to pieces. This is why we *all* must be led by the Spirit in all we do and think, praying Mt 6:9-13 every morning and evening in our corporate prayers.

So our freepapers should never address the whole "Gay community" but still not compromise the gospel in denouncing sin wherever it is found and in whatever form. We will be discussing this in council. But this is a *basis*. Mt 7:6 is a *good word* which we can understand even by practical experience and object lessons (Jude 1:7). We should not *lambaste* the Gay community as a target any more than other gross immorality and unjustness as a protest. Even though we will denounce it, we won't target it especially.

Rom 9:29 says a lot. Eze 16:49-50 gives us insight to not target only the Sodomite perversion of sexuality, but the perversion of the *whole personality* of man in all aspects expressed in his social being. Because of the social sins of verse 49, the whole man is distorted from his original purpose in their sexuality. Rom 1:26,24 — *For this reason* God gave them over. This is godly: Gen 1:28; 9:1,7; 3:16; 2:23-24. Sexual perversion is demonic — the activity of evil spirits in their life. It was the social injustice they tolerated — arrogance, pride, overabundance combined with callous disregard for the poor and needy — that made room for their detestable sexual practices. Therefore God saw *fit* (verse 50, NKJV) to destroy them as a proverbial object lesson for the whole earth (2 Pet 2:6; Jude 1:7). Hab 2:4 — *Haughty, proud* — their soul is not right within them. *It became* haughty and proud and not right within them. They were not born that way; it is *not* innate. Gen 9:1,7 proves that God had hope for fallen mankind. He saw that they were not *born* depraved, unless He gave man a hopeless restart in life and condemned him for failure.

Facing the Truth

Every person will be confronted with what category and classification he is in. The unjust and filthy, on the other extreme (as #2756), have no glory. But the Holy (#37 or #40) are entirely separated for Him, not in disassociation with the physical (1 Cor 5:9-13), but in the spiritual realm. The Holy (as #37 says) must withdraw from fellowship with the world — what is filthy or common — since they have joined fellowship with God (*koinonia*).

You can't drink out of two cups, or eat from two tables at the same time. The unjust (#91), and the filthy (#4510 Mt 12:33) expose a bad tree. Mt 12:34 — Evil can't speak good. Pr 12:10 — Even the "compassion" that the unjust and filthy show is all in vain (#2756), empty, worthless.

The righteous (#1342) promote the image of God in the world. They will inherit the planets. The Righteous are innocent of the crimes of the Unjust and Filthy.

Does Rom 3:23 mean that *all* are vain, empty, hollow of all glory? *All have sinned and come short of the glory of God.* They lack *full* glory as they were meant to have as creatures made in God's image, so they have varying degrees of degradation. But some have not only come short of His glory; they have no glory at all — only hollowness, emptiness (#2756), void of any worth (Pr 12:10). But many still have glory.

The worth of the Righteous is still as Gen 1:26-28, but those who become wicked are void of any recognition of God's image (Gen 4:7,13). The mandate in Gen 9:1,7 was not given to the *wicked, depraved* creatures of wrath, but to the Righteous. Was Noah's family all depraved, building that ark in faith?

To regard the life of one's animal is to care and rule over it, even as one would his wife and children (Gen 3:16-19 and 9:1,7). The second mandate was to *Righteous* men and women.

Pr 12:11 is a better example. The one who follows **vain things**, vain pursuits is outside the boundaries of the covenant and is devoid of understanding. He has lost his likeness of God. Pr 2:1-5 is how to find wisdom, insight, discernment, but *blockheads* simply will *not ask* as it says (Jms 1:5; Mt 25:2). We must then admit and confess we have been *blockheaded* or go to the throne of grace (Heb 4:16).

The Everlasting Covenant

Just as the Gospel of Messiah is based on His very own words recorded in the New Testament Scriptures,

so is the Everlasting Gospel based on the word of God in the Old Testament Scriptures before Israel was a nation, before Abraham.

Gen 3:19 — The everlasting covenant is what the Eternal Gospel is based upon (Rev 14:6), which the nations (that is, the Gentiles, the people who live in the nations) will hear from the Male Child in the end of days (Mt 25:31). Those worthy of the nations in Rev 21:24 and 22:2 are the same as the kingdom spoken of in Mt 25:34, those who lived by the everlasting covenant of conscience (Gen 3:22).

Pr 12:11 addresses both the unjust and the filthy, regarded as the *wicked* of Rev 25:41, as well as the *righteous* in Rev 22:11. **Pr 12:11** — The man who works his land, cultivates it, will be satisfied with the fruit of it — a good conscience. He is still upholding the standard of the highest creature of God. He is still bearing His image and likeness, and helping others do the same. His life is not in vain, empty, without glory. He is not devoid of God's qualities. He is not full of vain philosophy. Those who work by the sweat of their brow have no time for vain philosophies (Gen 3:19).

Mt 7 describes a man who builds his house on the sand, one who chases the wind, shoots at stars, pursues his own shadow. This characterizes an aimless person who comes to no purposeful end, except disappointment and eternal punishment for his vain attempts and pursuits, from selfish ambition, having nothing to do with the everlasting covenant of conscience. These people who are unjust and filthy, or somewhere in between, are vain talkers (Titus 1:10; 1 Tim 1:6; Rom 1:21; Mt 15:9; Mk 7:7). Their lives came to nothingness, worthlessness (Rom 8:20; Eph 4:17; 2 Pet 2:18).

Acts 2:37 called the first disciples out of this vain society, this perverse, foolish generation, with their vain pursuits which make them vain and worthless, only worthy of the Gehenna (or second death, the lake of fire, Rev 20:14), destitute of real purpose, wisdom, or understanding (Pr 12:11; Rom 1:21), like dressing up with no place to go, and no one to go with — and if you do go someplace, it only shows one's worthlessness.

But God makes a home for the lonely (Ps 68:5,6), but the rebellious remain in that parched, dry land. **Pr 11:20** — The perverse of heart are an abomination to Yahweh (Pr 3:32; Rev 21:8; 22:11,12,15).

The difference between the unjust and the righteous of the nations is as Mt 12:34-37 or Pr 12:10,14,17. In Mt 12:33-37 they are judged by what comes forth from the heart, out of their mouth — even Billy Graham (Jer 29:32; 28:16; Dt 13:5; 18:20).

Pr 12:18 — The ones who are still wise still bear the image of their Creator (verse 19). **Pr 12:14** — Mouth, hands.. . each yields a product which is good or bad, which is a reward of the speaker or the worker.

Words in Pr 12:17-22 are purified implements. They can do good or harm, please or displease their Creator. But they depend on the image of the speaker — either God's or Satan's, wisdom and truth or vanity (Pr 11:7; Rom 2:14,15).

The Natural Law

The natural law (Rom 2:14; Pr 13:7,11) teaches all mankind that greed and covetousness are wrong, and one must pay eternal consequences for its pursuit (Rom 1:32). 1 Cor 6:9-11 — some of the Holy ones used to be this way. They can no longer be this way, for to be this way disqualified them for the kingdom (Lk 14:33; Gal 5:24). If they are still this way, it is certain Gal 5:24 did not happen to them (Mt 10:38; Col 1:10,11; Rev 20:11-15 or Rom 2:14-16). The judgment is based upon whether one practiced these kinds of deeds or not, or whether he did good deeds. The judgment is to determine according to their deeds whether they merit the judgment and condemnation of a second death or the judgment and reward of a second life.

In the NKJV, 1 Cor 6:9,10 expresses very clearly what the Holy ones in Rev 22:11 have no part of any longer (verse 11). Even the nations cannot commit these sins of 1 Cor 6:9,10 and be considered righteous. They keep the marriage covenant (Gen 2:24; 3:16-18). The Holy honor and glorify God in their body and in their spirit which belong to Him (1 Cor 6:17), have become one spirit with Him (Eph 1:13; Mt 1:23). The Holy in Rev 22:11 belong to Messiah (Gal 3:29; 5:24; Rom 8:9). The Holy must judge themselves by the word in 1 Cor 6:9-10, i.e., the sin of covetousness (1 Cor 5:11). No one who is included in the Holy can be as the unjust and filthy of the world. Any one who is covetous is to be put out of the fellowship, as verse 13 says (*the holy are for Messiah*), referring to one who was supposed to be *holy* (1 Cor 5:1-5).

1 Cor 5:6-8 — This is the very reason the church in the second century became leavened — the whole lump became leavened. Rev 18:2 proves the point.

So, concerning all who are as 1 Cor 5:11 or 6:9,10, Paul asks the question in 1 Cor 5:12, "Don't you judge your own people?" They are to be put away (1 Cor 5:13). Such persons must be delivered to Satan, as 1 Tim 1:20 and 1 Cor 5:5. And if the person who is cast out and delivered over to Satan is not killed or destroyed, it is evident that he was not really one of us —*the Holy*.

2 Thessalonians 1:8 (NIV)

Jn 3:18,36; 2 Ths 1:8 — He will punish those who do not know God and do not obey the gospel of our Master Yahshua. They will be punished with eternal destruction —*burning* (Mk 9:46; Mt 5:29,30). 2 Ths 1:8 — "Do not know God." This refers to those who do not obey the gospel (Jn 3:18; Mt 24:14). God Himself will make certain every man will have heard and seen the witness of the Kingdom, the good news of the kingdom. They chose to not know God (2 Ths 2:10-12); they refuse to know God (Rom 1:28; 2 Ths 1:8), to obey the gospel. The gospel invites acceptance, and rejection is disobedience to the Royal invitation (Jn 3:36; Acts 5:32; Rom 10:16) — obey the gospel or dis-obey the gospel (Acts 13:46).

Acts 13:46 is the royal invitation to eternal life. To dis-obey the royal invitation is to reject the goodness of salvation and eternal life. In 2 Ths 1:8 it does not refer to those who have never had the opportunity to know the true God, but those who, as Rom 1:28 says, rejected their conscience, God's vice regent.

Both the Righteous and the Holy concentrate on doing good according to their light, and are held responsible at judgment. The Righteous have conscience to guide them; the Holy have the Spirit and the word of God with a clear conscience.