

The Three Eternal Destinies #8 Sin and Separation

Yes, in Ps 51:5 David was born in sin or separated from a personal relationship with YHWH. But this *iniquity* had to be *acquired* in sin, in his fallen nature, which could be attracted to evil things more like his brothers. But David had a different spirit from them. David was a boy after God's own heart who would do all His will (Acts 13:22) like us. Isa 53:10 — We are the fruit (results) of the anguish of His soul in death for us on our behalf as our atoning sacrifice (2 Cor 5:15).

So we ought to love one another (1 Jn 3:16; 4:11). Look up the word *ought*. We ought to obey our parents. How can we repay Him for all He has done for us? What ought we to do in return? (Ps 116:1,2; Ps 116:3,4,12-14,16-19). But ritual sacrifice and worship — or any other external religiosity without a change of heart and attitude in an inner spirit — still falls short of the glory of God and short of repentance (Ps 51:16,17,19). Then He will do verse 15 (Pr 21:27; 15:8; Dan 12:10).

Ps 51:5 — SIN results in separation, estrangement requiring reconciliation which requires a sacrifice for sin. As soon as Adam and Eve ate from the wrong tree they died spiritually. Adam was alienated from Him in his heart due to guilt. He would die (Gen 2:17, 3:3) because by taking this fruit from the wrong tree he forfeited his right and freedom to the fruit of the tree of life. Adam ate from the tree that would cause his death. Adam had the choice to eat of either one tree or the other. This was ordained by God. But he ate from the tree which caused him to die, to experience death, separation (Gen 2:9,16,17). Man dies when he has not a perfect conscience; this is true of us, too. Our Master said in Jn 8:51 that we would not even *taste death* (Gen 3:6,7).

They were banned from the environment of peace and safety and from the possibility of eating from the tree of life, which they forfeited by their one act of disobedience. They would have had life forever without experiencing death if they had eaten from the tree of life (Gen 3:9,16,17). But now man would die because he could not eat from the tree of life. Heb 9:27 — The judgment would be whether they had lived by the knowledge of good and evil or not. Gen 3:16-19 and 9:1-7 judges whether one is truly living by his conscience, the knowledge of good and evil (Rom 2:14-16), by which one is judged whether or not he lived by conscience.

Living as Gen 3:16-19 commands would cause man to have a conscience that could govern his thoughts and actions. When they strayed from this standard they had to forsake their conscience and eventually God would have to give them over to a depraved mind and invalid conscience (Rom 1:24,26,28). Then their soul would not be right within them, as was obvious even as Gal 5:18 says about us. So outside Gen 3:16-19 it is obvious for even fallen man to ascertain (Rom 1:32), since they know the ordinance of God, that those who practice such things are worthy of (eternal punishment). This is why man will have no excuse or justification on the Day of Judgment. David in Ps 51:5 was born like all other men, having the knowledge of good and evil (Gen 2:16-17). But now Gen 3:16-19, instinctively known in man, was his only hope of not going to a second eternal death, as Cain in Gen 4:7.

It was given to man to master sin which is crouching at the door of all men (Ps 51:5) but can be mastered by a man's right to act upon his own volition. Even if Satan does rule the earth, he still can't make and force people to go against their consciences in any nation, no more than could they force the three in Daniel to bow down to an idol.

If Satan has absolute power over all mankind, then Yahshua could not have overcome him in all things since He did not sin once, even in the slightest degree. He remained grade A — not A+, but A, as an unfallen man. All men down through history have sinned, but they have not all given themselves over to the detestable sins of Rom 1:24,26,28 and Rev 21:8, etc. Ecc 7:20 — Even righteous men sin but not as the wicked sin (Gen 19:25). There is a distinguishing between the wicked and the righteous down through history (Mt 25:46). Ecclesiastes acknowledges that there are righteous men and women on earth. Every man is a sinner (Rom 5:23) and fallen to one degree or another from the glory of God as he was made in the beginning.

When Paul said what he said in Rom 3:10 (quoting from Ps 14:1-3; 53:1-3; 5:9; 140:3; 10:7; and 36:1 in verses 10-18), it was not a blanket statement, although it may have seemed that way. Ps 14:1-3 is speaking of the *fool/w* ho says in his heart, "There is no God." Not everyone is a fool in this world, but whoever they are, what he said is true about them. Ps 14:4 asks the question that meant not all are workers of

wickedness. Ps 5:9 is just speaking of verse 5, the boastful and all who do iniquity: abominable sins, detestable sins. Not all do these kind of sins. Only those are worthy of the second death.

In Rev 20:12 are deeds done by "righteous men in the world." Ps 55:6 are men of bloodshed, murderous, in deceit, fraudulent, deceitful scheming men. Verse 9 says that there is nothing reliable in what they say since they are breakers of the Covenant in Gen 3:16-19 and 9:1-7. Ps 140:3 is speaking of evil men only. Not all men are evil; not all are violent; not all stir up wars. Verse 4 says, "Keep me from the wicked." There will always be men like Gen 12:3 who do good to ISRAEL. Ps 10:7 speaks of the wicked man. But there is no one who is not like those in Rom 3:10, who have *gotten out of the boundaries* of Gen 3:16-19 and 9:1-7. This is also what Ps 10:4 and Ps 14 say.

Christians cannot comprehend these things. They think all mankind are as Ps 36:1-3. But verse 3 says that these kind of people have *ceased* to be wise, like Cain. Abel was wise, Seth was wise, and all down through history there have been wise men, as in the story of the wise men who came and bowed down and then gave their gifts to the greater king. There were wise men even in Babylon (Ps 36:3). Even though they used to be wise they quit. They were not born wicked and evil as we have been taught, especially by Calvinism. The man in Ps 53:1-3 was not born a fool or God would be searching in vain (2 Chr 16:9). But everyone who became a fool has *turned aside* and *become* corrupt.

Rom 3:9 — All men are under the curse of sin which causes the first death but not the second death. The second death was not given as a curse, but as punishment for all who like Cain will not do what has been given for a man to do. Gen 4:3-7 — If man would do well he would be accepted by God (Mt 25:34; Acts 10:35). This is a man of the nations who can rule over sin — that is, the sin that is an abomination to God. If a man does not do well and rule over his impulses, he sins the kind of sin that takes one to the second death. He was already confined to the first death of Heb 9:27. Rom 3:23 — Man cannot rule over *all* sin, but he *can rule* over the kind of sins that lead to the second death (it is given to him to do so). The redeemed can also rule over the things that would lead us to the second death for believers... and sin does not lead the redeemed to the first death unless they do not confess it, because we have an advocate (1 Jn 2:1,2). In Gen 4:3-4, what do you think "accepted by God" means? Acts 10:35 — *Accepted* by their *deeds* from a good character (#1184 — decide favorably). Gen 4:7 — *Accepted* means treated or looked upon with dignity by God. He would be exalted in character, in rank, excellency, highness, received into the kingdom prepared for him, as those in Mt 25:34. This is the Eternal Kingdom for the people of the nations, the same kingdom Abel and Seth inherited, for they were *accepted*. As in Acts 10:35, *in every nation* whoever fears Him and works righteousness is accepted by Him. These are not those of whom Titus 3:5 speaks, but are the people of the nations who deserve a second life in this *prepared* Eternal Kingdom for the Righteous in Rev 22:11. It is the same prepared kingdom of the nations that Lot inherited (2 Pet 2:7).

The salvation that the Righteous inherit is apart from the redemptive work of Messiah, since they are not part of the Holy City (Rev 21:27), but are of the nations (Rev 21:3,24,26; 22:2). This salvation is based on the works done in righteousness (Titus 3:5), as Gen 4:7 states (and Acts 10:35; Rev 20:12). The second life and the second death are based on these *works*.

God thinks and expects that man, even though fallen as Cain, will rule over the kind of sins described in Rev 21:8 and that He would never have to turn any man over to a depraved mind (Rom 1:24,26,28). The sin in Gen 4:7 is the kind that can be ruled over, the kind that hurts others, like the sin in Num 15 — for even ISRAEL distinguishes sin from sin. Num 15:22-35 — Verses 30 and 31 are sins unto death, but 1 Jn 5:16,17 says that not all sin is a sin unto death for us. But if it is intentional and hurts or destroys or ensnares (Mt 18:6), then it is a sin unto death.

Sin is *chatta* in Hebrew — as in Chattanooga, which (sort of) means "sin nest" (*nooga* is nest — vulture's nest).

So in the nations, God does not expect man to be sinless, but He does expect for a man to rule over sin the best he can according to his knowledge of good and evil (Gen 3:5,22 and 4:7). Man is fallen, yes, but not depraved. He became depraved, as in Rom 1:21,22,24,26,28-32; Rom 2:2,3,5-16. Paul's conclusion is that all

people are guilty before God. None are righteous with Messiah's righteousness or with the righteousness which is acquired from His Spirit's work in us. None can ascend to God. All have sinned and need a savior to save them from death, both the first and second deaths.

The reason that there is a great increase of evil in these last days is because of Lk 10:21. There are many universities of *higher learning*, satanic learning which is the antithesis of Gen 3:19 which gave man no time for vain philosophies. How do the institutions of higher learning have anything in common with the love of God to save man from the second death?

Both Jews and Christians are under Rom 2:12 since they have the law of Moses and the Bible and the law of conscience. The rest of mankind is under verses 14 and 15. Rom 3:19; 2:12-16 — The whole world will be accountable before God. Rev 20:12-15 — At the day of judgment no one will be able to say that God has been unfair in His judgment. The Jews and Christians have God's written laws in Scriptures to rely upon (Jn 8:39-43)

The nations or Gentiles have God's moral standards in their hearts and consciences.

All three — Christian, Jew, and Gentile — are to appear before God in judgment. The guilt of Christians as well as Jews (Rom 2:1-3) is piled up as high as heaven (Rev 18:5) since they have no high priest over their fallen house (Heb 10:17-21). Instead they rely upon a "spirit" and a "gospel" and a "Jesus" (2 Cor 11:2-4,8,10) and a "god" as in Jn 8:39-47, especially verse 44. Also Jn 9:41 and Rev 19:2,3. Jews and Christians are in the same boat. This is why worldly people are better than they are; the more religious they become, the more wicked (Jn 9:41; Rom 3:25). Rom 1:18-20 speaks about the wrath of God. 1 Jn 4:11 — If Messiah did not bear the wrath we deserved then that wrath is still stored up for us. Jn 3:36 — If we do not obey the Son we are all liars who claim to know Him (1 Jn 2:4; Jn 9:41).