

The Three Eternal Destinies #24 Resurrection of Judgment or Condemnation

Here in Jn 5:29 the word *evil* is 5337 in the Strong's Concordance which means: *vile, bad, worthless*, like Rev 21:8, 22:15 or 22:11. These are the deeds *done* by the Unjust and Filthy. 5337 is the word used in Jn 3:20 and 5:29. Those who rejected the good news were judged already in Jn 3:18, as in Jn 3:19 they were *confronted* with the light, and they loved darkness because their deeds *were* evil (#4190). The word *evil* in Jn 3:20 is the same (5337) as Jn 5:29. The word *evil* in Jn 5:29 describes someone who does evil deeds because he is evil and worthless or good for nothing. So Jn 3:20 speaks of someone who is good for nothing, worthless — vile. In Jn 3:20, the word *deeds* is 2041 and in Jn 3:19 the word *evil* (4190) means in a moral or spiritual sense, wicked as 4189 — a malicious person who is not only evil but expresses malice (Rom 1:28-31), and thus affects (defiles) others as Mk 7:22. In the Edah, the one who practices such evil does not just have evil habits that do not necessarily affect others, but he is an agent of the principalities and powers of *darkness and wickedness* (Eph 6:12). This is as Jms 3:16 — evil works. Obviously, such a person is a worker of Satan in the Edah — envying, striving, producing confusion (eventually producing Christianity, Rev 18:2) and every evil work. The word *evil* in Jms 3:16 is 5337 — worthless, good for nothing, low life (not just heedless as a fool, Mt 25:2) — equal to those who go to second death because of their vile, evil, wicked, foul deeds (Jn 5:29).

So we see that Jn 5:29 is not *believers* — either good or bad believers — but the vile among the NATIONS, plus the good among the nations. And Jn 5:24-25 are the Holy in the communities of Messiah. Jn 5:29 — Resurrection of Life or Resurrection of Condemnation. Those who did good were good ("righteous"). The Unrighteous were those who did evil, they were evil ("unjust" or "filthy"). In Jn 5:29 the word *Good* is #18 and *Evil* is #5337.

#18 — Good and benevolent, profitable, to do good, benefiting others, well doing. But #5337 evil is *good for nothing deeds* — worthless, not profiting others, but hurting others, unjust or filthy or foul. So Rev 22:15 describes those (#5337) who are good for nothing and unclean; their deeds were as Pr 12:10; they will be forever outside the gates. But those worthy of the nations, whose deeds were profitable (#18), can do as Rev 21:24 says and bring their worth (glory) into the City. #5337 had *no worth or glory*.

Rev 21:24 are the nations of those saved from the second death — after judgment they shall walk by the light of the Holy City (Rev 21:3). The nations, after the first death (Heb 9:27), and after the judgment in Rev 20:12-15, are those who were found worthy of a second life instead of a second death because they did not practice the vile deeds in Rev 21:8. They shall walk by its light (Rev 21:3,24).

The Holy City is His Dwelling Place which will be *among the nations* and they (the nations) shall be His People and God Himself will be their God, and God will wipe away every tear from their eyes and death shall be no longer (Rev 21:3-4). Their *tears* (weeping) will have come to an end for the First Death is no more.

So The Holy in Rev 22:11 are his Dwelling Place, the Holy City — the Twelve Tribes (Rev 21:12; Eph 2:21-22); the Bride of Messiah (Rev 21:9) — and the Righteous of the nations now have become His people and He has become their God, as Rev 21:3 says. The Righteous of the nations will walk by its light or His Dwelling Place light — his (new Temple) and they, the Kings of the nations, will bring the glory and honor of the nations into it. The nations are made up of the honorable ones who lived by their conscience and did not profane it (as those in Rom 1:24,26,28-32, etc.), who did not disobey their parents (#5337) or do those kinds of sins or practice them as the vile did. They did what was good (#18) instead. They are *accepted* (Gen 4:7; Acts 10:35).

The Kings of the nations are allowed to bring the honor and glory of the nations who are Righteous into the Holy City, but they are not able to "enter in" or become as one of the holy ones. They are the *righteous still* of Rev 22:11 and the Holy are the holy still as Rev 21:27 says. There is no interchangeable nature — the Holy are holy and the Righteous are righteous and the Filthy are filthy. The unjust and filthy are outside the gates where the dogs are (Rev 22:15). Rev 21:8 are the vile in Jn 5:29. They have a

resurrection of condemnation due to the judgment in Rev 20:11-15, while the righteous who were judged are of the righteous of the Nations who are saved from the Second Death (Rev 21:3,4,24,26; 22:2,11). The filthy and unjust are as Rev 22:15. The Holy still are the rulers over the nations — in the whole universe — forever and ever (Rev 22:5).

Forever and ever is as long as the unjust and filthy are in the Lake of Fire (Rev 19:2-3, 21:8; 14:10-11; Mt 25:41,46). Nations — 1484, Rev 21:24 — Gentiles, heathen nations (as distinct from Israel), people. Bring — 5342.

Rev 22:11 — The word *still* means the development and crystalization of character by the things they tolerated or did, *or did not do*, because of conscience or the rejection of conscience, by validation or invalidation of one's conscience.