

The Three Eternal Destinies #16 Conscience 5 (Acts 10:35 & Titus 3:5)

There are *Three Eternal Destinies* of man. Rev 22:11 speaks of the *Just*, the *Unjust* and the *Filthy*. What is a righteous or just man in the nations? Mt 1:19 (NKJV) — "Now her husband, being a righteous man..." did what was *right*. He was a *just* man, as both Zachariah and Elizabeth in Lk 1:6. The word *righteous*, whether of Israel or the nations (as Acts 10:2) meant *devout* (i.e. a devout man who does what is right). Acts 10:35 — One who works or does what is right. The word *works* applies to the one who is in the world, belonging to the nations. If he works righteousness, being devout and sincere, not self-seeking, but working righteousness (not doing good to bring glory to himself as a Pharisee or hypocrite, but heartfelt obedience to the good he knew in him), he was devout, devoted to the natural law (Rom 2:14), the knowledge of good and evil in his conscience. He was caring, committed to the good, concerned for the needy, faithful to his conscience, etc., as Rom 2:6-7. Rom 2:8-9 is for those who were not just or devout. But all who did good, whether they were of the nations or of the Jews, received glory, honor, and peace (Rom 2:10).

God is not Partial

There is no partiality with God, as Acts 10:34-35 says. He accepts men from every nation who fear Him and do what is right (NIV). God does not favor an individual because of his nationality or station in life or material possessions. He does, however, show favor to those who work righteousness (Rom 2:14-16; Rev 20:12-15). The nations in Rev 21:24 are made up of those whom God has accepted. God does not treat anyone in the world or in the Edah with partiality, but one is accepted by Him based on his heart and works of love. Rom 12:1-3 is not partiality, any more than Rom 12:10, but is based on the wisdom one has acquired (Jms 1:5-6; Pr 2:1-5,21,22). God makes distinctions based upon a person's heart toward Him or toward their conscience (1 Cor 2:8-9; Jms 4:5-8; Gen 18:25).

Acceptable to God

So Acts 10:35 is in conflict with Titus 3:5 if Acts 10:35 is speaking of being saved by grace or mercy, or if the words "accepted by God" means being saved by the blood of Messiah. So we see here that there are two kinds of acceptance:

According to How One Lives by or Ignores His Conscience

One is according to works of conscience (Gen 3:16-19, 9:1-7). The other is regardless of works done according to conscience. The good news brought conviction to their hearts due to the fact that they were sinners and were not "working righteousness" and were worthy of the second death. Someone of the nations was deemed worthy or unworthy of eternal life by the works he had done (Mt 25:32-40; Rev 20:12; Rom 2:14-16; Heb 9:27; Mt 25:41-46). This is the judgment of the nations who lived by or ignored their consciences (Rom 1:18,24,26,28). Some became depraved or acquired a debased mind or conscience (Rom 1:28). They did not like to *retain God in their knowledge*, so God gave them over to a debased mind to do those things which are not fitting for humans made in His image to do, even though they are fallen, as verses 29-32 explain. Also Rev 21:8, 22:15.

According to the Mercies of God in Messiah Yahshua

The Edah is judged by their works also; but they were not forgiven of their sins by doing good works as Titus 3:5 says. They were forgiven only by the mercy of God when they heard the good news and repented and received the faith to call upon Yahshua and obey Him (Rom 10:8-17). They received the faith to believe (Rom 10:9-10) which is the miracle God performs in one's heart by His mercy (Titus 3:5). If they have truly received the faith to believe in their hearts that God raised up Yahshua from the dead, that is just as great a miracle as the miracle of Him being raised. Both are compatible, as Mt 10:37-38, if one truly believes Lk 14:33 is understood as Acts 2:38-41,44,45. For all who believed as in Rom 10:9 also did what all believers do with their life (Rom 12:1-2; Acts 4:32-35; 2:44-45; Jn 13:34-35; 17:21-23). Thus the eternal destiny of the holy of Rev 22:11 is based on Messiah's work, rather than on our works as it is in the nations.

So Acts 10:35 and Titus 3:5 are not speaking about the same acceptance. Although our Master saves both kinds of persons in the world, both the unjust and the just (Rev 22:11), as long as both can hear His voice (Jn 10:14,

27). Most of the nations are still sinners as Rom 3:23 says but are not the kind Rom 1:24,26,28-32 speak of, or Rev 21:8 and 22:11,15 — the *Unjust* and *Filthy* — but they are the *Righteous* in Rev 22:11.

Both the Unjust and the Just can be saved by the good news of Messiah's death for them, since both the Just and Unjust must die (Heb 9:27) for their sins if they are not saved. If the Unjust and Filthy are not saved by the gospel (but reject it) they will be judged worthy of the second death — whereas the Righteous will inherit the nations as Mt 25:34 says. The Holy refers to those who have been saved by the blood of the Lamb, by hearing the good news, and receive faith which came to them from a "righteous" Holy one, a true disciple, a righteous disciple (Mt 10:41; Jn 17:17-18; Jn 13:20; Lk 10:16). Paul described in Rom 10:14-17 what happens in order for them to make the good confession (Rom 10:9,10,13).

Depraved of Mind

So Rom 3:23 says all have sinned but not all have sinned to the extent of going beyond the hope of Rom 2:15 that their conscience is still speaking to them. Beyond that is the person with a debased or depraved mind due to the things they gave themselves to, as Rom 1:24,26,28, etc., is speaking about. If one has a *depraved or debased mind* it is very difficult for that person to receive the good news of salvation since God Himself *turned them over* to a debased mind much like 2 Ths 2:11-12. And we know that God is not unmerciful. 1 Tim 2:4-6 — He gave Himself to be a ransom for all (that is, all who can hear His voice; Jn 10:14,27; Rom 10:17; 1:28-29) whom God has not turned over to a debased mind. Those who have a debased mind are filled with all unrighteousness and have no room for their conscience to even hear the good news (1 Pet 3:21).

Rom 1:28 — *debased* mind (NKJV), *depraved* mind (NIV): *degraded past recovery* (Rom 1:26). By degrading passions their mind and conscience are degraded — from grade A to grade F. They failed, due to their *own ways*. *They gave in*. *Debased* means *degraded to the point of no return*, as Rom 1:32 says. A debased mind is one that is so degraded and cheapened that the person is not even worth enough to themselves to be lifted up. They are in a permanent state as Rev 22:11 says, *unalterable, filthy still*.

Gen 18:25 is referring to the Righteous and the Filthy of the nations. There are those who have kept themselves clean and just, who have not succumbed to a debased mind and a degraded nature, the "total depravity of man." John Calvin says that all man has fallen to *total depravity* or debauchery — degeneracy, profligacy — and that the judgment of Rev 20:12-15 is *condemnation*, not the judgment seat it is, which provides justice and mercy for those who have not or will not be turned over to a depraved nature.

JUDGED — 2919 (REV 20:12) — TO DISTINGUISH BETWEEN THE RIGHTEOUS AND THE WICKED, to determine, to render a determination upon the nations (Mt 25:32). The word *judge* in Rev 20:12, Rom 2:16 (#2919), and Heb 9:27 (#2920) means to *determine* justice based on how they lived according to their conscience, to *determine*. Jn 3:19 — The power of a second life or a second death is in the hands of the just judge who judges according to Rom 2:6-7. This is based on works (Ecc 12:14; Rom 2:16) and is the judgment of the nations. Rom 2:16 — The judge is God, through Yahshua Messiah (1 Cor 6:2). The Just in Rev 22:11 are those who were or maintained a blameless life as far as those kind of sins listed in Rev 21:8 and 22:15. They were not the Unjust or the Filthy but the Righteous and Just. They lived their life according to *conscience*.