

The Three Eternal Destinies #96 Second Covenant

Adam and Eve and every man after them, had the Covenant of their Creator, that **if** they stayed within the boundaries of His word to them (in Gen 3:16-19 and all that it meant, which *natural* law reveals to *natural* man, as Rom 2:14 adequately states for us to read, as well as Rom 1:18 - 2:16, concerning the moral order of mankind, verse 16 and Rev 20:12), mankind will have to stand judgment to determine *just how closely* he stayed within the bounds of this moral order. Social interactions between family, husband, wife, children and their social relationships with their neighbors, (in not harming them, but helping them in their need); mankind has the promise of God in his own conscience (Rom 2:15) that he will not experience a greater death than the one he is now looking forward to experiencing, since Rev 20:15 speaks of a second death penalty, Gen 2:17 speaks of the first death penalty. Just as Heb 9:27 speaks of the first death, but after this resurrection in Rev 20:12, there will be a judgment to determine just how they lived, according to their deeds (Rev 20:13), a second life or a second death. Now, since Adam had sinned *consciously*, choosing the death penalty, for Eve's sake, God knew she would need direction. Gen 3:16 — He knew that Adam would still need a helpmate, even more now. He clothed them both from their shame. He provided a way (Gen 3:16-19) by which they and their seed could be saved from further consequences, such as Cain chose. To fall again would mean a second death penalty, which is eternal. The first death penalty comes to an end, in the resurrection, and then the judgment (Heb 9:27; Rev 20:11-12). This judgment will determine whether one deserves a second death penalty or not (Rev 20:15).

The Second Covenant God made with man was a course that man could walk **if he listened** to the voice of his own conscience, (the knowledge of right and wrong, of good and evil), provided he would not go beyond the boundary of this way that Rom 1 and 2 speak about.

Cain chose to commit sin (Gen 4:7), disregarding this innate desire to go *the way of God's mercy toward him*.

He committed sin that threatened creation and overturned and destroyed "the moral order" which God had provided for fallen man to walk in, as after the flood in Noah's day (Gen 9:1-7). At that time God added to this everlasting Second Covenant, a judicial order of Authority, on earth *to punish*, with the death penalty, certain kinds of crime, that is murder, in the first degree, as ascertained by man in positions of authority, to judge such cases.

Mankind was under a first death sentence. Each minor sin committed, within the boundaries of the Covenant, reminded him of his plight. God must see *who* would remain within the boundaries of the Covenant of Gen 3:16-19 and now, Gen 9:1-7. As Rom 1:18-21,28, says, men are without excuse. This sentence of death lay heavy upon man's heart and soul, especially those who were worthy of the second life in the nations, in Rev 21:24, passing the final judgment in Rev 20:13-15.

This sin upon his soul, disturbed his peace and he tried, ever so hard, not to pile sin on sin. He was hoping for a way to appease his conscience, appealing to the Creator for a *good* conscience. God loved man so much — even the sinner who sinned sins like us — but nevertheless the wages of sin is death. The wages of abominations is death, an eternal death, as Gen 4:7 gives us understanding about these things, as well as Acts 10:35.

Jms 4:17 — Sin has always disturbed the peace of man's soul. It has prevented him from experiencing the quiet and happy enjoyments of the blessing of life, causing him to see himself as one deserving death (Rom 1:32) but most go on anyway.

When Yahweh spoke to Cain in Gen 4:7, he was a man of the nations who at that time was still among the *Righteous*. In Gen 4:7 the word *master* is to overcome. Our Father told Cain to master — overcome — this sulking spirit that came over him, which turned into a murderous spirit (verse 13), which put Cain over into the first category in Rev 22:11. His sin was of the nature that Cain was turned over to a *depraved mind and heart*. Cain's iniquity he gave himself to was too great to be forgiven — it went over the edge, as Pr 28:17-18.