

The Three Eternal Destinies #89 Colonization of the Universe: A Hopeful Re-Start

In the beginning, *before man fell*, he was commanded to multiply and fill the earth. So if man had never sinned and no one had ever died, how would the earth be over-populated with unfallen men and women? Would *chaos* have developed on earth if man had continued to multiply after the earth was packed as full as one could imagine? Would unfallen man have built high-rises and crammed all the unfallen creatures into one big city whose boundaries stretched to the ends of the earth? Would the buildings have reached to the upper limits of the atmosphere and had no yards? Would it have ever entered the heart of man to imagine the ever-expanding colonization of the universe, which is without limitation? Could this have been God's original purpose and plan?

Fallen man was also commanded to multiply and fill the earth, but it was God's ultimate intention to redeem man so that a holy people might rule over the continually multiplying nations (Eph 3:21; 4:10 — “all things” means *universe*). These nations would be the *procreated* children of those *righteous* men and women who lived by the knowledge of good and evil. They would go on to colonize the outer reaches of the universe (Rev 21:3; 22:5; Ps 8:4-8). The Holy would thus rule over *all* the works of His hands (along with the Righteous of the nations.) The Righteous of the nations will remain righteous *still* even as the Holy are holy *still*— still remaining eternally in the same state they *acquired* or *maintained* in their lifetime in this present age. All who do not believe (reject) the good news have an unalterable destiny (Jn 3:18,36). Unalterable means: *having a fixed state*, as the word *still* in Rev 22:11 indicates — *an unchangeable, permanent, immutable, invariable destiny*.

Gen 3:16-19 does not describe a *hopeless re-start* for all of fallen humanity, quite the contrary, God instituted the Second Covenant of Conscience in order to give man hope of yet inheriting a second life. Since all of mankind could not “accept Christ” for 4,000 years (nor would all have the opportunity afterward either), are we to assume that they were hopelessly doomed to the Lake of Fire? This is practically what all men have heard in the last 1900 years, along with the false redeemer, as preached by Rome and the Christian churches of Luther, Calvin, etc. Is God, the judge of the whole earth, unfair? Will He not do right? Our God is a good God (Gen 18:25). Just as there were the Righteous of the nations before Christ, there would be the righteous of the nations after Christ. The world for 1900 years had *both* the unrighteous and the righteous, and the Christian (Roman) Church (Rev 18:2).

The Eternal Destiny of the Unjust

An unjust person is an abomination to God. But most *unjust people* would not even consider *themselves* as abominable or the things they *do* to be *wrong* in these days. What an unjust person does is not in keeping with justice. Instead, he is unfair, biased, inequitable in his actions towards others who are created in God's image and also even to animals (Pr 12:10). A just (righteous) person is fair to others and to his animals.

The main reason a person would be *unjust* is because of *greed*. Greed makes a person unkind, hard-hearted, inconsiderate, thoughtless, uncaring, unloving, unfeeling, unsympathetic, and even unfriendly or inhuman (1 Tim 6:9-10). Are there any *greedy* or *unjust* people today in the Catholic and Christian churches? Who does 2 Tim 3:1-5 describe? What about Rom 1:28-32; 2:8-9? What about 1 Tim 6:5?

Greed is desiring to have more than one needs. Acts 4:34 is the example of what the light to the nations must be (Isa 49:6; Dt 15:4). Greed is *excessive consumption* or *inordinate desire* for food, wealth, etc. — being eagerly desirous or covetous. Greed *breaks* the 10th commandment. Phil 3:19 describes a greedy person.

Those in the first category of Rev 22:11 who are called Unjust are *motivated* by the sin of greed. This, in most cases, is what makes them unjust. Greed usually *hurts others*. Those in the *first category* of Rev 22:11 who are called Filthy are made *filthy* by all the things mentioned in Mk 7:21-23. Verse 23 says “all these *evils* come from the *inside* of a man and make him filthy (foul, defiled, polluted, unclean).”

Rev 22:15 — The Filthy made themselves filthy. They were not *born* filthy, nor were the Unjust *born* unjust. All men are fallen, but none are unjust or filthy unless they become that way *during* their lifetime. Ecc 7:29 — “Behold, I have found only this, that God made men upright (#3477), but they have *sought out* many devices” (for evil — #2803, Amplified).

The Righteous in Rev 22:11 remain just and fair according to the *dictates* of the everlasting gospel of conscience (the knowledge of good and evil). The righteous of the nations, after the fall, were not permitted to eat of the *tree of life* (Gen 3:22), for fear that after eating of it, they could very well become unjust and filthy and fill the earth and the universe with Satan's full blown character. They were still fallen and had the potential to rebel. So, all men must die (Heb 9:27) to pay for their sins and be judged in order to have a *new start* and return to their original purpose in Gen 1:26-28.

What is a *gluttonous* person like? We are unwise if we *compare* ourselves with others to determine whether or not we are greedy, especially in the greedy society of today. A greedy person is selfish and grasping, even insatiable, or incapable of being satisfied. The song, “I Can't Get No Satisfaction,” is appropriate for today.

Eph 5:3 — Greed is not even to be *mentioned* among us, for it is not *fitting* for the *saints*. Rev 21:27 — Nothing unclean (defiled, common, unholy — #2839) shall ever come in. So we must all be *sanctified*, one way or the other, before entry into the Holy City (Rev 22:14). No saint or rather no holy one or no one who is *sanctified* will in any way make another *defiled*, or unclean, or common. Rev 21:3 — His dwelling place is *holy* — just for *Him* (Phil 3:18-19.)

Lk 14:33 was not put into the gospel for *nothing*, nor was Mk 10:17-22,28-30. Unless one *obeys* he is not granted eternal life. Anyone willing to obey Him knows this is true (Jn 7:17). Of course no one can *earn* salvation by obeying the good news — that is ludicrous. But obedience to Lk 14:33 *shows* that a person has *received* the faith to believe and *trust and obey* the Son of God who *commanded* it (Jn 3:36). Eternal life is *granted*. The Holy Spirit is *granted* — not *earned* or *worked for*. No one could possibly *earn* eternal life — or even think that he could. Only a fool could think this. The good news one *hears* makes a person see his *own sin* and fall in love with the God who loved him *so much* (Jn 3:16). One who hears but does not believe *unto salvation* is condemned eternally to the second death (Jn 3:18-19).

Acts 2:38-41 describes the only way one can *attain* to our Father's compassion, releasing Him to bestow upon the person His Spirit (Eph 1:13; Jn 7:17). Jn 2:23-25 says that Christians are “believers,” but Messiah isn't. “Believe” has *two meanings* to Messiah. Christians believe (as in verse 23), but Messiah doesn't believe (as in verse 24). Believe (verse 23) and entrust (verse 24) are both *pisteuo* in Greek (#4100). He *entrusts Himself* (His Spirit) to those described in Jn 14:23, who likewise *entrust the mselves* to Him.

Jn 3:19-20 — The prophets must give a greater, more intense light upon the Unjust and the Filthy. But as verse 18 says, whoever amongst the Unjust or the Filthy *fails to receive* the light (for they love the darkness more) will never come up for judgment. They have *already* received their sentence (“been judged already”) because of Lk 10:16; Jn 3:36; Jn 7:17.

Even the Righteous of Rev 22:11, if they hear the gospel from sensitive, righteous disciples (Mt 10:41), will *readily admit* their sin and will receive the light. They will not love the darkness, for their *deeds* are not as Jn 3:20 says. Instead, they will come out into the daylight of the gospel truth as Jn 3:21 says. This will be true of the Righteous as well as those Unjust and Filthy (as were some of us) who had not been *turned over* to a depraved mind (Rom 1:28).

We cannot *assume* that a person we come in contact with is actually *worthy* of the nations. It requires the *judgment* to determine this. We may prejudge them worthy of the nations and not share the gospel with them *for fear of their rejection*. This is an *abnormality* in our thinking. We could be *guilty of their blood* (Acts 20:26). Mt 10:42 is sometimes hard to understand, but it is based on Gen 12:3, because we are Abraham's seed — disciples of Yahshua, the seed of Abraham.

We need to even present the gospel to men we *know* who are as 1 Tim 6:17.

Lk 12:13-21; 6:24; 16:21; 18:23-24; Mt 19:23

Lk 6:24 means *forever and ever* — the second death is waiting for the Rich. The only comfort or consolation they will ever have is *now* in the *present age* — in *FULL*.