

## The Three Eternal Destinies #82 Proving to be Holy

*A note to teachers: When teaching, be discrete, that is, use discretion. That means be wise with due consideration, diplomacy, and good sense.*

*The judgment of the members of Messiah in 2 Cor 5:10 will be a judgment that discovers (reveals, exposes) the real reason (no excuses or justifications will be heard) for not doing the deeds of Eph 2:10. These are deeds that were not complete and did not accomplish their purpose. Rev 19:8 — For this reason we were unprepared (not ready) to meet Him when He came.*

*Mt 24:40-41; Rev 17:14; 1 Ths 4:14-17; 1 Jn 2:28; 4:17; Heb 10:38 — We were unprepared due to our infirmities (Heb 4:15) or as Ex 20:5-6, those inherited weaknesses in us which cause sin (due to the fall of man). These inborn tendencies and temperaments cause us to hurt others with our ways. These ways, if not judged by us (which keep us from loving as He loved, disobeying His commandment while claiming to know Him) are very serious (1 Jn 2:4; Phil 3:10-11). We must actually prove to Him that we do not love Him enough to do anything about these ways in us (1 Cor 16:22; 1 Jn 3:1-3) to purify ourselves.*

*Eph 4:2-3 speaks about these infirmities (temperaments, iniquities, bent ways) in us, which cause others to stumble. Mt 18:7 — These bent ways end up destroying others as well as ourselves (Pr 13:28; Heb 4:15). They must be dealt with according to our love for Him and our hope for His appearing and our being like Him (or being made like Him by the work of the Holy Spirit in us). This is by our voluntary submission to His work in us to perfect us (Col 1:28) to purify ourselves, to become pure as He is pure.*

*The infirmity in Gal 4:13 and in Heb 4:15 speaks of weakness. Gal 4:13 speaks of physical weakness (sickness). Heb 4:15 speaks of spiritual, mental, emotional, or even social kinds of weaknesses which affect not only ourselves but others as well. These kinds of ways (Eph 4:2) or tendencies in us and others are healed by our confession and renunciation of them, being open about them, not trying to hide them. Through long-suffering and forbearance (when you feel others rub you the wrong way by their weaknesses) we are purified. We forbear and have patience with one another because we love one another. This is what Jn 5:24 means because we love one another (1 Jn 3:14,16,23).*

### Forbearing Love

**1 Jn 3:14** — *This love is forbearing love, exercising all patience and endurance with your weak brothers and sisters (in that particular way in them). We do this so that we would not hurt others, but rather, be healed by the purification of the fire (Eph 4:3; Jn 17:21; Phil 4:5; Gal 6:1-2).*

*So Heb 4:15 — Our Master Himself was tempted in every way we are, and He exercised forbearance (patient endurance) and every fruit of the spirit which we also can produce. Just imagine if we were not filled with the Spirit. We would do every act of the flesh listed in Gal 5:19-21. But if we are filled with the Spirit (Gal 5:22-23) the fruit of the spirit are all ours to produce, since verse 24 is our personal experience and verse 25 is ours too. But verse 26 is not ours if verses 24-25 are ours.*

*So Gal 6:1 speaks of the faults our infirmities can cause. Gal 6:2 — We all need and must (ought to) fulfill the law of Messiah. The royal law (Jms 2:8) is the law of Messiah our King, the perfect law, the law of liberty (Jms 1:25; 2:12), freeing us from the yoke of the Law because the Spirit of Messiah is in us (Rom 8:4).*

*A social infirmity,  
a sexual aberration or infirmity,  
a mental infirmity,  
a spiritual infirmity,  
an emotional infirmity.*

*Any one of these ways in us causes problems — trouble in the Body of Messiah — and will affect other members of Messiah, causing hurt or stumbling.*

### Depising Your Brother

**Mt 18:6-9 or 18:10** — To despise a brother or a sister (because of one of these kind of infirmities) is a *great offense* (1 Jn 3:15).

To *despise* (#2706) means to have thoughts about them that are *not positive*. To *build them up*, as Heb 10:24, means we are to consider how to *help them*. But if we despise them (dis-esteem them in our *minds or hearts*), how then can we *love* them? (Jn 13:34; 1 Jn 3:14,16,17,23).

*Despise* means to *think against*, to exasperate, to *do harm* to them by not loving them (1 Jn 4:20), to hurt them, to *ignore* them, and cause others to despise them or think less of them, dis-esteem. Mt 18:10 is a *serious sin unto death* if carried out to cause harm or hurt to them, even by ignoring them, to make them feel not wanted or admired, to make them feel *unworthy of your company*.

Rom 12:16 is a *commandment* to “*condescend* (#4879) to men of *low estate*” (#5011 KJV). 1 Cor 12:18-27 (especially verses 22-24,25) — This is love in its *most expressive form* which answers our Master's prayer (Jn 17:21-23) by His commandment in Jn 13:34. 1 Cor 12:25 says to have the same care.

Care is love — *no one left out in the cold* (1 Jn 4:20-21). Rom 12:10 says, “Be *devoted* to one another in *brotherly love*; *give preference* to one another *in honor*.” Verse 16 says, “Condescend to men of *low estate*” (KJV). “*Treat graciously* one regarded as *inferior*,” and if it is *beneath your dignity* to do it, then re-read Rom 12:16. In this case your high-mindedness, haughtiness, and vain conceit condemn you. 1 Jn 3:14 equals 1 Jn 5:13. Mt 18:10 — *Despise* means to look down, or to look down as *contemptible or inferior*. 1 Jn 3:17 does not mean in just *physical* needs but also *spiritual* needs. This lonely one needs your love and care and concern.

Do not be haughty, or have *exclusive relationships*, but readily adjust yourself to different kinds of *personalities* of people. Adjust to different temperaments that we all *inherited* from our parents. Do not *overestimate yourself* and *underestimate others* (or be wise in your own conceits, Pr 3:7). Adjust, make suitable, adapt, alter slightly, regulate, *win them over to the Holy Spirit in them*. Though the *infirmity* in them may be *different* than yours (Mt 7:12) we can all relate on *common ground*. This is where the Holy Spirit dwells.

Eph 4:16 — If each person did *their part* in the building it will be finished in a *fifty-year period*, having accomplished Isa 49:6-8; Mt 24:14; 21:43; Heb 10:13; Rev 11:15; 20:1-2; Gen 15:18; 18:19; Mt 19:28. The Holy have a *great debt* to pay (1 Jn 3:16-17; Ps 116:1-2). *Unfaithfulness* to God's anointed messengers, if laid to their *charge*, is a *sin unto death* (2 Tim 4:16). *Charged* — God puts our words and every action we do into a *debit or credit position* (or account) held for judgment. 2 Cor 5:10 — The Holy are justified by their deeds and actions and words, not as Rom 4:2, but shown to be *justified* (Jms 2:21).

Abraham was declared to be righteous, holy, set apart for God's own purpose (Isa 53:10). He was justified by his *works of righteousness*, or he *proved to be justified* by his works (Jn 15:8). He showed *outwardly* to be righteous.

*Evidence of salvation* comes by works, as Jn 3:14 proves Jn 5:24. There is no other way to *prove* it or to *know it* except by *the fruit*. 1 Jn 3:23-24 — If we *keep* His commandments and *bear fruit*, the Holy Spirit speaks to us deep in our heart and *confirms* that we are His children (1 Jn 3:14,23,24; Rom 8:14-16).