

The Three Eternal Destinies #34*One in Essence — The New Birth*

All who are in the tombs shall be restored to life (Heb 9:27; Jn 5:28; Rev 20:5). All judgment is based on works (Ps 62:12; Jer 17:10, 32:19; Rom 2:6; 1 Pet 1:17). Even the judgment of Jn 3:18 and 12:48 is based on what a person *did*, just as Eph 1:13 is a judgment.

We are judged in Messiah's death at *baptism* (Rom 6:2-5) and cannot be judged again to determine eternal life (no double jeopardy). But our future judgment is according to our works (2 Cor 5:10), to determine whether we are worthy of the Kingdom or not. This is not eternal life, for that has already been decided, once for all time. Through the Word of Truth that was preached to us (Jms 1:18), we were born again of *imperishable seed* (1 Pet 1:23-25) and were *sealed* with the Holy Spirit (Eph 1:13), having our names written in the Lamb's book of life (Rev 21:27).

Faith comes by hearing a preacher sent by God Himself (Rom 10:8,14-17) resulting in the washing of rebirth by the Holy Spirit (Titus 3:5). As a result of hearing the gospel, faith to obey the Son came to us (Jn 3:36; Acts 5:32). The new birth comes to us through the Holy Spirit as a result of hearing the Word of Truth, the living and enduring Word of God (1 Pet 1:23). The Good News is the Word of Truth that calls one to repent, but only after he can personally trust the Sovereign Yahshua and believes with all his heart (Rom 10:9-10; Acts 8:36-38). This proves that one has actually received the faith — the faith that comes through one who was sent (Jn 7:18, like Lk 10:16; Jn 12:48), one who represents Yahshua as one Sent by Him (*re-presenting* Him to the one hearing the Word of Truth), as one who is *like* Him (Jn 12:49,50; Col 1:10; 1 Jn 2:6; Jn 12:46; Mt 5:14; Jn 17:18).

Jn 3:18 assumes the reader knows that the pre-judgment is based on *not believing the word* which they had heard from a righteous disciple, as also verse 36 and Jn 17:17-18 and Mt 10:41.

The new birth comes about through the action of the Holy Spirit as a result of the Word of God that is preached to a person (1 Pet 1:23,25). Verse 24 is in between verses 23 and 25 to confuse the Christian, but not the disciple. Acts 2:37-41 — Faith did not come to them or completely become *one* with them in order for them to come to the full conclusion in their heart, in order for them to be entrusted with *the gift of the Holy Spirit*, until Peter proclaimed with many other words the Truth to them, our Master's commands (Mt 28:19-20). The gift of the Spirit cannot be *communicated*, granted to a hearer, through the *flesh*, which profits nothing, but only through a person who is *filled* and running over with the Holy Spirit (Jn 7:37-39, a *normal disciple*). Jn 7:38 is a *normal* disciple — normal disciples make other normal disciples. They are simply *Holy*, the Holy ones in Rev 22:11, who are for the display of Yahweh's own glory. Then all who had the confession in their heart were baptized and were sealed with the Spirit (eternally) as the Spirit took up permanent residence in each one of them to form the Body of Messiah (Jn 14:18; Acts 2:42,44,45; Jn 17:21; Acts 4:32).

The Three Eternal Destinies of Man

The word *the* denotes the numbers of eternal destinies, to which no more can be added or none taken away. Three is the permanent number, in spite of the misconception that there are *the two*. *The Three* is authoritative — *The Three*. The word *the* is a *definite article*, showing that a certain one or ones is meant, to mark a noun as indicating something well known or unique (like *the Alps*, or *the prodigal son*). If the title of a book was *Three Eternal Destinies* there may be a fourth that is not discussed in the book, or even more. But when it says *The Three Eternal Destinies*, we put all Destinies in a box stating these are "it" — no less, no more. The word *The* denotes authority, as in *The God of Abraham*, *The Lord*, *The Man*, *The Edah*, etc.

The Twelve Tribes means there are no fewer than and no more than *twelve* tribes. *Three*, like the word *one* (#1520, one in essence) in Jn 17:11,21-23. The Father and the Son and the Spirit are *one* — three in one. The three in one. The one God. God is *one*. The *three* is no more and no less than three. The *one* is no more and no less than one (#1520 — Jn 17:11,21-23).

Essential Oneness

The word *Heis* (in Greek) is the masculine form of the numeral one, as distinguished from *Hen*, which

is the neuter form. *Heis* is used in the context of *one in number* (as in Eph 4:6), while the *hen* means *one in essence* (as in Jn 10:30). *One in essence* is spiritual unity, in three persons. The Edah is one in essence, in millions or however many it will be in this age (Jn 10:30). I and my Father are one — *hen* (#1520 — Jn 17:11,21-23; Jn 10:20). Jn 17:22 — Glory is the way and the reason why there is oneness without division. There is no other way and no other reason than the way and the reason for oneness of essence between the Father and the Son and all His sons. The sons of God are one with one another, as the Father and the Son are one, in essence.

Essence means the ultimate *nature* of a thing — the being of *oneness* is the *essence* of God and of the edah. There is no essential worth in Christianity, since there is no essential oneness between them. If Christianity is the *them* of Jn 17:22, then the *them* are not one in essence. The *them* are divided without *glory* (Jn 17:22). But actually the *them* here are *one* because of His *Glory* in them (#846). The *them* are those *together*, in one mind and heart (Acts 2:44,45; 4:32 as Jn 17:21). Our Master prayed (Jn 17:20) for oneness of all who believed in Him through the Apostles (Acts 2:40). But in Christianity, since there is *no essential oneness*, no one is a believer in Messiah. This comes through an apostle (a sent one). All who are believers are sealed with the one Spirit (Eph 1:13) and all who believed were *one* (Acts 2:44, as Jn 17:20-21; Acts 4:32).

Eph 4:1-6 — This is the *foundation* and the *pattern* of the church — the one foundation, the one pattern, the one Spirit and the one Body of one Spirit, the one Hope of the one Sovereign, one faith, one baptism, one God, one Father in all who believe (Eph 1:13) — so that Eph 4:10 could be fulfilled — filled to full — the whole universe filled with oneness, His Glory as a result of His Glory.

The standard is 1 Cor 1:10 — one mind and one judgment, as #5426 in Rom 12:16, perfectly joined together, of one mind, perfected in unity, one essence (#5426) demonstrated and manifested in peace (Eph 4:3) as all do their part (Eph 4:2,15,16; 2 Cor 13:14).

Koinonia (#2842) is the key to glory, and glory is the key to *koinonia*, as in Acts 2:42 and 4:32 — one heart and one soul (#5590), perfect unity (from #1520), agreement (1 Cor 1:10; Phil 2:2-4) between all who believed and are filled with the Spirit. Abundant grace was upon *them* (#846) — all who believed, as in Acts 2:44-45; Jn 17:22.

Glory is inner worth demanding the respect of others. All who caused divisions were treated as Titus 3:10-11. This is *Corporeal Unity*. Eph 4:3; 1 Cor 1:10; Jn 17:21-23; Jn 13:34-35.