

The Three Eternal Destinies #62 *Original Introduction & Overview*

In the teachings on “The Three Eternal Destinies of Man” there is a recurring melody, like in music, a theme recurs over and over again.

The word *theme* is the subject, text, thesis, topic, recurrent image, unifying idea, which makes a composition, an essay, or paper.

Recur means to return again, and again... come back to over, and over again... repetition, persist, repeat, repetitive.

This overall teaching is a composition arranged and put in order, and made up of the theme in Rev 22:11, which recurs over and over again throughout the teachings — a composition, a composite whole.

The composition of “The Three Eternal Destinies of Man” is an arrangement constituted or composed from the Gospel recurring throughout the Old and New Testament, composed and collected as Rom 1:17, revealing the righteousness of God.

Music has a recurring theme.

The Borders of Conscience

Who and what kind of person qualifies for the second death? What are his characteristics? Does a person who qualifies for the second death necessarily have to be as Rom 1:24,26,28 — actually turned over to a depraved mind?

What does it mean to be turned over to a depraved mind, or a debased or reprobate mind? (2 Ths 1:8 (NIV); 2:10,12).

If a person is not actually turned over to a “mind” as Rom 1:24,26,28 describes, does this mean that he will not qualify for the second death? Can he live on the borders and still be worthy of the nations, or the second life?

To answer these questions we must go back to Gen 3:16-19 and 9:1-7 and Isa 24:5-6. We must be able to determine the difference between good and bad deeds (Rev 20:12-13).

If these people lived on the borders of their conscience, how were their works? Were they good or bad? If a person lives his whole life not doing so bad, but not doing so good, how do we judge him? Will he be worthy of the nations?

We know for sure that the Rom 1:28 kind of person, like the Mt 25:42 kind of person, will not inherit eternal life (verses 46 & 34) since they were not like verses 34-40 — they were not sheep-like, but goat-like. A sheep is easily led by his shepherd's voice (conscience), while a goat is not. They lived their lives maybe not doing such bad things, but they did not do such good things. They did not “harm” their neighbors, but they did not “help” them either — especially these brothers of Yahshua. They did no harm, but they did not do good at the same time when they had the opportunity (Gen 12:3). To not love is to hate; to not help is to not love.

The Saints, or the Elect, will judge the world at the Rev 20:12-15 judgment (1 Cor 6:2).

“Good deeds” are not just *not* “bad deeds” and “bad deeds” are not just *not* “good deeds.” Good deeds are what helps a neighbor or person. Bad deeds are what hurts a neighbor or person. Doing bad deeds is simply failing to do good deeds in a time of need, which is hatred.

Ps 12:1,4 — **The *godly* are those who still are image bearers of God, i.e., the righteous (Ps 12:8; 15:4-5).**

The Nurturing Hands of Parents

We were all raised in one way or the other, nurtured, cultivated by parents from birth until adulthood.

We grew up under their *care*, however it was. We developed in one way or the other — mentally, socially, physically, emotionally, and spiritually. These aspects of our personality developed as they were cultivated by the *nurture* and *cultivation* we all received from our parents.

We were raised up in the way we were cultivated, nurtured, and cared for by our parents. We, then, are products of their diligence to discipline us in the way we should go. Then when we matured, we would, or hoped to, be set in that way.

So, as Jn 5:28-29 says, both parents and their children down through history will be resurrected, some to a

resurrection of life, and some to a resurrection of death (eternal condemnation), that is, a second life, or a second death. Both are eternal destinies (Rev 22:11).

The second life is to rule according to Gen 1:28. Ps 8:4-6 — Because these are the people who raised their children according to Gen 3:16-19, and Gen 9:1-7, in all that Rom 2:14-15 means, or Rom 2:6-10. Verse 11 means that God shows no partiality. He judges according to a person's deeds — what he did (Acts 10:34-35) — how the parents raised the children, how the husband was a good head to his wife, his faithfulness to her, the wife's submission to him, her desire (affection) for him, how he worked for his family, in honest employment, how, in response to the parents' keeping the covenant with the knowledge of good and evil, the children followed in the way they were raised (Pr 22:6).

They carried on the instinctive, honest desire to be fruitful and multiply (non-abortion policy), since this natural, instinctive urge to propagate was in keeping with the instructions God told Adam and Eve in the garden (Gen 1:28; 9:1,7).

Although the first death was unavoidable (Gen 2:9,17) the second death was avoidable (Rev 21:8) if they stayed within the boundaries of conscience (Gen 4:7), which is the boundary of good. If they avoided the evil as Isa 3:16-19; 9:1-7; Rom 1:18-2:16, which, if a man kept the way of right, and not the way of wrong, he would rise as Jn 5:28-29 and Rom 2:14-16. He would be judged worthy of the second life, along with all who lived as those in Mt 25:34. This is the reward of the right-doers, according to the conscience (Rev 22:11) — the Righteous, according to the nations' standard of right and wrong (Gen 3:16-19; 9:1-7; Rom 1:18 - 2:16; Eze 3:18 33:12-20).

Rom 1:29-30; 2 Tim 3:2 — Children disobedient to their parents — this is a phenomenon of our times, like no other time in the entire history of civilization. Eze 18 says that the child will answer in death for his own sin, regardless to how his parents raised him, since the child can still choose to follow what he knows is the good, and can change his ways, whether he has been raised good or bad.

Since God is a good God, the child shall not die for the sins of his parents. That means he is still able to hear his conscience, at least until he makes a deliberate choice to break the covenant with his conscience over and over again (Isa 24:5-6; Rom 1:24,21,22) until God Himself turns him over to a depraved mind (or God sees every man, since a man's conscience is God's Vice Regent). This happens after all efforts on his behalf, through the conscience, are made to divert him from the way he deliberately chooses to follow. God is good, and all who have a second life after the first death (Heb 9:27) follow after God in obeying his conscience (Rom 1:18-20, Living Bible).

Spirit

Spirit (#4151, Rom 7:6) is that part of a person capable of responding to the gospel in obedience (Jn 3:36; Acts 5:32; Heb 5:9; Rom 10:16). We now serve, as 1 Pet 4:11 says, in the newness of the Spirit, and not in the oldness of the letter. Jn 6:44 — The Spirit of the Father, the Spirit of the Son, the Holy Spirit — the one Spirit (Eph 4:4-5), one baptism (Rom 6:3-5).

Rom 6:4 — Newness of life; Rom 7:6 — Newness of Spirit.

Rom 6:17 — Obeyed the gospel — obeyed the Son — obeyed from the heart which set us free from sin (Rom 6:18).

Rom 6:6 — Our old man died, the body of sin, that is, not the human body, but the *nature* which loves to sin.

Baptism ~ Just as Real as His Death

The water baptism (Eph 4:5; 1 Cor 12:12-13) is our death. Our death is just as real as His death, for we died in His death in baptism into His death (Heb 9:27). The judgment is already over — we died, and now we will live (Jn 5:24-25), and Jn 5:28-29 is no longer valid for us. We have nothing to do with this resurrection in Jn 5:28-29 because of Rom 6:3-5.

Rom 7:6 — The word *Spirit* — we were held by the flesh; we died to the flesh, so we now live and serve in the newness of the Spirit, not according to the letter of the law. As Christians, we had no power to obey the word of God. We were under the law/word, without the Spirit (Rom 8:4).

The Word is good, as the law is good. But alone the law, or the letter of the Word, cannot empower us to obey it

So (Rom 7:6) we serve in the newness of the Spirit. Our spirit is the part of us that can respond to God's Spirit — the only part of us which can. Our soul cannot respond to God's Spirit. Our spirit is the mediator between

our soul and God's Mediator. These two mediators come together to save us. Eph 1:13 — We are sealed in our spirit with His Spirit. 1 Cor 6:17 — We became one Spirit with Him. We join together in our spirits. We are reconciled to God by being joined to Messiah's Spirit. Spirit joins Spirit and we become one.

This is salvation, when we are sealed with His Spirit — **no**by His Spirit, but **with** His Spirit. Eph 1:13 — You were sealed with His Spirit. You were **sealed** with His Spirit. 1 Cor 6:17 — Those who are joined to the Sovereign are one Spirit with Him. So we are joined in our spirits — eternal sealing; the joining is the seal (Eph 4:30).

This is the Good News.