

The Three Eternal Destinies #42 *The Everlasting Covenant, Part 1*

The purpose of the *everlasting covenant*, in Gen 3:16-19, is to keep *all* mankind, who never had the opportunity of joining Israel of old or the first Edah, from partaking in the fate of Satan and his angels (Mt 25:41). The men of the nations, in Mt 25:31-46, are both natures — sheep and goats. Those of the nations who are sheep have kept the everlasting covenant and very few are left on the earth (Isa 24:5-6). Most people of the nations, in the last days, have *become* like goats in their human nature. Although all men are born with a sheep nature with the potential to do what is right, those who become like goats have forfeited their better judgment and invalidated their consciences. During the process of life forces, as Rom 1 & 2 says, they *change* — through a *transition* into goats. The "*transformation*" is apparent in Rom 1:18-2:16, especially in verses 24,26,28 and 32. The sheep are innocent of the sins described in those verses and are rewarded with *eternal life* in the *kingdom* prepared for them in Mt 25:34,46.

In Jn 5:28-29, Rom 2:14-16 and Rev 20:12-15 we see the three categories of Man as in Rev 22:11.

- a. The Goats —(*the unjust and filthy*);
- b. The Sheep —(*the righteous*);
- c. The Redeemed — by the Blood of the Lamb (*the Holy*; the purpose of the gospel of

Messiah).

The third category have been *redeemed* from *among the nations* through *hearing* the *gospel* (Jn 5:24). " To *redeem* a people for Himself from among the nations," is the purpose of the gospel. Those who are redeemed by the *faith* they *received* do not have to *die even once* (as Heb 9:27 and Jn 8:51 says).

They pass out of eternal death into eternal life by *obeying* the Son of God (Jn 3:36), Yahshua ha Meshiyach, the Savior of the world. He is salvation for all who believe (Jn 3:15:18,36).

The purpose of the conscience is to keep man from becoming *depraved*, since a conscience is put into man, as Rom 2:14-15 says. He is not *born* depraved and as long as he does not cast aside or devalue his conscience, he will not *become* depraved as Rom 1:20,24,26,28 and practice the sins which make him deserving of the second death. Those deserving of the second death in Rev 21:8 & 22:15 are those who are categorized as the Unjust and Filthy in Rev 22:11. Those who uphold conscience, who do not *become* depraved by casting off conscience, but keep the covenant in Gen 3:16-19 and 9:1-7 (*the everlasting covenant* in Isa 24:5-6) are called the Righteous (in Rev 22:11) and they will *inherit the nations*, as Mt 25:34 says (which is eternal life, verse 46). They do not *deserve* eternal punishment for their sins (as those who are judged worthy of the second death, Mt 25:41). These are the Unjust and the Filthy of this world. *The Holy* are those who are *set apart* to "reign" as kings forever and ever (Rev 22:5).

The Holy cannot be compared since they are not in the same league. The word *Holy* is self-explained. It means set apart from all others and cannot be compared even with the righteous of the world. However, the Righteous are in the same league with the Unjust, at least until judgment. The Holy have already been judged Holy, separated, set apart.

Concerning the term *Righteous* in Rev 22:11, this is a *comparative term* to the rest of the qualities of men mentioned in the verse. *Comparative* means: that they may be *compared*; *not absolute*, but *relative*. *Righteous* is *approximate* by comparison, although they are qualified for a second life, but still *relative* to the others (which make it a category by itself). They are not *set apart* as the *Holy* are, but nevertheless they will be set apart in the Eighth day from the Unjust and Filthy. Those *Righteous* of the nations are those who *did not* give themselves to what the Unjust and the Filthy gave themselves to (that is they did not *give themselves over* to doing the things which unjust and filthy people commit). The word *righteous* does not mean the *righteousness obtained by the Redeemer's blood*. Otherwise, the person would transfer out of his own righteousness into Yahshua's righteousness, a separate

category of becoming Holy by Messiah's work, not a man's own work, deeds or goodness (Jn 1:12). The Righteous of the nations are those who have mercy on others; they are not *perfect*, but are sympathetic and tenderhearted. They had "fellow-feelings" toward their neighbors around them. If you got to know them, you would also find out that Gen 3:16-19 or 9:1-7 was *suited to their lifestyle*. But when one lives beyond those boundaries of conscience, he also will be found to be not so kindhearted toward others or suited to Gen 3:16-19; 9:1-7.

Now, the Righteous were not perfect by any means —far from it! They were *very faulty*, but they had a *heart* that was not hardened by sin's deceitfulness, which manifested itself by how they treated other human beings, especially their neighbors. God's law for the nations is natural law as in Rom 2:12-16.

Although they do not have the Law of Moses, they are a law unto themselves, since their conduct shows that the law is *written on their hearts* (the NATURAL LAW of knowing the difference between right and wrong). Their consciences show that they are true. So the gospel delivers all men out of the fear of the consequences of sin against the natural law or the Law of Moses.

So even those in the category of the Unjust and Filthy can heed the gospel if they have not gone beyond the boundaries to the point of becoming a reprobate (those with a callused conscience). The gospel must reach this person before it is too late, before the person reaches the second-death *waterfall* of no return, eternally fatal. It is like a picture of a person paddling downstream, not paying attention to the screams of his conscience or the gospel. In spite of all the appeals of the conscience (whether he was unjust or filthy), he makes himself worthy of the second death (Heb 9:27; Rom 2:16; Rev 20:12-15). He was sealed in the first category of Rev 22:11 either Unjust or Filthy "*still*" and sealed in the fate with Satan (Mt 25:41; Rev 20:10).

The Righteous, while paddling down the stream of life, listened to their conscience, but still went over the first-death waterfall, not eternally fatal. But if the occasion presented itself to hear the gospel, they also would respond, since they were attuned to conscience (Jn 3:18,36). In order for a person of the nations to be judged worthy of the second death for rejecting the gospel, the sent one he rejected must be a *true disciple*, with an unstained garment, having no deceit or falsehood (Jn 7:18; Mt 10:41) to present the gospel to both categories.

The *Righteous*, in Rev 22:11, were considered righteous in a *comparative sense* by Yahshua (Jn 5:28-29; Mt 25:34,46; Mt 5:44; Acts 10:35; Gen 4:7; and even in Gen 18:25, etc.). No righteous person of the nations will be judged already by refusing the gospel from a Christian or a disciple who is not a righteous disciple (Mt 10:41; Jn 7:18). For instance, what if one of us were to be like the one Paul speaks of in Acts 20:30 or 2 Cor 11:2-4,13-15, or one of us who was not filled with the Spirit that day or was unclean (out of fellowship or had a problem with a brother or wife, husband, or sister which was unresolved or had gone to bed in their anger the night before and was not able to give thanks at the morning minchah). Then Jn 3:18 could not be enacted since verse 19 was not a valid light (Jn 1:7, Jn 13:20 or Lk 10:16 or Rom 10:17 or Jn 7:37-39). In order to be a witness that river must be flowing out of us.