

The Three Eternal Destinies #216

The Predominance of Sin is the Reign of Death, Part 3

Rom 5:13 — The sin not imputed was not sin if they were not obligated to keep the Law of Moses, which they never knew about, such as the food laws. But sin is knowing the right thing to do and not doing it. The heathen do not know to keep a Sabbath, etc., but are only accountable to such laws as honoring parents, not murdering or stealing — basically, all of the Ten Commandments except keeping the Sabbath, since it is a sign between Israel and Yahweh (Ex 31:13). For the nations the “righteous requirement” of the Law of Moses is the natural law, but for spiritual Israel the righteous requirement is the whole Law (Mt 5:17; Rom 3:31).

In Rom 5:14,17, death reigns supreme until after the Law of Moses, when its power was broken if one kept the Law, including its sacrificial system. No one could even keep the whole Law perfectly, so God provided a way to relieve an Israelite from his guilty conscience, knowing that God has forgiven him if he himself knows that he offered the best of his flock. So then, death no longer reigned supreme — that is, the first death. Gen 2:17 sentenced all mankind to the first death until the Law of Moses, when and only when an Israelite offered his best for his atonement as a ransom. So Rom 5:14,17, death no longer reigned over all man, since in Israel one could atone for his sins. So no longer did death reign supreme over *all* mankind, but still death reigned supreme over the *nations* who did not have the Law of Moses, or the sacrificial system under the Law of Moses, but were under natural law.

As Heb 9:27 says, it is appointed for men to die once, and then the Judgment. That now refers to all except for those who are alive and remain until Messiah’s return to earth (1 Ths 4:15-17). So according to Rom 3:23, all have sinned and fall short of the glory of God, so all mankind is under the reign of death, the death sentence in Gen 2:17. This is the first death. Since Rom 6:23 says the wages of sin is death, so all sin for Israel

or the Body of Messiah is the same as for the world, since *all* men have sinned. Some have fallen *short* and some have fallen *far*. Those who have fallen *short* can pay for their own sins in the first death sentence, but those who have fallen *far* cannot pay its wages in the first death, so they will be judged unworthy of a second life after the first death. Their deeds and sins found them out at the Judgment (Rom 2:16), and they were cast into the Lake of Fire, which is the second death.

Those who had fallen *short*, but not *far*, had enough righteousness in them to pay for their sins, and were found worthy of a second life, which is as those in Mt 35:34, not verse 41. But as verse 46 says, those who had fallen *far* go away to eternal punishment, but those who had fallen *short*, who were counted righteous *still* (Rev 22:11), go away to life eternal. These are not the Holy whose eternal life is in a different place. Those who had fallen *far* were there in Rev 22:11 — the Unjust and the Filthy. And those who had fallen *short* were the Righteous or Just. The Unjust and Filthy could not pay for their sins in the first death, so they were not worthy of a second life. They went into the second death. But those who could and did pay the wages of their sins in the first death would now be worthy of a second life in the nations of the universe.

Jn 5:28 — “Marvel not at this” (KJV) — So how many are surprised at this? Verse 28 and 24 are in two different categories: verse 24 are the Holy while verses 28-29a are the Righteous. Both have a kingdom in eternity, as Rev 21:24 and Mt 25:34 are the Righteous of the Nations who did not have the Law of Moses. The Holy did have the Law of Moses and the Holy Spirit (Rom 8:4) who enabled them to keep the whole Law (Mt 5:17-19).

It seems that someday soon there will be those who will marvel or be amazed or surprised at the Three Eternal Destinies of Man, as Jn 5:29 says it in a nutshell: There are those who have done *good* (#18) and those who have done *evil* (#5337). The good still have left in them intrinsic worth; they are still of value, with virtue; they are still honest and worthy of a resurrection of life (second life). They are good to the benefit of

others, while the evil have made themselves so flawed to the point of becoming *foul*, as the word *filthy* describes, and have become depraved and vile in God's sight.

Evil in Jn 5:29 means vile, like refuse, good for only *Gehenna*, the place of continual burning of refuse. They are good for nothing, those from which nothing good can come — they are worthless. But they were not *born* that way. Both the Unjust and Filthy — two classifications of the same category — *became* worthless so as to be of no value to God in eternity. All the characteristics in the two first categories in Rev 22:11 were brought to light by Rom 2:16, if anything was still hidden in secret.

The good anyone did in secret will be also brought out, if they didn't boast about their own righteousness, which takes it all away, or boast about their supposed good deeds, such as giving to charity and numerous other things. But doing a good deed to someone in need, to their own hurt sometimes, is to their credit, such as those who were living in the time when the Male Child was sent out, giving aid to them to their own hurt (Mt 25:31-46).

The word *filthy* (#4508,10) in Rev 22:11 implies a transition as to become that way, not being born that way. The word *filthy* indicates a moral corruption or defilement which tends to corrupt and defile others and other things in contact with it. *Filth* is foul or putrid matter, loathsome refuse, as those who are underhanded, vile in a clandestine or unobtrusive manner, marked by secrecy, chicanery, and deception (Rom 2:16).

Chicanery is deception by artful subterfuge or sophistry, which is a process that turns one into what God calls *filthiness* in Rev 22:11, as in darkness mold creeps in its steady pace until the whole becomes worthless to God for the eternal age, as *smut* defiles a plant.

The working of smut is a process that takes time to affect the whole crop. Smut is a fungus that soils, stains, blackens — parasitic fungi causing the transformation of plant organs into dark masses of spores. This is like what happens with people who become filthy over a lifetime of disobeying their own conscience, to the hurt of others, causing the same growth in them. They become filthy over a period of time, which alters them

deceptively so as to adulterate or deprive others (to their own pleasure) of the state of genuineness and naturalness in which the Creator made them. All the while they are subtly deceptive in reasoning and argumentation, as we have experienced with certain fellows in the Community who have subtly abused some of our children.

To become filthy requires an influence that causes smut to form, an influence that one knows is evil and not good, so they are guilty for their own choice to yield to that influence, which disqualifies them from being worthy of a second life after the first death.

And then there are the Unjust (#91) in Rev 22:11 who hurt, injure, or do damage to others in business matters — the unjust businessmen. They have hundreds of ways of cheating people (to their hurt) out of what is essential for their welfare. You can number such people as bankers, doctors, lawyers, dentists, salesmen, businessmen, policemen, judges — all can be what God considers as unjust. If we sell a car we also can be unjust by not being honest about what could hurt the buyer.

The Unjust are dishonest, unfair, not just, not conforming to a standard of correctness or what is proper, not being in conformity with what is morally upright or good (Jn 5:29). They are *far* from doing justice, being impartial or fair, in conformity to the truth, fact or reason, or treating others fairly to show due appreciation for them.