

The Three Eternal Destinies #177 *The Ultimate Glory of God*

There is a difference between the people of the nations who have “fallen short” (Rom 3:23) and those who have sold themselves to evil. *All* have fallen short, but not all have sold themselves to evil. God does not require an unattainable morality from men who have fallen short. But the third type of man is the Holy, from whom God does require an attainable morality, which is according to His word to the Holy ones (1 Jn 2:1).

If there is a difference between these three kinds of people, then God has prepared three different eternal destinies. We see the three kinds of people in Gen 18:25 — 1) Abraham, 2) Lot, and 3) the Sodomites. No one will ever reach God’s standard and absolute moral perfection in this life except in the Blood of Messiah, which covers our sins (Num 15:22-36), but not deliberate transgressions (Heb 6:6; 10:26-27).

So no one in the world, who is of the nations, is expected by his Creator to live up to this standard of absolute moral perfection. (And since they do not, then Calvin’s God would cast them all into the fiery pit of eternal torture.) Rev 14:10-11 is not for those who did *not* take the Mark of the Beast.

I have heard sermons over and over about how no one can ascend to the throne if he has sinned even once, or it would be a breach of the Godhead. So we are told that there are only *two* places you can go — heaven or hell — and all who have sinned even once will go to hell, but those who are forgiven will go to heaven. Since no one will ever reach God’s standard of absolute moral perfection and be worthy of His glory on his own, God has provided “a way” (Jn 14:6). But the nations can not reach His perfect glory, which is only attainable in Messiah. That is, only “IN” Messiah can it be possible to be the exact representative of the image and glory of God, which man was not created “IN” in the beginning, since he never ate of the Tree of Life, but was expelled (Gen 3:22-24) from the place where it was only *possible* (as in the Edah today).

1 Jn 3:1-3 — To be like Him is to be all that He is as a Son of God, to reign forever and ever (Rev 22:5) as the very “Body of God” Himself (Eph 2:22; Rev 21:3), dwelling with the men of the nations who did not fall twice, who did not sell themselves to evil (Rom 3:23). These are the restored men of the nations, who will be ruled by the “Body of God,” the exact representation of the image and glory of God.

Man in the beginning was created in the glory of God, but not in the ultimate glory and likeness of God. This is very obvious by their falling short of the glory they were created in before they ate of the tree of life, choosing instead to eat of the tree of the knowledge of good and evil (Gen 3:22). Then they were fallen, but not deprived. God in His infinite foreknowledge had His Son, called the Lamb of God, slain *before* the creation of the universe (Rev 5:5; 13:8; 1 Pet 1:20).

Rev 13:7 — The “saints” here are the 144,000 who are slain (Rev 6:9). No one except the ones who escape as Zec 14:16 will be left, since those of Mt 25:31-46 who receive the 144,000 and do not receive the Mark of the Beast are executed (Rev 14:6-11). But in Zech 14:16 is obvious that there are a few survivors who did not take the Mark, who were removed from society.

Rev 13:8 — The “Lamb slain from the foundation of the world” speaks of the eternal purpose and the ultimate intention and the predetermined plan of the Creator. The first Adam was not His ultimate intention, although it was His plan to have a *restored* FIRST Adam. But His ultimate plan was to have a *redeemed* man, a SECOND man and last Adam, who are all who are in Messiah, the Seed, the offspring of Abraham (Gal 3:16,27-29). Abraham was of the SECOND man, in the last Adam, while Lot was of the FIRST man, the restored Adam. Abraham was the redeemed man reaching to the ultimate glory of God, and Lot the restored man, restored to man’s former glory, which is the glory of God, but not His ultimate glory.

So we see Rev 13:8 was a plan to bring a corporate man into 1 Cor 6:17, which Adam never enjoyed, since Adam never partook of the tree of life, that is, *divine nature* (2 Pet 1:4). This will be fully realized when we see Him as He is Himself, which is how we shall be also (1 Jn 3:1-3). Heb 1:3 and Col 1:12-15 is exactly how the redeemed man will be also. Col 1:15 is as Heb 2:10-13 — many sons, many brothers (verse 12) — children, sons, brothers. Gal 3:26 — Sons of God — Rom 8:19-21,29,30.

1 Cor 6:17 — There is no “demarcation” (physical, spiritual, social, emotional, or mental difference, 1 Jn 3:2) between the FIRST-born Son and the rest, or the FIRST fruit and the whole crop. The only difference or distinction between them could be that He was the FIRST born and is honored by all (Rev 22:3-5). The FIRST born would naturally have greater glory than all (Dan 12:3; 1 Cor 15:41).

Jn 3:16 — Nevertheless, God so loved these other essential, necessary, WANTED, sought-out sons that He sent His own Son to redeem these other sons of His. A ransom had to be paid, which means to give up whom you love for what you love more, or need more (Isa 62:12). His son will be called *DERUSH* eternally. “The City” of Rev 21:12,24 is a city NOT forsaken, even though for hundreds of years it seemed so.

We are not reducing God down to our level, nor are we reducing Messiah, but we are telling of God’s great love and purpose to *redeem* man so that His *restored* man can be ruled. Through His Body — redeemed man — God will rule restored Adam (Rev 21:3-4). *Restored* man will rule over all things (Gen 1:26), but *redeemed* man will rule over him (Rev 21:3).

Neither are we reducing God to dwell in redeemed man, but telling of the glory *He* redeemed man to experience over galaxies (Ps 8:4-6; Heb 2:5-13).

We refute the gospel of Christianity of just going to heaven when you die. No one will go to heaven when he dies unless he has the same confidence as Paul (2 Cor 5:8). The concept of going to heaven is a Christian dogma believed by the gullible down through history, at least since the Roman Church, who like old Israel did not remain in God’s goodness and kindness or lovingkindness, the covenant of Abraham and the New Covenant (Rom 11:21-22). We believe as Paul in 1 Cor 2:9-10. Did the Roman Church stay in the love of God? (Jude 1:21). Did they continue in Rom 12:1-11?

So 2 Cor 5:8 is true. To be with our Master is our hope. 2 Cor 5:9 is our life, and after the judgment (verse 10) we shall be like Him.

What About the Heathen?

God did reduce His Son to human level in order to bring man up to His Son’s level. God does not have a vicious self-righteousness. He judges right and fair according to one’s deeds, whether good or evil (Rom 2:6-11; Ecc 12:14), as He judged Sodom and Lot (Gen 18:23-25).

Augustine and Calvin and all their good disciples are alike. The blind leads the blind, and most of the world is in the ditch about the three eternal destinies of man today. We grew up wondering and asking the question about the “heathen,” not knowing that we were *the true* heathen, ignorantly following our prophets. We were told, “Yes, God is a vicious, self-righteous Judge. Only if one has accepted Jesus as his Lord and Savior could the *heathen* be delivered from the fiery hell of Satan’s destiny.” But we still asked, “What if the heathen did not hear the gospel?” The pat answer was, “That’s why you support the missions.” But still, what if just one person has not heard, as Paul said in Rom 10:14-17 or Jn 5:24, and this one person was not a great sinner as Rev 21:8? Would he still deserve the Lake of Fire? What if he was judged in Rev 20:12-15 as one who did good, and had not sold himself to evil as Rom 1:24-31? Are not these people in Rom 2:6-11 those who were not Christians at all? And were they not persistent in doing good?

“Well son, the Bible says, ‘The wages of sin is death, but the gift of God is eternal life in Christ Jesus.’”

Yes, but aren’t there *two* deaths? (Rev 20:14-15; 21:8). Heb 9:27 speaks of death, but also a resurrection to be judged, as Jn 5:28-29. Why would we be so surprised at this? And what about Mt 25:34,41,46 — doesn’t this show the three kinds of people on the earth — the Righteous, the Wicked, and the Holy?

The gift of God is eternal life. But whom does He give it to? Jn 13:20? What if no one has come to a person as one who was sent by God? (Jn 7:18). What if all these messengers were hypocrites as Messiah said here? How could a person who was willing to do His will know that God sent them? How many people who have responded to Billy Graham are going to be with Christ when they die as Paul said? (2 Cor 5:8). The Word of God in person said Jn 7:17-18. So how could God go against His word? How could He give the needed illumination to one who does not *will* to do His will? Is this what Augustine called irresistible grace?