

The Three Eternal Destinies #64 *The Filthy*

Jms 1:21 — Filthiness... all filthiness... whatever is left of the unjust in Rev 22:11, whatever is left of the evils of the first category of people who will go to the second death.

The saving of our soul depends upon obeying Jms 1:21.

The Holy in Rev 22:11 — there can be no trace, not even a hint of unholiness, as Jms 1:21 says (Eph 5:3-6).

Rev 22:14 — The robes, as in Rev 3:4, took 1000 years to clean. Only then can the positionally *Holy* enter into the experientially Holy City, to be with the rest of the experientially Holy who cleaned their garment, or never stained it, by keeping it clean (1 Jn 1:9; Pr 28:13; 1 Cor 11:27-32).

If Rev 3:3-5 came upon us while our garment was still stained, we go to death. Our deeds are not good (2 Cor 5:10; 1 Cor 4:5) and we go to a second death to cleanse our garments, and after the millennial reign of Messiah, we can enter in with the rest of those whose souls are saved (Jms 1:21, and verses 14,15; 1 Jn 5:16-17; 2:1-2; 2 Pet 2:19).

The *Word* in Jms 1:21 can now save our soul, if we receive it into our hearts with meekness. The word is implanted, engrafted. In the New Covenant the word is engrafted upon our hearts and minds.

Rev 22:11 — Most of us, I'd say, were of the first category — either unjust or filthy *Unjust* in Rev 22:11 (#91) is the same concept as the word *unrighteousness* or *wickedness* (#2549) in Jms 1:21; and *filthy* (4507) is the same word in both verses.

#2549 in Jms 1:21 represents a *depraved mind* (Rom 1:28) that habitually does what is filthy or unjust — whatever of this depraved mentality is left in us, or in our actions, motives, deeds.

#91 in Rev 22:11 describes those who injure others by their injustice, wrongdoing, socially or physically hurt or injure irreparably. These iniquities can be left in us if we do not do our part, for Mt 1:21 says (if we are His people) He came to save us from these iniquities in us (Lk 11:39), these bent ways (Ex 20:5). We were bent by inheritance, inherent weakness and predisposition; or we learned it from the new guy on the block.

Jms 1:21 — Lay aside, put away, cast off — this is a command to us to do. We must, then, acquire the grace to do it (Heb 4:16; Eph 3:12; Mt 1:21; Heb 4:15-16).

Heb 2:17-18 — He had no advantage over us to do His Father's will, and to resist temptation, and to love as He commanded us. We are as Heb 2:12; Ps 116 — aren't we?

The Giving of Thanks

Heb 2:10-12 — We too can praise after we have done Jms 1:21 — laying aside whatever is left of wickedness (being unjust) and filthiness — in the midst of the Qahal, the Minchah, the Breaking of Bread (Ps 116:1-4,8-19). Verse 16 — You have loosed my bonds (Jms 1:21).

What did you used to do that characterized you as unjust or filthy? What is left of this character, of these things you give yourself to *still*, like those who were not worthy of the Kingdom in Rev 3:4, who had to wash their robes for 1000 years (Rev 22:14). If you have not obeyed Jms 1:21, you can know it because you are not able to do Ps 116:14 in the Spirit because verse 16 is not reality yet, otherwise verse 17 would be your testimony of deliverance, and verses 18-19 (Ps 50:5,14; Ps 51:1-2).

Ps 50:15 — Today, then, is the day of trouble — of a troubled conscience which will not allow you to praise His name in the assembly (Heb 2:12). We are supposed to have a perfect conscience as Yahshua Himself (1 Jn 1:7; 1 Jn 3:22; 5:15).

Ps 116:13 is our progressive salvation, healing, and restoration. Call on Him! Pay your vows! (1 Chr 16:8)

Now! In the presence of all His people (Mt 1:21). But you must die also (Ps 116:15; Lk 9:23; Gal 5:24; Jn 10:17 18; Jms 1:14-15,21).

Heb 2:12; Ps 22:22 — Thanksgiving and praise is from a released spirit which was formerly held in bondage (Ps 116:16-17). Ps 22:22 shows how the Spirit fills our minchot, and gatherings, and festivals, and how Yahshua identifies Himself with His people who He has set free from their bonds to their iniquity and bad habits and ways in them.

What do I have to praise if Yahshua has not set me free from my bonds? How can I give thanks? (Heb 13:15; Ps 22:22-23). I don't fear Him (Ps 22:25).

Heb 2:12 is Yahshua praising. As we praise, He praises also. He did not die and suffer in death for nothing, did He? Isa 53:11 — Did He get what He paid for? Praise releases prophecy (Eph 5:18,19; Heb 13:10-15). Is Yahshua your Savior? Has He loosed your bonds? Can you thank Him for something He hasn't done? The question, then, is not, "Is Yahshua your Savior?" It is, "Are you His possession, His person — are you part of His Body."

So you belong to Him (Gal 5:24; Rom 8:9). Mt 1:21 says He will save His people. *His* — possessive of *He*. He can't save anyone not belonging to Him. Did you surrender unconditionally? Lk 14:32-33 — Then you must be saved (Acts 4:12) from your sins. Jms 1:21 — Only then can your soul praise and give thanks at the thanksgiving meal, and every minchah. Are you still unjust? That is not obeying 1 Jn 3:16-17, and your heart knows it (verses 17-24). Lk 9:23 is the gospel; it is to be obeyed (Jn 3:36). Jms 5:19-20 — *the error of his way...* What is yours that is leading you to death? Or what are yours, your error or errors? *Sinner* (#268) in Jms 5:20 means one who is sinning in a particular way by choice, a transgression whose thoughts, words, and deeds are contrary to *the Way of Yahweh* (Gen 18:19; Gal 3:29; 5:24; Rom 8:9; Jms 1:14). *Error* (#4106) — wandering, a going astray in morals or in teachings (1 Jn 2:27-28; 2 Tim 2:26; Mt 25:2; 24:40-41).

Doing What We Ought to Do

It's not just laying your life down for your brethren, because this is what you ought to do (Isa 53:11; 1 Jn 3:16). The negative example is Rom 1:28 (NIV), *to do what ought not to be done*, as Gen 4:7 did not have to be done. *Ought* means to be held or bound in duty, or moral obligation, to be necessary, to behoove, to befit in moral view. Look up the word *ought* in the concordance. If one is not doing what he *ought* to do, he cannot have praise or thanksgiving, and is not doing the things pleasing to Him (1 Jn 3:22) so how could his prayer be heard? Eph 5:5 — Doing what one ought not to do and not doing what he ought is *not pleasing* to Him. So 1 Jn 5:15 — you do not know that He hears you. Whoever of us is doing what he *ought* to do (1 Jn 3:16) cannot boast, for he has done (Eph 5:3) only what is fitting for the saints. Anything less than this is sin (1 Jn 5:13; 1 Jn 1:3). Mal 1:6-14 says you are a cheat and a swindler. The difference between the twelve tribes and Christianity (Mal 3:18) is Mal 1:11.

Grace teaches and trains us to say no to *all* ungodliness. As 1 Jn 3:16-24 says, your heart knows, and it is only from your heart that true praise can flow.

I know that if a person keeps on giving himself to that same evil spirit, the error of his way, that made him unjust and/or filthy in the world, then his garment, like Rev 3:4, will be *indelibly* stained, and nothing will be left, except weeping and gnashing of teeth... regret.

Jms 1:21

Jms 1:14-15

Jms 5:19-20

Jms 1:16

Unjust in Rev 22:11 is to do wrong, to hurt, or damage another person, to injure someone's reputation, to act unjustly, to act contrary to conscience over and over until dulled, which is unjustifiable by one's own death, cannot be vindicated, except for eternal agony (Rev 21:8; 22:15). *Filthy* means dirty, foul, nasty, unclean, polluted, defiled by sinful practices, morally unclean or impure, as waste matter. The Filthy in Rev 22:11 became that way through corrupt deeds (Rev 20:12-13) that caused the defilement of their moral characters. *Defiled* means made dirty, unclean, foul, polluted, corrupted in their morals — not just unjust, but also filthy, due to sins (Rev 18:5). They also became defilers, those who corrupt or violate.

The difference between those of the nations in Rev 22:11, the unjust and the just, is exposed in their effect on other human beings. The just, in a moral sense, did not cause injury to others physically, or socially, damaging reputation, but were, as far as the standard of the nations is concerned, honest, having principles of rectitude in social conduct, lived by the light of conscience (Rom 2:14). They regarded the laws of conscience and of the land, conformed to the rules of justice, doing equal justice (Gen 9:6). They were innocent of the sins of the

unjust and filthy as Rev 21:8; 22:15. They kept their promises or word, allowed what is due, giving fair representations of character as righteous men who lived in the midst of the filthy and unjust of this world (Gen 18:23-25). They had honest hearts, observant of conscience, as Rom 2:7,8 distinguishes between them. These two verses expressly teach us that in and among the nations there are both the righteous and the unrighteous. The righteous are not the Holy of Rev 22:11, but are just people of the world (Rom 2:6; Rev 20:12-13; Rom 2:7). Eternal life for them is based on works, but only after they had experienced death (Heb 9:27) to pay for their own sins (Rom 6:23), since they never knew about the gift of God in Messiah Yahshua (for He was the Lord only of the Holy).

But (Rom 2:8) the unjust of this world are self seeking; they do not obey the truth (Rom 1:18) but obey unrighteousness (Rom 1:24,26,28). Rom 1:24 are the filthy of this world. They will experience indignation and wrath; but the just (Rom 2:7) continue to do good, maintaining a good conscience. The unjust continue to do bad after they became bad (Rom 1:28; 2:6; Heb 9:27). *Judgment* (Rom 2:9,10) — Here again the difference is clear between the people of this world — verse 9 is the second death, and verse 10 is the second life, as verses 12-16 makes clear.

What Makes a Man Inferior?

The depraved (Rev 22:11; Rom 1:28) gave themselves to a depraved mind, since they were not born wicked, evil, filthy, or unjust, since all men have the innate and right knowledge of good and evil — that is, they all can distinguish the difference, so it is their choice (Rom 1:18-20) whether or not they suppress it, but nevertheless, no one has an excuse when they stand before God, in the day of judgment (Heb 9:27; Rev 20:11-15; Rom 2:16).

2 Pet 2:19 — The nations, as well as we who were born in the world (and even those born in the Edah), we who have been born again, can be made inferior to the way we were intended, if we are overcome by evil (Jms 5:19-20; Mt 6:9-13). We are made worse, degraded to become *not worthy* of Messiah's Kingdom; and the people of the nations who are overcome (as Gen 4:7,13) are not worthy of the eternal nations, not worthy of the state of the righteous in the nations (Rev 22:2), but will incur a second death, instead of a second life (Rev 20:13-15) because of the sins that they gave in to (Rev 21:8). 2 Pet 2:19 — They became also slaves of depravity, made inferior in nature, worthless as far as doing anything good is concerned (Pr 12:10). The wicked are brought into bondage to whatever has made them inferior beings (Mt 13:49-50). The error of his way (Jms 5:20) results in death.

Yahweh can have no inferior quality human beings in His Eternal Kingdom (Mt 25:34) or in the millennial Kingdom (Zech 14:16) — only the Holy (Rev 3:4) or the Righteous. Those of the nations who do escape are of the highest degree (Isa 24:5-6) due to the corrupting influences in the last days of this age. These of the nations who escape lived in contrast to the others in the nations around about them. They were not unjust or filthy, but maintained a righteous stand against all the onslaught Satan had to offer, just as those who are worthy of the Kingdom of Messiah (2 Ths 1:5-6) were not reduced to the price of a loaf of bread by what they were enslaved to. In the same way that the nations become worthy of a second life in the Eternal Kingdom, the Holy become worthy of the millennial Kingdom — they both are made worthy by their own works of righteousness (2 Cor 5:10; Rev 20:12).

What are the things of the world by which a man makes himself inferior when he participates in or gives himself to them? What things put him in the category of the unjust and filthy of Rev 22:11?

We Need:

Unjust Examples

Filthy Examples

This will give those of the nations understanding as to what they are giving themselves to. So if they have not already been turned over to a depraved mind, they still have a chance to hear the good news of Salvation and repent. Many, especially the younger, have not yet been turned over (Rom 1:24,26,28) and made filthy, or so corrupt in their business practices that they have already acquired a dulled conscience, so as not to be convicted of their sins against other human beings, for their own or pleasure, or comfort.

Isa 24:5,6 — The few left of the nations will live over into the new age (Zech 14:16) to re-populate planet

earth once more, along with the one third of the Jews, or the natural seed of Abraham, Isaac, and Jacob (Zech 13:8-9; Zech 14:9,16). These survivors of the nations were not killed as the others who were executed because of their support of the Male Child (Mt 25:34) — they lived, escaped to the hills themselves, or fled to the wilderness, and were preserved to re-populate the nations. But, since Mt 25:34 speaks of the *Eternal Kingdom* of the nations, the "sheep" mentioned here came up for judgment after they were martyred for helping the "Brothers of Yahshua" and for not taking the mark of the Beast.