

## **The Three Eternal Destinies #200**

### ***The Righteousness of Abraham***

What was the righteousness Abraham received, or which was imputed to him? It was the righteousness of God Himself, which Noah never received nor was it ever imputed to him. Abraham's righteousness was imputed on the basis of the *promise* only given to the heir of God Himself. The promise of Gen 15:5 was speaking to the holy ones who would rule the restored universe as Ps 102:26-28, Eph 3:21, and Rev 22:5 speak of. "The nations of those who are saved" (Rev 21:24, NKJV) will be ruled over by the never-ending and always-increasing spiritual seed of Abraham (Gal 3:16,29).

Noah was never given nor promised a righteousness that would exceed his own inborn righteousness (Rom 4:3). Noah held onto his own righteousness because he was never offered another. He was never offered the greater, extra-dimensional righteousness given to Abraham. Abraham was the father of the extra-dimensional holy nation. Noah is the father of the nations. Abraham is of the holy nation (Isa 9:7), which will be as the stars of the heavens and the sands of the sea, incomprehensible in number. The descendants of Abraham in this respect will rule over all the "righteous" of the nations, among all the incomprehensible numbers of galaxies (Rev 21:3-4).

The word *believed* in Gen 15:6 is #539,<sup>1</sup> which is different from Noah's belief. His kind pertained to the earth, but Abraham's to the heavens and to his seed, who would rule over the faithful people such as Noah. Abraham's seed will rule over the righteous of Noah's seed.

Noah was righteous and earthly. Abraham's righteousness was heavenly, so to speak. This is as 1 Cor 15:44,52 describes — Abraham's seed will have a spiritual body like Messiah's, while Noah's seed will have a natural body. They will be dependent upon the holy people in Rev 22:2 for their well-being.

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<sup>1</sup> #539 in the Greek Lexicon is: to support, confirm, be faithful, uphold, nourish; to be established, to stand firm, to trust, to be certain, to believe in.

According to Gen 18:19, God *knew* Abraham and knew he would be faithful to Him and do what He chose him to do (Jn 8:39). When God offered him His righteousness, Abraham didn't hold onto his own righteousness. He gladly gave it up for the promise of the heavenly expanse to be filled with his offspring. Noah was not offered another righteousness, so he retained his own. To bring about the purpose of God in the natural realm of the nations, God must have *both* kinds of righteousness. God must have both the nations and the holy nation to accomplish His eternal purpose and His ultimate intention.

Gen 1:26-28 is in abeyance until Noah's offspring inherit the nations and the holy rule over them. For a person to *rule* means that others can walk in his light. We walk in His light and they walk in ours. We are the Holy City in that age, just as we are to be a city on a hill now (Mt 5:14). This is a twelve-tribed nation – the light to the world. God waits for Ps 102:18. What, or whom do you think our Master was referring to in Mt 5:14 but Isa 49:6 and Rev 7:5-8? The wonder of Rev 21:3-4 is the husband (the Lamb) and his wife (the Bride).

Both kinds of righteousness have the greatest and most immense factor in common, which is eternal life in their own particular category, their own destiny. Both are mentioned in Rev 21:3-4 and Rev 22:2. The Holy are the government, ruling and reigning with Messiah, in one Body of many members. As His wife they continually produce offspring to keep up with the increasing population of the nations (Dan 7:27, TEV, RSV, NRSV, NEB, NJB, ESV). Dan 12:3 and Gen 15:5 are speaking of Abraham's seed, not the righteous of the nations.

God didn't promise Noah the rulership of the universe. *All dominions* shall serve and obey the *saints* of the Most High, as Dan 7:27 says. This refers to Abraham's offspring according to the promise. In Dan 7:14 and 7:27 God equates Messiah with the saints of the Most High. They are together eternally, married, forever and ever having offspring to cover the rulership over the nations of the universe, who are also having offspring. In Dan 7:14 and 7:27 Messiah and His saints are equated, for the same eternal

dominion over all the nations is given to Him in verse 14 and to them, the saints of the Most High, in verse 27 (and verse 18). This reign is forever and ever as Rev 22:5 says.

Abraham's seed are the rulers, those who receive the inheritance, who will be given the Kingdom and dominion and the greatness of the Kingdoms under the whole expanse (universe). This is given to the people, the saints of the Most High. Their Kingdom is a perpetual, everlasting Kingdom, and all other dominions shall serve and obey them. They will continually be reproduced, continually be given the perpetual offspring of princes. Ps 102:28 — "The offspring of your servants will remain," meaning the perpetual reproduction and procreation of the saints.

Ps 102:26-28 speaks of the universe in the same way as Heb 1:10-12 does. The universe will be changed, or made qualitatively (not quantitatively) new (Rev 21:1-2), along with the people who dwell on the planets in the galaxies. God is the only one that does not need to change (Mal 3:6; Ps 102:27). The many overcoming Sons of God will be changed at the end of this age (1 Cor 15:51-52) and given ruling power and glory (Heb 2:6-14). They are the brothers of Yahshua ha-Mashiyach (verse 10), equated to Him, as both having one Father, or Source (speaking of His humanity), and corporately married to Him as His wife (Rev 21:2). Rev 21:9 — She is the woman of Rev 12:1, His wife, which has the same meaning as the Twelve Tribes of Israel in Rev 21:12, of whom He is not ashamed (Mk 8:38).

The posterity of the woman who is the wife of the Lamb, the Twelve Tribes, shall have no end. They are as Isa 9:7 says, continually established forever and ever (Ps 102:28, NKJV). *Establish* here means to cause to increase, to multiply, and to bring into existence. Mt 21:43 is speaking of this nation of twelve tribes (Jer 31:1).

Ps 102:18-22 is what we live for, to seek out those who are under the sentence of death (Gen 2:17; Jn 8:51; Rom 6:23; Heb 9:27).