

The Three Eternal Destinies #104 Appointment

Man is involved in *three common destinies*, but of his *own* choosing. Every man or woman will spend eternity in one of these three eternal destinies that are common to each kind of person, the three kinds of people on earth today (Rev 22:11). This *appointment* is unavoidable (Heb 9:27; Rom 5:12; Rom 6:23). Every man has an appointment with death, at least once — the first death is *inevitable*. The second death is *not* inevitable. The first death is unavoidable; the second death is avoidable. Man outside of Eph 2:12 has no hope of *not* dying (that is, going into death) at least once and then the judgment. The judgment determines whether or not, according to the life one lived in this age, he is worthy of a second life or a second death (Rev 20:11-15; 21:8, etc.). This is substantiated by the Bible, which records the word of the Creator of all.

Man is body, soul, and spirit. The soul of man is his feelings and emotions, his mentality, and all his social aspects. Within the soul of man there is the mind or intellect, the emotions, and the will. The will of man is responsible for his Eternal Destiny (Gen 4:7,13; Acts 10:35). What a man wills has *eternal consequences*, and determines his Eternal Destiny, as Rev 22:11 speaks of the Three Eternal Destinies of man. The first choice is determined by man's will, according to whether he spent his life as an *unjust person*, in doing whatever made him *unjust still*, or in the same category a *filthy person* according to whatever he did to put him into this filthy eternal state, as Eze 16:49-50, for example (Gen 13:13; 18:20; 19:5; Rom 1:28; 2 Pet 2:7-8; Jude 1:7).

Then you see the next category, the *righteous*, and the choices he made to allow him to be seen in God's sight as having *natural righteousness*, doing good and not greedy. Thus the eternal state of the man is set from the life he lived by his own conscience in following what he knew was right and avoiding what he knew was not right (Jms 4:17).

The third eternal category are those who have been ransomed from death by the Creator Himself providing the ransom for all to save those who are willing to do His will (Mt 16:24; Jn 7:17) from their *appointment with death* (Gen 2:9,17). If a man is *willing*, he will also obey (Mk 8:34-35; Mt 11:25-30; Jn 5:40).

The *will* of man is the one aspect of his soul within him, which determines his Eternal Destiny. The soul has three aspects:

The mind or intellect;

The emotions, feelings, desires;

The will — where he makes his *choices*, determining his *character* and his *eternal state*, according to whether he is an *unjust* person, or a *filthy* person, or a man who regards others and lives by his conscience (Rom 2:14; Gen 4:7).

Make no mistake about it — a man *knows* of his eternal state (Rom 1:32). The Bible, which records the word of the Creator of all, sets forth the terror and duration of the second eternal death which was prepared for Satan and his angels (Mt 25:41). But if a man chooses to also be as he knows in his heart that he should not be (Rom 2:5-16), then these choices make the person *into* one who is worthy of this *same destiny* (Mt 25:46 or Rev 14:10-11) for going along with the trend or flow of the world system. And Rev 21:8 describes, as well as Rev 22:15, the *kind* of persons who are both unjust and filthy still in Rev 22:11.

These choices were made by the *will* of the person who was made into, or *became* of the same character of Satan and must be cast into the *same destiny* (Mt 25:41; Rev 20:10) as the leaders of this world were cast at the end of this present age (Rev 19:20). Only Messiah can rescue us from this fear innate in all mankind (Heb 2:14,15; Rom 5:12,18,19).

All mankind, *bar none* besides Messiah, after Adam was born in sin, were separated from God, and only *through death* themselves could be rewarded a second life after this judgment in Heb 9:27, but only if this person was among the *righteous* that Rev 22:11 speaks of, who did not give themselves to the sins of the unjust or filthy, as the judgment will determine (Rom 2:14-16; Rev 20:11-15). The only hope of escaping this first death that every righteous person in the world outside of Eph 2:12 must go *th*

rough to pay for his own sins is to *receive* into his heart the Spirit of the One who went **through death** already for him (Heb 2:14; Acts 2:24; Mt 12:40).

Rev 21:8 and 22:15 list these kinds of sins that turn a righteous sinner into a *filthy* or an *unjust* sinner, if you get the point. Righteous sinner — since all have sinned (Rom 5:12), but not all have sinned as the first category of sinners in Rev 22:11.

The third category are the Redeemed, those who were made *Holy* in this present age through the death of Messiah, whom they received, who went *through death* for them (2 Cor 5:21).

The second category are the *righteous* who *through their own death* will pay for their own sins, as long as these sins did not cause irreparable damage to others, as the unjust and filthy sinners did. Then a person can pay for his own sins and the hurt it caused himself only, but he himself cannot pay for the [irreparable] hurt he caused others — in that case he (the unjust sinner) must go to the second death, which is eternal, a death which he cannot go *through*. Gen 4:13 — "More than I can bear" is sins that one cannot *bear* upon himself to pay for *through his own death* (Heb 9:27). The second death is certainly more than a man can bear, but it means what he can *pay for through his own death* and be set free from his guilt.

Through — In Heb 2:14 and Acts 2:24, He went *through* death. The second death for the sinner is a death that he cannot pay for or go *through*. There is no end (Rev 19:3; 14:11 Amp). Isa 34:10 and Rev 19:2-3 refers to Edom, and *Edom is Christianity* — the Christians who do not come out of her (Rev 18:4,8).

The righteous of the nations must go to a temporary death, as Heb 9:27, and this judgment decides one's eternal destiny. A good example is Mt 25:31-46.

The hurt a righteous person caused others was not *irreparable* or caused them to become unjust or filthy (like Mt 18:6, for disciples who go to "a second death" for such damage done to others). Rom 6:23 says that the wages of sin is death, so Rom 5:12 — one must pay for his own sins *if he can*, unless he must pay *eternally*, never ending. The righteous pay, but it is terminated by the resurrection (Rev 20:11; Heb 9:27).

Sin and iniquities bring a separation between man, the sinner, and the (set-apart) *Holy God*. A man must be *made holy*, set apart for God, by redemption in Messiah in order not to incur death or separation when he dies (Heb 9:27).

Only after a man pays for his own sins can he be *God's people* (Rev 21:3), to whom His holy people, whose sins were paid for by Messiah, have become God's dwelling place in the midst of the righteous people of the nations who paid for their own sins — who *could pay* the full wages of their sins, where the unjust and filthy can *never pay* the full cost or wages of the sins they committed against their Creator and conscience and others, as Rom 1:18 - 2:16 teaches us. So the smoke of their torment goes up forever and ever.

Now there were two covenants or agreements which God expected men to keep, as Gen 2 & 3 teach us. The *second* one man must keep because Adam broke the *first* one (Hos 6:7; Rom 5:12). Gen 3:16-19 was the *result* of Gen 2:9,17. The second covenant must be kept by man, which is conscious living within the boundaries of the conscience, as Gen 3:16-19 plus Gen 9:1-7 teaches us as well as Rom 2:14-16.

Man is responsible and held accountable for breaking the Everlasting Covenant (Isa 24:5-6, the knowledge of good and evil), for not obeying the Everlasting Gospel (Rev 14:6-7), which if they *do* keep it, they will be rewarded a second life. Staying within the boundaries of the covenant of conscience, the knowledge of good and evil, is not given to fallen man for *futile purpose* (as Gen 9:1,7), but is the plan that God had to give man *another way* by which he could live eternally to restore him to his original character and nature, without a fallen nature due to this disobedience (Gen 3:22).

This plan is now unfolding before us today, the beginning of the *Everlasting Gospel* which will be preached by our future offspring who *undo* the Ex 20:5,6 curse of death, even for disciples (Rev 14:1-5,6-11).

Messiah, as 1 Jn 3:8 has stated, undoes the result of the broken first covenant in the garden; this is not complete until Gen 3:14-15 in its final manifestation (Rev 12:1-5). So death reigns still over the nations of this fallen and

corrupt society. Death is king still, until Rev 11:15 (Heb 10:13; Rev 20:1-2), until Mt 21:43; 24:14 at least, until 1 Cor 15:23 (Rom 5:14,17,21; 6:12; 1 Cor 15:21-28), the curse of death, incurred by the sin of Adam. *All died in Adam* (Heb 9:27). But Messiah died *our* death in Heb 9:27 or Rev 21:8, whatever the case might have been (2 Cor 5:14-15). So redemption of the cross removed us from the result of the broken covenant 6000 years ago (Hos 6:7 proves that it was a *covenant*) in Gen 2:17, that *now* all who have been baptized into Messiah the Redeemer's death (which He went *through* for us) with Him may now *live* with Him (Rom 6:2-5). Death had dominion over our body, soul, and spirit, but now (1 Ths 5:23), there is hope of *total* restoration (1 Jn 3:1-3).

Gen 2:17 — *judicial decree* announced from the beginning by God the Creator, as judge against man — as transgression of His will, word, or law. Rom 5:12 — this declares the cause of death. That is the *first* death. ***The first death reigns over all un-regenerated men, but not the second death.***

Rom 6:23 — the fruit or result of any kind of sin, regardless of its degree, is death — either a first death *with hope* (Rom 2:15) or a second death *without hope* (1 Jn 3:14,15).

Hos 6:7 was the *first* covenant (Gen 2:9,17), and Gen 3:16-19 was the *second* covenant with Adam (man). Messiah, as 1 Cor 6:9-11 says, is our way out of both broken covenants if we can *respond still* to the good news of salvation which we are hearing.