

## The Three Eternal Destinies #43 *The Everlasting Covenant, Part 2*

### Man's Path to Life

We know that after the fall of man God gave man a *path* to take, a way to go. This was the way to a *second life*, since all mankind was appointed to die *once* and *only* once (Gen 2:9,17; Heb 9:27). Man, after the fall, was given a conscience (the knowledge of good and the knowledge of evil). So a good man would choose the good and avoid the evil, because he wanted to keep a *good conscience* as Rom 2:15-16 says, and be accepted for a second life at the judgment (Gen 4:7; Acts 10:35). In Gen 4 and also Gen 18:25, Abel and Cain are the first examples.

God could not demand from man more than man could at any time perform (Rev 20:12-15; Rom 2:16). Man was given human freedom to *choose* the good and *reject* the evil to the degree that their conscience was working properly and it was up to man to keep his conscience fit for service. So man could choose between good and evil and to perform the good if he so *willed*. Like the saying, "If I ought, I can. If God so gave me the conscience and knowledge of right and wrong, then I am responsible," even as disciples ought to love as their Master loved (1 Jn 3:16). If we *ought* then we *can*.

Men are not able to live *free of sin* since the fall, but they are able to live according to the *conscience*, which if obeyed, keeps man inside the boundaries and away from the *more fatal consequence* of the second death in which he will be judged worthy or unworthy (Heb 9:27; Rom 6:23). Rev 20:12-15 is the judgment to determine the greater and more fatal consequence for disregarding conscience — the second death, which is *eternal*.

All those who lived and were ultimately judged to be worthy of a second life are in the category of the "*Righteous*" in Rev 22:11. All who, after having been judged, were deserving of a *second death*, are either the *Unjust* or the *Filthy* in Rev 22:11, which distinguish the two categories, "the Just and the Unjust." They committed sins like Rev 21:8; 22:15; Rom 1:28-32 and Rom 2:6-11. The outward law as in Rom 2:12, 14, 15 and the inward law, the moral instinct by nature. The Jews and Christians will be judged by the Bible law, while the people of the nations who are not Christians or Jews who do not have the law or Bible will be judged by conscience alone, "the natural law." The lawless Jew and Christian are worse than the lawless Gentile. The Law or Bible is not a necessary restraint for a righteous person in the nations who lives by his conscience. While the Jew and Christian live by the outward law and are as the Pharisees were, hypocrites (1 Tim 1:9). The outward law recorded in Jewish and Christian Bibles only condemns them, while those who are not Christians or Jews if they live according to conscience are regarded as Righteous (Rom 2:1-3).

So 1 Tim 1:8 says what Jews as well as Christians can't do. They can't use the law lawfully. The law is the standard of judgment. The Gentiles who do not have the law by nature do the things in the law and are a law to themselves. They show that the work of the law is written in their hearts. Jews and Christians who live by the "law or word" do not rely on the inner law but by outward form — no, none of them are "the righteous."

The *righteous* are those who live by the inner law (or conscience) who show that the outward law is actually innate within man, who want to do the good and not the evil. The Jew and Christian alike ignore the natural inner law and try to obey the outward law which condemns them as in Rom 2:17-24 and Rom 2:1-3.

The Christian and Jewish "law or Bible" is not needed by the nations unless they are truly born again into the twelve-tribed Bride, betrothed to Messiah Yahshua, the Body of Messiah (Rom 6:14,15,17). To be under the law as all Christians and Jews are (that is, those who are religious, Jews and Christians who go to church and synagogue and take part in their services and "claim to see," Jn 9:41), are under a system of trying to earn salvation in their own strength by obeying "the Bible law" (even though Christians won't admit it). But to be under grace is to be justified and live by the inner law, in a new covenant and the Spirit and grace. The Bible and the law are so wonderful to have as our aid to becoming all the Spirit wants us to become.

We die to sin as Rom 6 teaches us, not because the law or the Bible forbids it, but as grace teaches us. "Grace teaches us to give up all ungodliness" — not the law. We can learn the law or word upside down and backwards

but still have a wicked heart (Jn 16:1-3). Those in the nations have no need for the written law. But those in Messiah need the Law of Moses (Mal 4:4). To see how God judged in the past generations their violations, so we can have insight into His judgments and statutes as in Num 15:22-35.

So 1 Tim 1:8-11. This is an essential part of the gospel as is Rom 1:16 - 2:16. The Righteous person lives by his inner light or conscience, the knowledge of what is good. He wants to do good; he hates doing what is evil, and he hates guilt (that gut feeling) as long as he is still sensitive to God's Vice Regent within him. God knows this person, and He will grant him eternal life after he spends his time in death to erase the guilt in his conscience. When he is raised to life as Heb 9:27 says, he is judged worthy of the eternal kingdom — "free at last" (Rev 21:4), freed from all the pain and hardships of his life. Gen 3:16-19; 9:1-7 was in his heart to keep and he did. When he didn't he felt the pain, the guilt, and kept within the boundaries. If he ever got out, he got back in if he could and tried to stay even more within the boundaries so he did not defile his conscience with these sins listed in 1 Tim 1:8-11.

The lawless have no respect for the inner law of conscience and have no intention of keeping it.

The insubordinate are those who do not acknowledge authority and rule.

The unholy are those unclean within and without.

The profane are those who are so shameful in front of others and at gatherings even.

The fornicators, the liars, the Sodomites, etc., are included in the list of those kinds of people who make up the Unjust and the Filthy.

### **ADAM'S CASKET**

**Adam passed on to his offspring the *inheritance of the first death*.** This is known as "*Adam's casket*." It is appointed for man to die *once*, then he is resurrected and is judged worthy or unworthy of a second life or second death (which are *eternal states*).

The *second life* is the "*restored state of mankind*" in Adam, as Gen 1:26-28 speaks of, which was to fulfill God's original intention of man filling the whole earth, etc. Then after the earth is at its maximum capacity for human habitation, man will be sent out to *colonize the planets* throughout the universe and to rule over all the works of God's hands (Ps 8:4). This is done by the Righteous (those who did *right*, rather than *wrong* during their life). Even though they were sinners, they did not sin in the same *degraded manner* as the Unjust and Filthy, to fall again to the second death. But the righteous must experience death to pay for their sins until the resurrection (Heb 9:27).

God looks at *infants* in the same *moral state as Adam* before he fell, until they reach a state of "*accountability*" to act on their *own choice*, according to God's *vice-regent* in them. God regards man's conscience as "*His own voice*." God takes into consideration man's plight. He knows man's weaknesses, and *temptations*, and his temperaments He knows that his "*thought life*" is his *chief course of failure*: jealousy, hatred, malice, pride, coveting, over which they have no *complete and absolute power* to *overcome*. But still man can seek to do the *right* thing (good) and *hate the evil* (to do the good, is to overcome, to the point that their actions did not permanently or maliciously damage others). But to carry out these *impulses* without *restraint* would be in violation to the Second covenant and would incur a greater judgment. At the end of their lives they would be judged according to what they did, either *good or evil* (Rev 20:12-13; Rom 2:16; Gen 4:7), as man learned in the very beginning of time.

They *did* have *control* to do the *good*, even if it was not done *perfectly*, of course. God is a merciful Judge. He considered Lot righteous among the nations, even though he was a long way from *perfect*, and He would have accepted even Cain if he had done the *good* and not the evil during his life span in this age, the same as Seth or Abel and others who followed were accepted who lived outside of Israel. This applies before Abraham and after Israel fell, and before the first church and after the first church fell.

Do you think that the church during the last 1900 years could offer anyone *salvation* in Messiah when in the *first* century the lampstands were about to be taken away? What about the second, third, and fourth centuries, all the way to this present day? Who could be so naive as to believe that the lampstands

were set aglow all over the earth by the Roman church or the Lutherans, or the Calvinist, so-called *Reformed* churches? Can anyone believe that the churches after the letters were written in Rev 2 and 3 got *better* in *every place* (Rev 2:5) and became as 1 Tim 2:8 or 1 Cor 1:2, fulfilling Mal 1:11 all over the world, and that the Father's name was being hallowed as Messiah taught His disciples to pray (Mt 6:9)? Was not 2 Cor 11:2-4 and 13-15 the state of affairs for the *whole* church, which *became* as 1 Cor 5:6-8? Could anyone think that this did not happen in its fullest extent as expressed down through history in the so-called *church*?

The third and fourth centuries boasted that there was no salvation outside the *Church*, but all will go to the Second Death who are not saved by them and go to church on Sunday. But they forget about the examples of men of the nations, who were not the seed of Abraham, nor were they circumcised in Abraham's circumcision. Noah in 2 Pet 2:5, a *preacher of righteousness*, and seven others as well, and then in 2 Pet 2:7-8, Lot was rescued and accepted as Cain could have been in Gen 4:7. It is so obvious that 2 Pet 2:7-10 is talking about the Righteous and the Filthy or Unjust — holding the Unjust and Filthy for the Day of Judgment (Heb 9:27), and then *continuing* their punishment as Rom 2:15-16 says (2 Pet 2:10, NKJV, NIV).