

## **The Three Eternal Destinies #66***The Appointed Time(Hab 2:2-3)*

*At the appointed time* (Hab 2:3; Ecc'cus 48:10) — this is a warning. It points to a time in history, at the end, at the destined hour. At the end of the age it will speak, be revealed, and apprehended to allay divine wrath before it's final fury. It points to the same time as the prophecy in Mal 4:5-6 (Dan 2:44; Lk 1:17; Isa 49:6; Rev 7:5-8).

The great witness of Mal 4:6 and Isa 49:6 is the great sign-board for the world to see (Jn 17:23), to use the words in Hab 1:5. The vision is made plain on tablets of the human heart (2 Cor 3:3) read by everyone (Mt 21:43, 24:14). *The appointed time* (Hab 2:3) — the vision is at the end of time. The vision shall speak, and it will not lie, or be deceptive, or an illusion, or delusion... it is the very light of the world (Lk 1:78-79).

The Three Eternal Destinies of Man speaks of everything, and is so written and spoken, everyone can understand and be convicted of their state. The message of the good news is what creates the great and awesome witness of the kingdom, bearing its fruit at the appointed season or time. Hab 2:3 — For as yet the vision is far off, and it shall appear at the end, and it shall not lie, for it shall surely come, and won't be slack when it does come.

Nahum 2:2 — For Yahweh shall restore the excellencies of Jacob, for their branches have been cut off (Jn 15).

Hab 2:3 — For the vision will come to pass at its appointed time, and it shall be fulfilled at the end. It shall not lie or prove to be false. Dan 2:28 — *At the end of days* refers to the ending days of this present age and brings in the new age of Yahshua's rule (Dan 10:14; 12:1-4,9,10; 2:44-45; 7:24; Rev 19:12-18; 17:16; 18:8; 17:18; 17:3,7,16; 19:1-3; 18:2,4,8,10,24).

Isa 49:6; Nahum 2:2; Rev 7:5-8; Mk 9:12 — This is restoration from old Israel's fall, as Yahshua prophesied (Mt 21:43), but also from the fall of the Edah who was to produce its fruit. Yahshua's prophecy in Mk 9:12 brings about the millennial Kingdom (Acts 3:21), to restore Gen 1:26-28 among the nations of the earth, to bring about the prophecy in Rev 21:12 in the Eternal Kingdom age.

*He will be their God, and they shall be His people* (Rev 21:4). The Three Eternal Destinies Of Man must include the teaching about Rev 21:3. The *men* in verse 3 are not His dwelling place, but God's dwelling place is *among* these men who are the nations (Rev 22:3-5; Eph 2:21-22).

### **The Vision Must Be Clear**

**We must understand exactly who the unjust are, and what the unjust do to make themselves, in God's sight, unjust, and the same for the filthy. The prime examples of the unjust and filthy show how some of us were unjust in the world, and how we were filthy, and why we would have been eternally in that state if we had not been washed, justified, as 1 Cor 6:9-11 says.**

**Find all the verses in the Bible that teach about the unjust and filthy. Concentrate these verses into a few which are prime examples, as the gospel speaks of the rich as unjust, and of the sexually immoral as filthy.**

**Why is it necessary that Rev 22:11 would say that they deserve to be eternally in that state of being?**

**Concerning the righteous still** (Rev 21:3) — these are the *men* that God's dwelling place will be among as rulers (Rev 22:5). Rev 21:3 speaks of the last two categories in Rev 22:11 — the Righteous and the Holy. The Holy are God's dwelling place, and the Righteous are the men that God's dwelling will be among (Rev 21:3; 22:2,5).

Mt 25:46 tells of the destinies of both the righteous and the wicked (filthy and/or unjust; verse 41). As always the righteous of the nations would practice hospitality, as many examples in the Old and New Testament (Gen 19).

The sins of the righteous of the nations are not listed in Rev 21:8, or 22:15, or Rom 1:24 and following. Both are spoken of in Rom 2:6-10. The righteous who are still in the image of God will be righteous still. Eph 3:21 speaks of the nations propagating descendants forever and ever — righteous still (Gen 9:1; 1:28), still being fruitful and multiplying.

The unjust and the filthy will still be in the state that they would abort their offspring, since they were unwanted children. Gen 9:1 means that the nations are to desire offspring, and to raise them up, as Gen 3:16-19, in this environment, within the covenant of conscience. Their conscience represents God as His Vice Regent (Gen 3:22), knowing the difference between good and evil, like God. They are in His image still, righteous still. However

one is on earth, in this age, so will he be throughout all eternity — filthy still, unjust still, holy still. As for the religious of the nations, they will still be guilty, still in their sins, remaining in the state of holding on to the lying testimony, and deceiving others, luring them into their state of deception and blindness. If the blind lead the blind, they will both fall into the eternal ditch (pit, Rev 19:2-3; Lk 6:39-40; Jn 9:41).

Gen 3:22 —*Like one of Us, knowing good and evil...* Man has no excuse then (Rom 1:20) — *they are without excuse*, because *God has shown it to them* (Rom 1:19). This nullifies the excuse of ignorance (Wisdom 13:1-9; Acts 17:23-31; Rom 1:21).

Gen 3:22 —*Like one of Us, knowing good and evil...* Man *knows!* All men *know*, even though they may plead ignorance. The time of ignorance is coming to an end (Hab 2:2-4). The Three Eternal Destinies of Man is the message *commanding all men to repent* —**everywhere** (Mt 24:14; Isa 52:15). Col 1:23 — *which will be preached to every creature under heaven*, even as Ps 19:1-4 preaches the gospel of Creation, the Everlasting Gospel.

Gen 3:21 — The garments of skin covering Adam's and Eve's nakedness showed the alienation that resulted between man and the animals. The relationship between man and animal would never be the same, but righteous men and unrighteous men would now be distinguished (Pr 12:10) by how they treated their animals.

Gen 3:22 — Man now *knows* the difference between good and evil, like God who now awakens within men this knowledge to provide men with hope of a second life on the basis of how he responds to this knowledge. This is the basis of the last judgment in Rev 20:11-15. This eternal life (or death) is based on *works*. Righteous works or evil works provide the evidence of man's character, whether he fell into depravity or maintained a good, valid, working conscience which he treated as God's helper in him, condemning evil and approving good (Rom 2:14-16).

Gen 3:22 — Instead of eternal life conferred by the Tree of Life, man must now *earn* or be rewarded eternal life by his *deeds* (Rev 20:12-15). Good deeds do not make good character, but good character makes good deeds (Ecc 12:14). Character is judged by *secret deeds*, either good or evil (Mt 12:33-37; Ps 62:12).

As for the Holy in Rev 22:11, eternal life was conferred by Messiah's work for them, which they accepted as their own in this present age, in the person's lifetime. But the Righteous in Rev 22:11 earned their recognition or were accepted by overcoming what the Unjust and Filthy gave in to, as Gen 4:7. The Righteous maintained their innate natural righteous state which the Unjust and Filthy forsook (as Cain would not listen to his conscience), and became unable to pay for their sins even in the first death (Gen 4:13; Rom 6:23). Heb 9:27 — The Righteous could pay for their sins, and the Holy received the sacrifice for their sins.

Rev 22:11 — The righteous do right, or choose the good over the evil, which their conscience confirms in them.

The *righteous* means: Those who do right. \  
who do wrong. } Rom 2:15  
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\The *unrighteous* means: Those  
/The *filthy* means: Those who do filthy things.

The *holy* means: Those set apart exclusively for God's purpose, and they carry it out on earth (Isa 53:10-11). They are the result of the suffering of His soul in death... the fruit of the labor of His soul, as Rev 22:12 says (Jer 17:10).

Ecc 12:14 can be elaborated upon concerning the word *secret*, which can separate the seemingly righteous from the truly righteous, those who give alms to be seen by men from those like the widow who gave her mite.