

## The Three Eternal Destinies #7 Born in Sin — Psalm 51:5

If men were born with iniquity that was not learned, but as soon as a child grew into his childhood and youth, he automatically had the overwhelming urge to do what sodomites do, without it being acquired, then God is unjust. No one has homosexual desires from birth. God does not make man this way, but the opposite, in fact. David must have been looking for a justification for his action which blamed God for his sin, that is, *if he meant what it sounds like in Ps 51:5. That would contradict verse 4b, that you may be found just when you speak and blameless when you judge. Ps 51:5b says in sin my mother conceived me. That makes God out to be a sinner for this injustice which is passed on to the unsuspecting offspring of Adam, who sinned deliberately. Then everyone after Adam would be born into the overwhelming desire which Satan tempts man to perform, so man is "with" excuse (Rom 1:20).*

Does man have an excuse? Rom 1:24 says *therefore God gave them up* — not *before* they were born or had done anything that would justify God to "give them up." God does not give anyone up until he continues to do what he knows is wrong. Suppression is an active, willful objective, to make it so that they no longer have any restraint from their conscience (to *invalidate* or annul the conscience). Verse 18 — *To suppress* is a verb which means to put down, restrain, crush, stifle, conquer, overpower, snuff out, stamp out, subdue, curb, hold down, muzzle, smother, etc. It is a deliberate action to destroy God, to make Him go away (by invalidating His vice regent in you), as if you could go to some corner of the universe where God is not.

### God's Vice Regent

**The conscience is God's vice-regent, the only way of guarding a man from doing such deeds as to be worthy of the second death. God placed in every person His knowledge of good and evil because He did not want man to go to the second death, although he had already committed the sin that would take all mankind after Adam to the first death. Gen 3:16-19 is the guidelines in a man's conscience to keep him from the second death, which was not made for man (Rev 20:10,15; 21:8; 22:11,15; etc., like Rev 14:10 11; Mt 25:41-46).**

Ps 53:1 — There is no one who does good *after he says in his heart*, "There is no God." It means that he acts like there is no accountability. Ps 53:1-5 — This is the people who will go to the second death. Verse 4 is a question. David was not born a worker of iniquity, but on the contrary, review his childhood and youth as a shepherd — who does God look to? But somehow David acquired the desire to work iniquity, although he had knowledge. All men have knowledge even though many do all they can to suppress it in them (Rom 1:32).

Ps 51:5 could mean to some people a justification for sodomy, murder, robbery, etc. And the white-collar crook (explain) could well be justified before God in Rev 20:12-15. Can it be that Gen 9:1 says, "Bring forth multitudes, be fruitful and multiply, bring forth all your offspring in iniquity, conceive them in sin." But when a man and woman live together as Gen 3:16 commanded, they do not sin by propagation or God would be the sinner by giving them sinful instructions.

Ps 51:9 is saying that the iniquities of verse 5 overtook him because he pre-meditated evil (Num 15:30,31). David became a fool (Ps 53:1) and committed abominable (detestable) iniquity. All men sin. All men have sinned, but they all have not committed abominable (detestable) iniquity. It almost was that way in the wickedness before the flood (Gen 6:5) but there was Noah and his wife and three sons, so it was not *all* (Gen 6:8,9; Ps 53:2). Noah was a righteous man, but born exactly like David in Ps 51:5. But the whole world was corrupt (verses 11-12).

Even Lot and Melchizedek were righteous after the flood, and how many more? Gen 19:25 did not discount or exclude the possibility of righteous among the wicked. There were righteous people in that day — that is, those who had not committed the "abominable (detestable) sins" of Rev 21:8. Only they are guilty and worthy of the second death.

All men had sinned as Rom 3:23 says, but not all had sinned *abominable* sins, allowing their bent ways in them to take supremacy. They were righteous in God's sight.

David did abominable sin in God's sight (Ps 51:4). He sinned against Bathsheba's husband, but against God ultimately, which is the greater sin, because God is absolutely righteous. When Satan had Yahshua crucified then he committed a sin against a righteous man — an unfallen righteous man who never sinned any type of sin. This is what condemned Satan. Since all men were sinners, but not all were the kind of sinners described in Rev 21:8; 22:11,15. Ps 53:1— There is none who does good among those who go outside of the boundaries of Gen 3:16-19 or 9:1-7. Nothing he does is good in God's sight (Pr 12:10). Nothing he can do will rectify the abominable iniquities he did. Only the blood of Yahshua could be good enough for this rectification (1 Cor 6:9-11; 2 Cor 5:14,17).

We need to be made into a new creation, made righteous by God's own righteousness in His Son Yahshua's blood. When we follow Him and obey His every word we come to have our own righteousness as a result. This is being made to conform to His Son, being made again into His image, sanctification in spirit, soul and body (1 Ths 5:23).

Look at Ps 52. This is a man who deserves the second death. Verse 3 — You love evil more than good, lying rather than speaking justly. Rev 22:15 — One who loves lying (Ps 52:5) has no hope of a second life. Verse 6 are the righteous who deserve a second life, whose names are found in the Book of life (Ps 52:7). Rev 20:14,15 speaks of the book of life for the second life (Heb 9:27).

Ps 53:4 — After a while the unjust become filthy by their unjust actions. They don't just carry on their deeds in darkness, but after a while carry them on in plain daylight. White collar crooks: extortions, blackmail, bleed, coerce, exact, force, squeeze (Ps 52:7).

Rom 1:17 — So as disciples we must begin by faith — or from faith — but go on and on in faith until we reach the goal to which faith calls us. We shall live in our faithfulness to faith in the Son of God, to do what we were saved by faith to accomplish (Eph 2:8-10; Rev 19:8; Jms 2:14-21). This is required by grace (Heb 4:16; Jms 4:5-8).

Mt 25:46 — The righteous in the nations did good deeds that came from a good heart, keeping the covenant of conscience (Rom 2:14-16). They were born in their natural righteousness and continued without succumbing to the degrading iniquities that tempted them to do evil deeds commensurate with the second death, that is, abominable sins. They sinned, but they did not do the abominable kind of sins. Even if they did come close, they made up for it as best as they could and were sorry for it and would try to never do it again. But when one works by the sweat of his brow he does not have time for much else before he dies, especially vain philosophies and religion (Gen 3:19; Heb 9:27; Gen 2:9,17). The death of Heb 9:27 is a first death, to die once — not twice. The judgment determines whether one dies twice — a second time — or not.

Acquired righteousness for the nations is doing what is in their conscience to do and not to do. Gen 3:22-23 — To till the ground is a good occupation for fallen man. You can see right now that a man who is on the dole (welfare) has not the righteousness of the nations in Rev 22:2 who eat of the tree of life, the second life, or at least the leaves of the tree. Look at the righteous woman in Gen 3:16 and look at the righteous husband in verses 17-19. Verse 16 — The woman's (wife's) desire is for her man (husband) and he shall rule over her. This is a characteristic of the righteous of the nations. The children and husband see her pain and anguish in childbirth and respect her, honor her. The husband shall continue his responsibility and leadership in the marriage relationship. This extends to the Redeemed in Israel and in the Edah (Eph 5:25-33). What our Father said in Gen 3:16b is not to punish the wife or woman with male dominance, but in this is her safeguard — *righteous husband over a righteous wife bringing up righteous children*, as Mt 25:46, those who do good to Abraham's seed (Gen 12:3). Even if they never saw Abraham's seed, they would have done good to them, since they do good to one another or their neighbors.

Adam was spared by YHWH from the second death. Gen 2:17 — You shall die (once, Heb 9:27). But he would, as verse 9 says, live in the knowledge of good and evil — that is, his conscience — and be spared the second death (Rom 2:14-16; Rev 20:12-15; Heb 9:27). The second life (Rev 22:2) is for the nations. There was never any mention of a second death in Gen 2:17, as Rev 21:8 and 20:14,15. The second death is the lake of fire *prepared* for Satan and his angels (Mt 25:41), not for man. Man would only experience this death if he would *not* now live by the knowledge he had gained as Gen 3:22 says. It was ill-gotten gain, which would put

man in the greatest test to determine who would fill the universe, to be ruled by the Redeemed (Rev 21:3). Gen 2:9 — To have the knowledge, like God, of good and evil is a *second life* if one abides by it. Heb 9:27; Mt 25:41,46 and Rev 20:12-15 speak of the judgment. Those who committed sins like Rev 21:8 or 22:15 speak of, or were unjust and filthy (Rev 22:11), would be worthy of Satan's punishment (Rev 20:10; Mt 25:41), where the beast and false prophet are (Rev 19:20) as well as all who took his mark (Rev 14:10,11) after hearing the warning from the Male Child (Rev 14:9 & 19:1-3). The Christian Church is as Rev 14:8 says — the hour has come (Rev 18:4,8,10).

Those who can't comprehend this message will be condemned to the second death. They are like animals, unable to comprehend some things we do even though they look right at us. They just can't take it in due to their nature. If one makes his nature even more fallen by giving in to the iniquities in him, he comes to the point of Rom 1:24,26,28. He simply can't comprehend the good news, but it is comprehensible for those who are willing to do God's will (Jn 7:17).

Go back to Ps 51:5. Read Job 14:4; Ps 58:3; Jn 3:6; and Rom 5:12. Ps 51:5 may make it seem like a person is born in absolutely impossible circumstances. It may seem that a person can't possibly escape the second death if he happens to never hear of the gospel in the middle of the bush, or in a Christian world where TV preachers and priests blast everyone with the false gospel with 1½ billion under its delusion. So will all the people of the nations will have to go to the second death if they can't find the true gospel? But what if they are not guilty of Rev 21:8? What will God do to them anyway for not believing? How could they believe or not believe if they never *heard*? In Ps 51:5 David speaks of a pre-disposition, subject to the evil influences of a fallen nature which is born into a world dominated by its evil prince. Except for the conscience, man would have no hope of being saved from Satan's punishment.

Mt 25:41,46 — The people of the nations of this world are of two categories: the wicked (goats) and the righteous (sheep). And then there is ISRAEL, God's holy nation separated from the world order, and all who are in ISRAEL are protected from Satan's influence over the world. These are those who have an offering on their own behalf for their sins that they committed and will not have to PAY for them, as the parable in Lk 16:19-31. All the people in the nations, on the other hand, will have to pay for their sins. Some will have to pay ETERNALLY in the second death (Rev 21:8; 19:2-3; 14:10-11) and others only in the first death, according to Heb 9:27. Rev 20:14-15; Rom 2:14-16 — All whose names were found in the book of life in the nations were saved from the second death because they did not give themselves to these abominable (detestable) sins, but paid attention to their conscience and lived within the boundaries of the everlasting covenant (or good news). Rom 2:6-7 — But for those of verses 8-9 we see the difference. Those worthy of a second life were not passive — they did good to others.

How would you order your life if you had to live in the world separated from a personal relationship with your Creator in the Edah, ISRAEL, where you have a sacrifice for your sins and will not have to see death at all (Jn 8:31,32,51). Could you live by your conscience in the world, filled with TV, rock and roll, and all the world's ungodly music and trends and fashions and habits of immorality (Rev 21:8) — where you would not have brother and sister and elders and parents watching out for you to keep you on the narrow way of truth and life? You are being trained to rule the whole universe (Heb 13:17).