

The Three Eternal Destinies #67 *The Comprehensive Gospel*

This series (The Three Eternal Destinies Of Man) will give us the opportunity to use the whole, comprehensive Gospel — Messiah's words to expose the sinner. Even the truly righteous will give up their own righteousness, and count them as "filthy rags," as far as meriting eternal life in Messiah, as Paul counted all his righteousness as dung to gain Messiah (Phil 3:7-9).

The truly righteous of the nations will be the first to admit their sinfulness. The truly righteous will never think that their righteousness is sufficient to gain them the right to ascend to God's throne. They will be the first to admit their sin, their incompetence, and their need for Messiah, if they hear the message of the Three Eternal Destinies of Man clearly. Heb 9:27 — It's appointed for all men outside of Messiah to die once, then the judgment. If they think that they are righteous enough to stand the judgment, then it proves they are merely self-righteous (Rev 20:11) and their knees will buckle under them. They will not be able to stand. They will be proven to be the unjust, or the unrighteous, not righteous at all in God's sight, but as Hab 2:4 — *the proud whose soul is not right within*. Ecc 12:14 — He will judge every secret thing, good or bad. What they boasted was good may turn out to be bad (Rev 20:12-15).

The judgment is based on the knowledge everyone has of what is good, and what is bad, what is constituted good and bad, according to Rom 2:14-15, at the judgment (verse 16; Jn 16:8-11).

What Comes Naturally

1 Cor 11:14-15 — **Whatever nature teaches, that's what the people of the nations are responsible for, and held accountable. Rom 2:14 is the natural law which all men are held accountable to keep, upon which all men who are raised from the dead on judgment day will have to render an account (Heb 9:27; Rom 2:16,6-11). Ps 62:12** — **There will be no partiality, but a just and fair judgment (Rom 1:20 - 2:16; Rev 20:12).**

Judgment will be for all created mankind. Everyone who has ever been born of fallen parents must be judged according to what they've done, either "good" or "evil." This is the covenant in Gen 2:9,17; 3:16-19,22. Heb 9:27 determines where all will spend eternity according to whether they are: 1) unrighteous or filthy, or 2) righteous, or 3) holy.

Pr 12:10 — **Truly the righteous are not pretentious, pretending to have "tender mercy" as the unrighteous or unjust, whose tender mercy is for selfish gain only — cruel, unjust gain.**

Working by the sweat of your brow means honest labor, an honest day's work, with no unjust gain or living off the sweat of others' brows, welfare, or social moneys, etc., unemployment, free medical aid, etc. Only in a free, capitalistic society can the gospel be preached and obeyed (Mk 10:29-30). Unless one is free to respond to Lk 14:33, the gospel cannot be preached, especially if one owns no property, or has nothing that can be termed as his own property to give up (Acts 2:44-45) or not even *himself* since he belongs to the state, along with his children.

Affections

You must give up the affections (love #5368) of family to love the way He loves (#25), as a response to His love (1 Jn 3:16). One must give up the love for family, and possessions, and his own life to love as He loved. This love for family is not mere a cheap affection, either (Lk 14:26) but something very real that holds family and friends together in the world, by people of good character, as especially the righteous (Rev 22:11; 1 Jn 3:16; 5:13).

1 Jn 3:16 is real love, not a tawdry, cheap imitation. This love is of the very same substance as the Jn 3:16 kind of love, and those who have eternal life, as Jn 3:16 says, "ought" to love as He loved (Jn 13:35; 1 Jn 3:23,16; Jn 3:16). This covers all the kinds of loves that there are (Rom 5:5; 1 Jn 2:15; 3:16,17,23).

In 1 Cor 7:5 we are dealing with all kinds of attitudes which come from deprivation, called defraud (KJV), which Satan can make his appeal to or through. Attitudes, as moods, and the feeling of rejection, even to be ignored by your spouse in the area, which makes the other most vulnerable or susceptible to Satan's temptations.

His subtle appeal to your neglected emotions that surround your sexual needs. Yes, Paul said that this is a very delicate area that makes one very vulnerable to Satanic temptation in the sexual realm. These are not just sexual

feelings to make love, but goes beyond normal sexual arousal, by Satanic temptation. It has to do with the entertainment of *perverted impulses* (Eph 6:12-18).

What Defiles a Man

Mk 7:21 — Thoughts, persisting on a course which could lead to the act itself, or so badly stain your garment that it accomplishes the same result by Satan — death. Satan is the author of death. Thoughts make one unclean, or even filthy.

Evil (#2556) — willful harm to others

Thoughts (#1261) — imagination, consideration, planned (verse 23) defile the man.

Defile (#2840) make unclean.

Depraved thoughts proceed from a depraved mind. Thoughts proceed (Mk 7:21,23). Evil thoughts proceed, which defile the man, making him either unfit for the righteous of the nations (Rev 22:11), or if he is a disciple, he is made unfit for the Kingdom (Eph 5:2-7).

Eph 5:3 — *Uncleanness* (#167), or verse 4, *filthiness* (#151); verse 5, unclean person has no inheritance in the Kingdom of Messiah, or God. The kingdom of Messiah is the millennium (Rev 3:4).

Eph 5:4 — Foolish talk disqualifies one from the kingdom (1 Cor 6:9-11; Gal 5:19-21; Mt 12:37).

Mk 7:20 — What comes out of a man. Evil thoughts come out of a man. You may think that evil thoughts do not come out, but they do. They come out of your soul and into your brain for entertainment, bringing your body into its defilement (Mt 12:34-37).

That which comes out of a man defiles the whole man. Rev 3:4 — This was probably the result of evil thoughts they were probably entertaining. A Gnostic misconception is that what you do doesn't hurt the spiritual. 1 Ths 5:23 proves this theory wrong (Col 1:22). Col 1:22a — If you continue in the word (Jn 8:31,32,51).

"Defiles the whole man" — one part defiles the whole, makes him unfit for the kingdom of Messiah. 1 Cor 6:9-11 speaks about the people who do these things are unfit for the Kingdom of God. 1 Cor 6:9-10 — speaks of the unrighteous of the nations in Rev 22:11. 1 Cor 6:11 speaks of the *Holy* who have been cleansed of the unjust and filthy practices of the worldly people. 1 Cor 6:9 goes without saying that those in the world who do not practice such things can inherit the Kingdom of God based on the judgment (Rev 20:12-15).

Such Were Some of Us

But the righteous will inherit the kingdom of God, as Eph 5:5 distinguishes between the righteous and the unrighteous of the nations. But 1 Cor 6:11 says that we were washed from these kind of sins such as that which made us filthy, or unjust, and even the sins of the righteous in Rev 22:11 distinguish their kind of sins from those of the unjust and filthy.

1 Cor 6:11 — Such were some of you (past tense) — *were* in the past, while in the world, while they were still (Eph 2:12) outside of the commonwealth. Eph 4:17-19 speaks of the unjust and filthy of the nations. 1 Cor 6:9-11 proves the point of the Three Eternal Destinies Of Man, as Eph 5:5 also. Eph 5:5 speaks of the *two* kingdoms — one for the Holy and the other for the Righteous of the nations. *Be sure of this, that no fornicator or impure person or one who is greedy, which is idolatry, has any inheritance in the kingdom of Christ and of God.* Verse 6 speaks of both the Holy and the Righteous of Rev 22:11.

The Righteous inherit the Kingdom of God of the Nations. The Holy inherit the Kingdom of God in Messiah. Neither the unjust nor the filthy can inherit *any* Kingdom of God. Only the Holy can inherit the Kingdom of Messiah. Only the Righteous can inherit Mt 25:34,46.

The *Holy* in 1 Cor 6:20; Rev 22:11; 1 Cor 6:11 have been justified from these kind of sins which made us filthy and unjust. 1 Cor 6:9; Rom 1:24,26,28 — the filthy *still* (1 Tim 1:9-10).