

The Three Eternal Destinies #73 Fallen from Glory

Glory (#1391)— Rom 3:23 speaks of *coming short* of the glory of God. Man fell short of reflecting God's glory (the full recognition belonging to God's highest creature). Man is not what he is supposed to be, or what God intended Man to be in his *full glory*. Man lacks (or has come short of) God's full glory due to the Fall. He has, in ever-increasing measure, *lowered himself* to degrading impulses and passions (Rom 1:24,26,28). Man no longer bears the *same character* as God, since he no longer *walks* with Him. Man's appearance, form, and character are degraded (to various degrees) in all aspects; some aspects are more degraded than others. He is *socially and mentally retarded*, etc. The glory of man is what *demand[s] the respect* of others and *command[s] recognition*. To a certain degree, it is something *equivalent* to the splendor and the brilliance of God (Rom 5:2; 6:4; Jn 1:14; Eph 1:7). God's glory in a person *attracts attention* from others (Mt 4:8; Lk 4:6; Jn 7:18).

The problem is that *Satan* has a "glory" that is an imitation (2 Cor 11:2-4,13-15). You can see it even in movie stars, politicians, and especially television evangelists like Billy Graham. To the degree an "evangelist" (as an example) has given himself to his own glory and the *pursuit* of it, so does that "glory" reflect the *false Jesus* in him. In his own mind, he thinks he is giving glory to Jesus.

Lack Of Rulership

Unless a woman pays attention to her husband, she will again cause the fall of both her, her husband, and that of their offspring. Adam fell *because* he listened to the voice of his wife (Gen 3:17). Eve fell *because* she listened to the voice of the serpent (Gen 3:9-14).

Because Satan deceived Eve through the serpent, and because the woman took from the tree and ate, and because she gave it to her husband to eat also, their eyes were opened to see that they were naked. Their disobedience could not be hidden (Gen 3:6,11,13). In verse 17, God said to Adam, "*Because you have heeded the voice of your wife,*" you ate of the tree (verse 6). Adam chose *deliberately* to go into Death with his wife. He had become bone of her bone, and flesh of her flesh (Gen 2:23) in a marriage that God Himself ordained.

Adam's sin was his *lack of rulership* over his wife. He knew the *right thing* to do (Gen 2:9,17; Jms 4:17) but he listened to his wife instead (Gen 3:1-7). So they both ate of the tree which Yahweh forbade them to eat. Obviously, when Eve gave her husband to eat of the fruit, Adam *knew* what was going on between his wife and the serpent of old (who now deceives the *whole world*— Adam's offspring, Rev 20:3,7,8,10).

Gen 3:4 — "And the serpent said to the woman, 'You surely shall not die!'" — this was the *resinuation* that *accused* Yahweh of *lying* (verse 5). Adam should have exercised his *protection and headship* over her.

Gen 2:9,17 expresses clearly what Adam's Creator directed him to do. Adam knew the truth (Gen 3:6, 17,20-24).

As a result of Adam's failure to rule over his wife, we see Gen 3:16-19 established as a *mandate* for all living people to be judged by accordingly. God gave man the ability to rule even in his fallenness. Likewise, He gave the woman the ability to *submit* to him. Both man and woman can have a second life if they do these things (even though Heb 9:27 is absolute — *they still must die*). Of all the people who have lived on the face of the earth during the last 6,000 years since Adam and Eve, our Creator has reconciled us to Himself through His Son Yahshua in order that we would manifest the *light* of 1 Cor 11:3 to the world.

The New Man

We, who are in Him, are rulers (Rev 22:3-5). Whoever isn't ruling is *not in Him*, because all in Him have the *grace to rule* as the second man and the last Adam (Eph 5:22-33; Rev 21:9,12). The *new man* will live out Gen 18:19 and bring in the new age of peace (Rev 11:15; Heb 10:13; Mt 21:43; Rev 22:5) and gain for Abraham what no other people could do (Gen 15:18).

The *natural man* (who is in both categories of the Righteous and the Unjust/Filthy in Rev 22:11) knows the difference between good and evil (that is blessing or calamity, Gen 3:22). The word *know* means

that fallen man has the *knowledge* to *distinguish* between good and evil, blessing and calamity. The Creator did not turn man over to a *hopeless destiny of calamity*, but to the destiny that he alone could *choose* for himself. He was now "like God" in the sense that he knew the *difference* (could distinguish and choose) between good and evil, the blessing of a second life, or the calamity of a Second Death. This choice was now in *man's hands* (Rom 2:14). Paul made this apparent to all true believers in the Redeemer. And now we, the redeemed, are making it plain to the world whom God loved "so much" (Jn 3:16).

In the Place of God

Adam did not premeditate to listen to the voice of Satan or his temptation. Adam reasoned that God's purpose (Gen 1:26-28) could not be done apart from Eve. He did not see how he could do anything other than follow Eve and also eat from the tree of the knowledge of good and evil. He did this even though he *knew* it meant Death (Gen 2:9,17). God's *pre-ordained plan* (verses 18-25) could not be carried out any other way apart from her — so he thought. Adam found himself *separated* from his Creator in *self-rule*. Either his own *egotistical headship* could now be his god or he would need to submit to his *conscience* (which now superseded God's direct rule). The *conscience* (the rule of a man's conscience, which God would honor) could act for him *in the place of God*. It would act as *God's Vice Regent* and be his *inner voice* (Rom 2:14-15). All mankind would be judged worthy or unworthy of a second life (Heb 9:27) based on the *choices* they made during their lifetime. The Righteous recognize God's authority (*why they are God-fearing*) by allowing their conscience to *dictate* (rule) their lives and guide them in doing what is good (though not perfectly).

Gen 2:9,17 — Disobedience to this command constituted **First Death**, which is *mandatory* for all men. The judgment mentioned in Rev 20:11-15; 21:8; Rom 2:16 speaks of a **Second Death** for those who make their *own head* their god (maintaining their own sovereignty and independence) instead of honoring their conscience. The fact that every human being has a conscience makes all men *without excuse* (Rom 1:18-20).

Conscience is in the *heart or spirit of man*.

The *brain* (intellect) is the *head of the flesh*.

The *conscience* is the head of the *soul* — the *inner man* has the conscience. Regardless of how well a man lives by his conscience, ruling his head, he will still die *once*. But after the judgment (Rev 20:12-15) he will be awarded a *second life*, which is eternal (Heb 9:27; Rom 2:6-16).

Due to man's *independence* from God's Spirit *directly*, he must be separated from life. Gen 2:17 says, "...you must surely *die*." Man must now depend upon *self-rule* by either living according to one or the other of the ways mentioned in Rom 1:18 - 2:16; Gen 3:16-19; 9:1-7. To be worthy of a second life man *must rule* by his conscience, lest he experience *another death* (i.e., the Second Death after the First Death).

All aspects of a man's *personality* will be judged (Heb 9:27; Rev 20:11-15; Rom 2:14-16.) The Second Death will be the result of man's fallen spiritual, moral, and social association with God's creatures in disregard to the conscience (Pr 12:10). Rom 3:23 says that man is fallen short of God's glory, but not degraded *beyond recognition* as God's highest creature (not turned over to a depraved mind and soul). In all his ways he relates by conscience to other rational beings and to animals who live only by instinct (Pr 12:10). How he relates to other human beings and to his animals reveals all these aspects in a man, which in turn determines where he will spend his eternal destiny.

Human Autonomy

Man was not turned over to a hopeless fate (as though without a conscience) because God was able to deal with Adam and Eve even *after the Fall* as rational beings who still held a great and wonderful likeness of Him (Gen 5:1-2).

In Gen 4:1 Eve can be seen acknowledging God as her Creator. She is still able to pass on her *inclination* to be a *moral person*, still able to give birth to people with the *same image and likeness of God* in them. Those who chose to live according to Seth's influence, right on down to Noah, would be saved from

the Flood and from a Second Death.

Man still had *human autonomy* (freedom and independence to choose for himself which way he wanted to live his own life). This was in order that our Father would find out just who it was who *deserved* a second life from among the nations and who would choose to be redeemed by hearing the good news and who would choose to be Unjust and Filthy (Rev 22:11). Being unjust and filthy was the very thing they chose to do by retaining their *own authority*, and by their *own headship*, independent from their Creator. God is not mean or merciless to put man to the test. He knew what it would take to determine a man's eternal destiny.

Ambassadors of Messiah

To be redeemed from the first category in Rev 22:11 (the Unjust and Filthy state), or the second category (the Righteous) requires the priestly ministry of the holy ones (1 Pet 2:9-10; 1 Tim 2:4-5; Jn 13:20; Lk 10:16; Mt 10:40-41; Rom 10:14-17; Jn 7:17-18).

A righteous, holy one *mediates* the Savior Yahshua to the first and second categories, in order to bring them to Messiah Yahshua, the Redeemer. When they have come to Him through the priestly function of a holy one, then Messiah (the Mediator between God and man) can reconcile them to the Father through the holy ambassadors of Messiah (2 Cor 5:14-21). This is the *function* of a holy one, to be a holy *ambassador* of Messiah. No one can come to Him except by the Father's Spirit working in the holy one (sent one, righteous one, prophet, etc., the evangelist, or even just a person with one talent, Mt 10:41). This is as long as he is a *righteous saint*.

Saints (or the holy ones) are *set apart for God's purpose* to be used by the Father so that people can be *drawn* to His Son through them (Jn 6:44). Then He can teach them (verse 45). Jn 6:65 — The Father does not draw anyone to His Son *independently* of His holy priests (ambassadors, saints, set apart ones, etc., of Rev 22:11).

“No one can come to me unless it has been granted from the Father. No one can come to me unless the Father who sent me draws him. All that the Father gives me shall come to me, and I will not cast them out...and I will raise them up on the last day” (Jn 6:37,39,40,44,54,65)

All this is done through His holy nation, chosen race, royal priesthood (1 Pet 2:9; 1 Tim 2:1-8).

These holy ones (1 Pet 2:9-10) are the future *twelve tribes* in Rev 21:12, the Bride (Rev 21:9), the dwelling place of God in the Spirit (Rev 21:3; Eph 2:21-22), who are now forming this twelve-tribed home of God in the Spirit and who serve Him now and forever (Rev 22:3-5).

The Holy Among the Righteous Nations

The people worthy of a second life (the Nations) are healed by the tree of life. God's holy people will dwell in their midst forever and ever (Rev 21:3-4) and will wipe away all their tears. Rev 21:1-2 is God's dwelling place. His dwelling place will be *among the nations*, among people who were worthy of a second life. His holy ones are now being built together (Eph 2:19-22) into a dwelling place of God. They are the ones who will minister to the men of the nations — the righteous “still” in Rev 22:11.

Eph 2:19-22 — No longer are we the Unjust and Filthy, or even the Righteous from among the nations. The Holy are in an entirely separate and distinct category. No longer are we numbered among the Gentiles (the Righteous or the Unjust/Filthy). We are now in the process of development (Rev 21:1-3,9-12, etc.), growing into a holy temple to become what is described in Rev 21:3; Eph 1:23; 2:11-12.

The Holy ones will be *in the midst* of the Righteous ones of Rev 21:3; 22:11. The Holy are the *redeemed of Yahshua*. The Righteous are the ones *worthy* of a second life in the *Nations* (Rev 21:24; 22:2). The names of those worthy of the Nations are *still found* in the Book of Life *after* the Judgment.