



Four Permissions or Commands?

Let the Unjust, Filthy, Righteous and Holy Be As They Are

Part 2: The Four Permissions?

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Expanded Version*

Who are the unjust and filthy? In the [“Shepherds Need to Know”](#) series, I have done a study on the thorns and thistles and shown the connection with contentious men. As Paul struggled with the thorn in his side, so these thorns thwart the work of the Kingdom, choking it out, also exemplified in the parable of the seed. If there are but a few thorns or thistles, we may be able to deal with them in our authority through Messiah Yeshua. The parallel of an actual physical field seems to indicate that though a few may be able to be humanly dispatched, when the entire field has been overrun with them, only fire will consume and remove them.

I see a parallel theme to the work of our returning Messiah. As we honor His direction and allow these things to occur, we are seeing the playing out of several concepts: the separation of the sheep and the goats, and pointedly-- the sheep and **the sheep** (Ezekiel); the separation of the wheat and the tares; the discernment of the good and bad fruit. In a way, these four statements are a concise retelling of the parable of the seeds.

I suspect that at this season, as in Noah’s day, there is no longer a question of being able to address this with human intervention; it has gone far beyond that to the point that the entire field/world has been overrun though it is not yet in full bloom. It is not prudent or wise to try to take on more than is reasonable to do. I see these unjust filthy people being equated with thorns and in this verse with the sons of Belial.

But [the sons] of Belial [shall be] all of them as thorns thrust away, because they cannot be taken with hands: But the man [that] shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the [same] place.

2 Samuel 23: 5-7 KJV

Our gentle Shepherd, Messiah Yeshua, came first with His staff, correcting, directing, disciplining as He has continued to do through the work of the Ruach and His Word. But when He returns as our Conquering King, there will be no more gentle correction but judgment. He will come with an iron rod and fire.

*I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. **His eyes are a flame of fire**, and on his head are many crowns. He has names written and a name written which no one knows but he himself. He is clothed in a garment sprinkled with blood. His name is called "The Word of God."*

The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen.

...

*Out of his mouth proceeds a sharp, double-edged sword, that with it he should strike the nations. **He will rule them with an iron rod**. He treads the winepress of the fierceness of the wrath of God, the Almighty.*

Rev. 19: 11-15 HNV

The Four Permissions?

Matthew Henry and John Gill both confirm the sense that these words are not condoning the behaviors, only relating what is to be expected.

The verb form of "Let" for the two negative behaviors, being unjust and filthy, are:

Tense: Aorist **Voice:** Active **Mood:** Imperative

Aorist tense refers to an action that is generally interpreted in English as a simple past tense though this is not entirely representative as in Greek it carries no past, present or future reference. The active voice represents the subject as the "doer" of the action. The imperative mood is like the English in that it is a command, not a suggestion.¹

The verb form of "let" for the two positive behaviors, being righteous and holy, are:

Tense: Aorist **Voice:** Passive **Mood:** Imperative

Aorist and imperative are the same in all four sentences but the passive voice indicates the subject to be the recipient of the action.²

¹ Blue Letter Bible, reverse interlinear Greek and English; www.blueletterbible.org

² Ibid.

I found this very interesting indeed as the active form refers to the behavior and choices of those who are doing wickedly while the passive form refers to the righteousness and holiness/set apartness that the Believer receives and acts in –I would say through the work of Messiah Yeshua.

Grammatically, all four directions are given as imperatives; commands, really, not just permission. When this season is upon us, He commands us to let people choose.

Let the unjust be unjust still. ... To be ‘unjust’ is to behave in some immoral way. The active behavioral choice of those who will not submit to Yah’s ways. The permission or command is given to allow the person who seeks to be unjust to continue to do so; not because it is condoned, but because it is what they will do. Unjust behavior is what it is “like them” to do.

Let the filthy be more filthy still ... To be “filthy” is to be “defiled” or “soiled.” To be defiled is not the same thing as sinful behavior but I understand it to be what occurs when one is in contact with anything to do with death or the lack of life. One who chooses the company of those who do things contrary to the life given us in YHWH through Yeshua will be defiled as they turn away from life. The permission or command is given to allow the person who seeks to be filthy to continue to do so; not because it is condoned, but because it is what they will do. Filthy behavior is what it is “like them” to do.

Let the righteous be righteous still ... To be “righteous” generally means to walk in accordance with Yah’s commands. It is to be innocent, faultless or guiltless, concentrating on complete submission to His will in all thoughts, feelings and actions. This is not perfection in the sense of never failing, but in the sense of consistently turning all toward pursuing the righteousness of YHWH through the work of Yeshua haMaschiach. Being righteous is the choice to continue to seek greater obedience to Yah’s ways; to be more like Yeshua. Righteousness is what it is “like” righteous people to be and do.

Let the holy be more holy still ... To be “holy” literally means to be “set apart” for a special purpose. When holy to YHWH, the person is set apart for His purposes, walking in His ways, no longer seeking other desires to overrule the desire to be all for Him. Being holy or “set apart” to YHWH is the choice to yield personal desires to Him, accepting His will and plan for us, allowing His purposes to be fulfilled in us rather than seeking the world, the flesh or the devil’s plan for us. Being set apart is what it is “like” holy people to do.

Let each one do what it is like him to do.

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