

## **The Three Eternal Destinies #213**

### ***Do Not Be Surprised At This, Part 3***

Jn 5:25 might seem ambiguous and can be taken in two ways, but what He means is the gospel one hears while dead in his sins, not physically dead. But Jn 5:28-29 is not ambiguous and can't be taken as the first-resurrection judgment, but only as the second resurrection for the last judgment. Dan 12:2 is the first resurrection and the judgment of 2 Cor 5:10, not the last judgment, as Dan 12:10 is speaking of the wise and the foolish virgins in the Body of Messiah.

*Resurrection* in Jn 5:29 refers to a bodily resurrection, and the resurrection of judgment is as Mt 25:41,46, which is the same eternal destiny as those in Jn 3:18 and Rev 19:20, who receive imperishable bodies before Rev 20:12-15, since they are “judged already.”

*Live* in Jn 5:25 means live *eternally*, as in verse 29 and Mt 15:46b, speaking of those who are of the truth, who have ears to hear, as in Jn 18:37 and 7:17 and 10:27.

Jn 5:28-29 is the last judgment:

*Do not be astonished at this: For a time is coming when all who are in their graves will hear His voice and will come out, those who have done good to the resurrection of life, and those who have practiced evil to the resurrection of condemnation.*

Resurrection is bodily, along with their spirit and soul (Rev 20:11-15; Rom 2:6-11,14-16). Why did He say, “Do not be astonished at this”? (Mt 25:46)

Jn 5:28-29 has nothing to do with 2 Cor 5:10 or Dan 12:2, for these both refer to the Holy. Jn 5:28 refers only to the first two categories in Rev 22:11, whose eternal destiny is determined in the judgment of all unbelievers, while the Holy in Jn 5:24 are those who heard the Word in verse 25 and believed and received eternal life in this present age. The way Jn 5:28 is phrased, “in which all who are their graves,” does not include those in verse 24, but all others who are not the Holy who were resurrected 1,000 years prior to Rev 20:11.

Complete salvation comes only by hearing, not by just by reading, but reading can draw one to the Son (Jn 6:44), where He is (Jn 12:26), where He “is come” in the flesh (1 Jn 4:2-3; Jn 14:3,18), that is, where there is a living embodiment of Him — the Body of Messiah in a particular place (1 Cor 1:2).

Jn 5:24 are the Holy of Rev 22:11. Jn 5:28 are the Unjust and Filthy and the Righteous who are raised or resurrection to stand in the last judgment, 1,000 years after 2 Cor 5:10. 1 Cor 5:10 is just before the millennium and Jn 5:28 is just after (Rev 20:11-15; Rom 2:16). So in Mt 25:46 you see the Unjust and Filthy go to eternal punishment, and the Righteous to eternal life in the nations that will populate the universe under the universal reign of the Holy (Rev 22:5; Dan 7:27, RSV, ESV, NJB), who are the Wife of the Lamb, Yahshua, in whom the triune Elohim will dwell<sup>1</sup> (Rev 21:3). Through them He will dwell *with* the men of the nations who are resurrected from death to stand in the judgment, having paid for their own sins and being found worthy of a second life. But the Unjust and Filthy were found to be unjust and filthy *still*, since the first death could not deal with their kind of sins, and their names were *not* found in the Book of Life as the Righteous were. So the wicked were cast into a second death in the Lake of Fire (Mt 25:46).

As Messiah said about Judas in Mt 26:24, all whose names were *not* found in the Book of Life would have been better off if they had never been born (i.e., aborted). In Rev 22:11, the Unjust and Filthy have the same destiny, but the Righteous were neither unjust nor filthy.

Jn 5:25 is speaking of the first resurrection for the judgment of the Holy (2 Cor 5:10), although the phrase “and now is” refers also to the spiritual resurrection from

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<sup>1</sup> Elohim will dwell in His eternal home, in the Husband and His Wife, eternally. Elohim is the Father, the Word, and the Holy Spirit. The Son is the Husband of the Wife, both human. The Father and the Word and the Spirit are one in essence — one God who is divine, not three gods, but one God in three divine personalities. So we believe in what is called the Trinity, which is Elohim (Gen 1:26).

being spiritually dead (Rom 6:4). Jn 5:28 is the last resurrection for the last judgment after the millennium, and after Rev 20:10, but Rev 20:4-5 is the first resurrection to which Paul hoped to attain (Phil 3:10-11).

Jn 5:25-26 could also be speaking of the hour that is coming (just as Acts 2:40-41 still lay ahead of them then) when by His word many will receive the Spirit of life within them when the spiritually dead (in sin) shall hear the voice of the son of God (Jn 18:37; 10:27), being those who have ears that hear (Mt 13:15,17,23). But Jn 5:25 in relation to verse 28 sounds like the first resurrection of the Holy (1 Ths 4:16) when the dead in Messiah shall live (#2198, Jn 6:57-58) forever and ever.

Jn 5:28 is the rest of mankind whose bodies are in the graves and oceans (Rev 20:13), and whose souls are surely in death. But in Rev 20:5 the “rest of the dead” could be referring to the ones of us who do not attain to Phil 3:11, the life after the first resurrection and judgment of 2 Cor 5:10. The wise in Jn 5:25 who *hear* shall live and not be of the rest of the dead in Rev 20:5, i.e., the holy ones who did *not* attain to Rev 20:4 (Rev 2:26-29). Rev 20:5-6 is the second death for us (Rev 2:11; 3:4-5) after our judgment (2 Cor 5:10; Col 1:22-23; 2 Ths 1:4-5).

Jn 5:28 is the rest of humanity who will be resurrected after the millennial reign, to be judged worthy or unworthy of life in the eternal nations.

Rev 3:5 is the Book of Life in Dan 12:1. This is speaking of Daniel’s people — “your people” whose names are in the Book of Life of the Kingdom (Rev 3:4-5; 2:11). Dan 12:3 is us, Daniel’s people.

Dan 12:2 are those who attain and those who do not attain to the first resurrection (Phil 3:10-15). All the Holy are raised for the judgment of 2 Cor 10:5, but some do not attain to the Kingdom, but are “hurt” by a second death (Rev 2:11). Dan 12:2 — The overcomers are raised to age-lasting life (lasting for an age, the millennial age), and Dan 12:3 goes on into the eternal age also, according to the degree that Yahshua could disclose Himself to the wise (Jn 14:21; 12:26) so as to be honored

throughout eternity. Those who were able to turn many in the Edah to be honorable disciples will shine forth with the honor the Father gives them in their rulership of the nations (Rev 22:5; 2 Ths 1:4-5).

So Dan 12:2 is the first-resurrection judgment of the Holy, the wise and foolish virgins. Verse 3 speaks of the wise, and also verse 10. The wise are given insight (Jn 14:21) revelation, honor, and are glorified together with Him in the millennial age (Rom 8:17; Rev 5:10; 20:6), and after that, the next age — forever and ever and ever and ever... over all creation (Rev 22:5).

Rev 22:14 is ambiguous. Some translations say “wash their robes” and others say “do His commandments.” The foolish virgins who have paid for their own unconfessed sins during the Millennial Age will now, to a certain degree, be as those who obeyed our Master’s commandments (Jn 14:21), having washed their robes which were stained (Rev 3:4-5). They were not like the few overcomers in Sardis (Mt 25:1-2; Dan 12:1,2,10; Phil 4:3; Rev 3:5), but were those who defiled their robes or garments of righteousness.

All of our names were written in the Book of Life of the Kingdom when we were baptized, but they can be blotted out (Rev 3:5) if we are found unworthy to rule with Messiah during the millennial age. But also, all of our names were written indelibly in the Lamb’s Book of Life of the eternal age (Rev 21:27) when we were sealed with His Spirit at our baptism into the Body (Eph 1:13-14; 1 Cor 12:13; Gal 3:27).

The Tree of Life in Rev 22:14 is the tree of life for the Kingdom age, which is the next age (Rev 2:7). If we are disqualified by not overcoming all His enemies (Ps 19:12-13; Heb 10:13) which separate us from Him and our brothers and sisters, we will not be allowed to eat of this Tree of Life until we wash our robes in death (Lk 16:28) to pay for our foolishness. We were not of the wise who allowed the Father to release His Son to return to restore the earth and the promise to Abraham (Acts 3:21; Mt 19:28), for we were not able to *understand* (Dan 12:2,10), since we were not praying for understanding (Pr 2:1-11), *understand?! Understanding does not come naturally just by intellectual*

light, but only by spiritual light (Jn 14:21), for which we are commanded to pray, to lift up our voice (Pr 2:3,5,10) as the wise virgins (Ps 19:9,12,13; Neh 8:8).

To understand (*bin*, #995) is to grasp, discern, perceive, consider — to be perceptive and have insight. The wise understand, they receive understanding (*binah*, #998) because they *ask* for it (Pr 3:5; 4:5-7; 1 Kng 4:29), unlike the foolish/wicked who do not understand (Mt 13:15).

Those willing to do His will (Jn 7:17), when they hear the good news through one who is as verse 18, without deceit, seeking his Master's glory and the Father's, will be as Pr 2:2. They will apply their heart to understand, as those in Acts 2:36-45. But Mt 13:19 speaks of those who do *not* understand. They obviously don't apply their heart to understanding, since they are not willing to do His will. They are thinking of all they must give up and do to obey the gospel, and they do not go to the limit as in Mt 13:44-46. That is the very thing the rich young ruler was doing when he heard the good news, therefore it wasn't good news to him (Mk 10:21-22).

So in Proverbs 2 we see all that understanding entails:

- 1) Receive His word;
- 2) Treasure His commandments;
- 3) Incline your ear to wisdom;
- 4) Apply your heart to understanding;
- 5) Cry out (to Him) for discernment;
- 6) Lift up your voice (to Him) for understanding;
- 7) Seek it as for silver; search for it as for hidden treasure (Mt 13:44);
- 8) And when found, then what?

Was it good news? You may have wanted eternal life as the rich young ruler in Mk 10:17, but when you find it, what must you do to have it? Eternal life is a gift, but who is it given to? Just anybody? Or one who does His will? (Mk 3:33-35; 10:28-30; Lk 14:26,31-33; Mt 10:37-38; Mk 10:21; Acts 5:32)

2 Ths 1:8-9; Rom 1:19-32 — They did not *know* God because they did not *retain* the knowing or knowledge of God (Rom 1:28; 2 Ths 1:8) they were born with. So here are the two kinds of rejecters of God, whose end will be in the Lake of Fire:

- 1) Those who do not retain the knowledge of God in their conscience;
- 2) Those who hear and reject the good news (Jn 3:18).

Both are judged worthy of the Lake of Fire. They both are “judged already” as Lk 10:16. They both suppress the knowledge of God inherent in them, in order to do evil (Gen 3:22; Rom 2:6-16).

In Mt 13:36-43, what is a tare? (verse 41)

How can you tell? (verses 24-30)

What do tares do? (verse 41)

Tares *offend* (#4625) and *do iniquity* (#458). *Offend* means cause to stumble, as in Mt 18:6-9. So who is the tare? Who knows? Certainly a tare is not a builder, not a son, but how can you tell? (Isa 49:17).

“Cause to stumble” is #4624 (*skandalizo*) — “to commit that which leads to the fall or ruin of someone. Without reference to the element of deceit, it means to throw someone unawares into ruin; to give occasion for ungodly conduct resulting in the mischief incurred thereby” (Mt 5:29; 18:8-9; Mk 9:43,45,47; 1 Cor 8:13; Mt 17:27; Jn 16:1). Offend is to craftily entice or lead to ruin; to allow someone to adopt a course in which he will unknowingly come to mischief and ruin (Mt 18:6; Mk 9:42-43; Lk 17:2), to fall into ruin unawares. To be offended is to be caught or affected by an offense (#4625), which is the trigger in the trap on which the bait is placed, and that springs the trap when it is touched.

1 Jn 5:18 — To *touch* (#680, 681) is to exert a modifying influence on someone, to corrupt or defile, as to light or ignite a candle, as in 1 Cor 7:1, to exert a modifying influence upon her, as to ignite her, to impose an indelible memory or influence. This touching (#680) is for the purpose of manipulating (1 Jn 5:18, KJV).

Mt 6:13 is the only way 1 Jn 3:2 can possibly happen, so that we are not being touched so as to be modified. 1 Jn 3:3 — We purify ourselves by our prayers (Heb 4:12).

Mt 18:7 — Offenses (#4625), such as child molesters who exert such an influence on the child — indelible, ingrained in the autonomic nervous system. The child is touched by Satan through his servants, tares who are planted by him (Mt 13:39) to craftily entice or lead others to ruin by the indelible touch, causing the trap to close. The abusive touch is lurking or hidden in the ambush, causing the alteration of a person's demeanor after that touch, which has been altered by the influence exerted upon her or him.

Offense (#4625) denotes the enticement or occasion leading to the conduct which that touch effected, which brings the ruin of the person, inciting the same kind of behavior in him which the influence imprinted upon his mind and soul. The person is not unaware of this influence, even if it is only in his or her subconscious.

Lk 7:23 — Blessed are you who do not stumble and or get offended because of the word of Yahshua (1 Pet 2:8). Lk 2:34-35 is the *positive* touch by the Holy Spirit. Miriam never forgot this piercing in Mk 3:31-35, to her glory and His, as she came to understand who He is, this child born to her, realizing that her motherly inclinations should have been over.

Stumble/offense: Mt 13:57; Rom 14:21; Isa 8:14; Mt 16:23; 18:7; Mal 2:8; Mt 26:31; Mk 9:42; 1 Jn 5:18 (*touched*, i.e., caused to stumble; entrapped)

Lk 7:23 — “Blessed is the man who finds no cause for stumbling over Me.” We can stumble in many ways, not necessarily overtly, but by doing wrong to someone else, or by doing wrong to ourselves by not receiving someone who could help us. We're blessed if we are not offended by them (Lk 7:23; Mt 13:57).

The insensitive brother in Romans 14 offends (#4348) his weak (#770) brother by what he eats, a spiritual *touch* by which he is modified spiritually, causing him to stumble rather than building him up (verse 19).

Lk 7:23 — Blessed is the one who has “no cause” to be offended, no cause to turn down the offer of eternal life in Messiah and drink of the water of life freely, without a cause to refuse. The rich young ruler rebelled against the water of life when offered. Even though he may have been thirsty enough to *ask* in Mk 10:17, he had a greater cause to keep his own life, to only lose it in the end. He, as anyone else, can keep his life until he dies, but then eternity is ahead of him. Being judged already, as soon as he dies he goes into death (Lk 16:28) for eternity, never having to appear at the last judgment in Rev 20:11-15, since he rejected the sent one (Jn 3:18; Lk 10:16; as Rev 19:20; 20:10).

Mk 10:21 is all he had to do in order to drink freely (#1432, Rev 22:17), without a cause to hold back, without anything to compare with the gift of eternal life, without a reason to refuse to drink (Rev 21:6-8; Jn 4:10). *Freely* is with no other motive or ground to *not* do what he had to do in order to follow Messiah (Mk 10:21). His wealth was the cause of his downfall into the Lake of Fire; all his possessions (Lk 14:26,33; Mk 10:28-30) were the cause of his choosing not to follow, not to take up his cross, but to keep his life (Mk 8:34-37; Lk 12:34; 16:19-31).

The rich young ruler’s heart was on his own comfort, possessions, family, and friends — all one must forsake if his family, wife, etc., will not also follow. So regardless of what Christian theologians say about this, there is no Christian alive or dead who has been given the gift of eternal life — only disciples, or what constitutes a disciple (one given this free gift for all who obey the Son). A disciple is one who receives the Spirit plus the Bride, not one without the other. Only both together have the authority to call anyone to drink freely from the water of life without a cause to reject it. The gift is free, but who does He give it to?

Christianity is not the bride of Messiah, but she is the bride of the ruler of this world (1 Jn 5:19).

The word *freely* simply means free to drink, to receive the Holy Spirit (Jn 7:37-39) so as to never thirst again. *Freely* means not in bondage to the world — possessions,



family, or any useless religion (Jms 1:26-27). *Freely* means delivered by the good news of salvation, not enslaved to Satan, not under the control of anyone else — father, mother, sister, brother, wife, husband, children, farms, houses. *Freely* in Rev 22:17 means not under the sway of any government or other arbitrary power, but able to think and act without compulsion or arbitrary restriction, having liberty, independence, not held under any restriction by Satan's bondage, but set free to obey the gospel.

The gospel releases one from bondage or arbitrary power, authority, or obligation to family, wife, etc. *Freely* means free from any obstruction or entanglement, free to be disengaged, not constrained by formality or conventionality of any false religion, but set free to love as He loved, to obey His commandments (Jn 14:15,21), to be one as the Father and the Son (Jn 17:11,21-23). To be set free to love can only result in a community.

*Freely* means set loose from any sort of restraint, entanglement, or burden, free from any other commitment, promise, or obligation. *Freely* emphasizes the state of liberty into which the freed person can now serve his new Master, even if a literal slave or an indentured servant, as the New Testament teaches. There is nothing to keep him from Mk 10:21,28-30 according to his stated desire (verse 17) for eternal life (Lk 14:26,31-33; 2 Ths 1:8-9; Acts 5:32; Jn 3:18,36).

To be freed from the sins of the world is to be set apart in a community in order to be made into our Master's likeness (1 Cor 1:2), to be one as the Father and the Son are one, to obey His commandment to love as He loved (Jn 13:35; 17:21-23), to have His glory, to have all things in common (Jn 17:10-11; Acts 2:44-45; 4:32-37). To be one as the Father and the Son are one means Jn 17:10 as Acts 2:44-45. To love as He loved is as 1 Jn 3:14,16,23. All this creates a community in a set-apart place within the secular society so as to be a witness of the truth (Jn 18:37) by obeying His commandments (Jn 14:15,21), serving Him where He is (Jn 12:26), and being honored by His Father.

1 Cor 1:10 — If the church is not like this, then it's not the church, but the divided Christ of Christianity with its 39,000 denominations.

Lk 12:49-53; 14:26; Mt 10:34,37 — The true gospel brings a sword to divide between those who serve God and those who don't (Mal 3:16). Mal 3:17 will be reality, for it is prophecy in our day, before the coming of the great and dreadful day of Yahweh (Mal 4:5). He will do what it says He will do, whoever He is and whenever He comes, for it is not being done now to any great extent, unless our Father is just clearing the threshing floor before it can happen (Isa 49:17).

Mal 3:6-7 — Verse 7 may be the restoration of all things, including verses 8-12. Before Mal 3:10 can be, which it never has been yet, we must quit robbing God. The tithe must be equally distributed to all clans in the region of the tribe, and any left over can go to other regions in need to pay property tax — or else sell all your houses and live in huts in the woods.