

## The Three Eternal Destinies #44The Everlasting Covenant, Part 3

### Not a Hopeless Start

God would not be righteous to give man after the fall a "hopeless start" at keeping the way and *direction* in Gen 3:16-19 and 9:1-7, the path of life for the nations, if He knew man could not do it, but Gen 4:7 says that he can do it and be *accepted* or *exalted* — raised up to a second life, *approved* as in Acts 10:35. He would not be a fair or just God to destroy (slay) the "*righteous and wicked*" together (Gen 18:25). God is not the *author of sin*. He is not to be *blamed*. So also, after Adam sinned, He did not give Adam and his offspring a *hopeless start* in their race in life and then *condemn* them for their *failure*. But He gave them hope (*Gen 3:16-19 was hope*).

Every redeemed man knows that God gave Adam another start at life, even though he would have to pay for his sin by his own death (Gen 2:17). This death was not a final, unending, "*eternal death*" or else God would be asking a *hopeless man* to have children, even at the expense of pain to his wife, and to work by the sweat of his brow, only to find, at the end of his life, that his final fate would be the eternal death (the lake of fire). To what purpose then, would it have served man to obey the Second Covenant of Conscience, if ultimately his *eternal destiny* would have ended in the Lake of Fire anyway? Even Noah, in Gen 9:1-7, was directed to obey the "*original commission*" of Gen 1:28.

So God gave man hope, if only they would obey Him in their *conscience*. Gen 9:1-7 is "*naturally known*" to him. God made it known to man (Rom 1:19). What can be known about God is *plain to man*, for He has made it *plain*. Although man is fallen (in Adam's casket and cannot claw his way out) it is appointed for *all men* to *die* (go to death) *once*. Then he will be resurrected to stand trial and be judged for his "*voluntary acts*" — either *good* or *evil* (Ecc 12:14; Rom 2:16).

God did not confine man to an *inexorable* law (hard; harsh, cruel) in Gen 3:16-19 or 9:1-7 (*Inexorable* also means: pitiless or merciless law). If this were so, God is evil or He should have killed both Adam and Eve before they could give birth to *innocent* offspring so they would not have to come into this trap of life to go to hell forever and ever, as Christians think about God. If this were so, then man would be incapable of being "righteous" as Lot was in Sodom (Gen 18:25), and all mankind would then be in the first category in Rev 22:11. Why should God bother to categorize people into three qualities (or classes) of mankind? Why would He bother to have a judgment to determine man's final destiny?!

### The Meaning of the Word Judgment

The word *judgment*, in Rom 2:16; Heb 9:27 and Rev 20:12-15, means: to try to find *justification* and to *determine* whether one lived according to Gen 3:16-19; 9:1-7 and Rom 2:14-16.

*Judgment* means: to discern, distinguish, consider, to examine, conclude and determine the "quality of life" one lived *before* he died the first death. Then sentence will be passed on those found guilty (worthy) of the *second death*. Those who are righteous will go to the *second life* in the nations and these righteous of the nations will fill the universe.

If there was no hope of a "*second life*" for mankind, then Eve could not have *praised* God for her first born (Gen 4:1), but would have *curse*d God instead, since she and her sons would have been destined for the *second death* (since he would have had no choice to be accepted, as Gen 4:7 refutes)

On the contrary, she acknowledged that God Himself had helped her through her *birth pangs* to safely deliver her son — even Abel and Seth later.

Not *all mankind* was "destined" for eternal *destruction*. Some, by their own choice, would become unjust or filthy, to be rejected, and some would be *righteous* (like Abel, Heb 11:4).

God told Cain in Gen 4:7, "if you had done the *right thing*, you would be *accepted*, but because you have done *evil*, sin is *crouching* at your *door*. It wants to *rule* over you, but you must *overcome* it." So man *can* overcome it, according to God.

Adam and Eve both had hope, although they knew they had to die for their sin. They did not give in to the Tempter to *become depraved* as Cain and as most of the people did before the flood (Gen 6:5). After the flood, man had *additional ways* in which to keep his conscience *pure*, without defilement, as in

Gen 9:1-7 and this was added to Gen 3:16-19.

### **The Doctrine of "Total Depravity"**

The Calvinist doctrine of "total depravity" actually implies that man is so bad that he can't make a *moral choice* and that every trace of *moral rectitude*, by which man could be acceptable for a second life, has been *lost* in fallen man. So *regardless* of his moral choices, whether good or evil, man is still going to the Lake of Fire if he does not become a Christian in the middle of the jungle somewhere. The doctrine of "total depravity" meant that man could not make a "*righteous act*" that could justify him, since he could not be saved by his *good deeds* (Titus 3:5; Eph 2:8-9). But what about Acts 10:35 and Rom 2:6-11? So the conclusion based on this doctrine is that *all* mankind will go to the *second death* if he does not enter ISRAEL, or become a Christian, according to when he lived — where could they go before Abraham?

So apart from God's *mercy* to lead one to Christ, according to Calvin he was a creature (object) of God's *wrath*, since all men have sinned and fallen short of God's highest ideal or glory. So all mankind was *condemned* to the Lake of Fire unless God *chose* him to be saved. Since, they say, man *cannot* straighten himself out, *regardless* of how much or how little out of plumb he was — he was considered "*totally depraved*," as far as God was concerned (whether an inch or a mile). There was absolutely no means by which man could *alter* his *fate* from the second death.

Of course, this doctrine just exposes the *depraved mind* of a theologian named *John Calvin*. He was right in ways, but the way he was *wrong* was the *doctrine of demons* (1Tim 4:1-2). Calvin added a little poison, mixed with food. God's *name* has been made *mud* in the eyes of the world, through this *evil doctrine* (Mal 1:11; Lk 7:29; Mt 6:9). "*There is no means by which a man can alter the bias of his nature.*" This could be true, but Heb 9:27 stands in *conflict* with what Calvin meant by this statement. So *regardless* of how a man in the nations lives (who never rejected the gospel according to Jn 3:18-19) he is still *condemned* to the second death (which they call *hell*) according to Calvin. Since all men are *rational* (but none acts always in a *perfectly* rational manner) he is condemned to the second death. *Protestant theology* has *condemned* God as One who now is in need of being justified, His name made Holy and Great, Hallowed (Lk 7:29,30; Mal 1:11; Mt 6:9).