

## The Three Eternal Destinies #117 *The Second Death and the Books of Life*

The Three Categories of Man are:

Unjust & Filthy: What does *Unjust* mean? What does *Filthy* mean?

Righteous: What does *Righteous* mean?

Holy: What does *Holy* mean?

The First Category in Rev 22:11 is in two classifications since both classes of people have the same destiny, as the judgment will determine (Rev 22:12,15).

The Second Category has only one class and they have the second kind of destiny.

The Third Category is the Holy people of God (1 Pet 2:9-10).

So in defining the two classes in the First Category, the Unjust and the Filthy, we look at the Hebrew dictionary and Webster's. What kind of life did they live to both have the same destiny, which is the second death, as Rev 21:8 says?

Then the Righteous — what kind of life did they live and what made them so righteous?

And then the Holy — what made them so holy? Did they have an "Holier than thou" attitude? Did the Righteous?

What kind of attitudes did the Unjust have? and the Filthy?

The only thing that made the Holy *holy* was the Blood of the Lamb (Rev 21:27), separating them from the dogs, etc., in Rev 22:11, and also the Righteous of the world. They were not of those in Rev 22:15 either, nor Rev 21:8, nor Rom 2:5-11, as the judgment in Rom 2:14-16 separates the first category from the second category, the wicked from the righteous (Rev 20:12-15; Gen 18:25). 2 Pet 2:7-8; Jude 1:7 — Lot, a righteous man, is separated by the Word from the filthy. But both the first and second category are of the first man, Adam, and the Holy, the Third Category is of the second man, Adam.

All who are of the first man, Adam, must die in his death sentence (Gen 2:9,17; Heb 9:27). But those baptized into the second man, Adam, have transferred out of death and into life (Col 1:13; Jn 5:24; Rom 6:2-5; Gal 3:27; 1 Cor 15:44-46).

The natural man and body is from the first man, Adam, who perished. All human life has its origins in Adam, and is subject to death and decay. This is the First Death. All who are now experiencing this first death are awaiting resurrection, then to be judged according to what they have done (Rev 20:12,13,15). The fact that there is a *second* death for unbelievers assumes that there is a *first* death, which assumes that there is also a *second* life that awaits all who are not judged worthy of a *second* death. You reap what you sow — a second death or a second life.

But the third category in Rev 22:11 represents all that have experienced a new spiritual life, which came from Messiah, the second Man, who became a life-giving Spirit. One receives this life at his baptism into His death (2 Tim 2:11). There is a new spiritual life which comes when one who is willing to do the Father's will is drawn to the Son (Jn 6:44; 7:17-18; Jn 13:20; Lk 10:16; Mt 10:42; Rom 10:17; 1 Cor 6:17). Faith in the second Adam is from above, since flesh and blood, all those who are still in the first Adam, cannot inherit the eternal city, the Kingdom of God (1 Cor 15:21,22,50).

"Flesh and blood" means those who are descendants of the first Adam without having ever made the transfer (Col 1:13). Those who are determined by descent from the first Adam cannot inherit the life of the Son of God, to be one with Him (Rev 21:24). One must become a member of the New Order and have already passed out of death and into life, that is, a *new* life (Acts 5:20), a whole new way of existence on earth (1 Pet 2:9; Acts 2:42,44,45; 4:32-38). They will be raised imperishable (1 Cor 15:50-53) and not suffer a first death as all other men (Heb 9:27).

This is the outcome of the new way of life which comes by faith to all who are willing to do His will (Jn 7:17). It comes to them by Messiah who has already been raised from the dead (Gal 3:27) to a new way of life. We, the Holy have already experienced a new life in Messiah in His Body (Jn 5:24; 1 Jn 3:14,23,24).

So the natural man can't inherit life in this present age. One must die and be judged worthy or unworthy of

eternal life. This is after they experience death to pay for their own sins which could be paid for by their own death.

1 Cor 15:45-46 — The reason the second Adam became a life-giving Spirit is because He did not sin (Jn 7:37-39). Jn 14:18 — When He ascended to heaven, He came as a life-giving Spirit to them who trust in Him to give them life instead of the death in the first Adam.

Jn 7:16,17 — Christianity cannot help but speak falsehood pertaining to the things of God, since they do not know Him and pervert the scriptures to their own destruction (2 Pet 3:16; Jn 9:14; Jn 8:44-47; 1 Jn 4:5,6). Since they never had a new birth and flesh and blood, the natural man cannot understand the things of the Spirit (1 Cor 2:14). Flesh and blood, those determined by descent from the first Adam, cannot inherit God's Kingdom in His Son. 1 Cor 15:50 — Only those who are of the new order *already* have experienced **new life** in Messiah's body on Earth and will be raised imperishable in the great resurrection of the dead in Messiah (1 Cor 15:35,52,53; 1 Ths 4:13-18).

So as Rev 22:11 says, the Unjust and Filthy of the world (this means the people who *become* unjust and filthy) will face judgment with a conscience which does condemn them, and the Righteous who maintain their inborn righteousness will face judgment (Rom 2:15) with a good conscience that does not condemn (Rev 20:11; Rom 2:16).

Are you now an unjust person or are you a filthy person? If you are, you *became* this way by *your choices and actions and deeds* (Rev 20:12,13; Rom 2:6-16) as Rom 2:5-11 very animatedly describes, as well as Rom 1:18-32, especially verse 28.

Look at Rom 2:5-6. Rom 2:7 describes the Righteous in Rev 22:11 and Rom 2:8 described the Unjust or the Filthy. So Rom 2:6 and Rom 3:24 is what those in the first and second categories *must do* in order to escape death — to pay for their sins, the first category, forever and ever, in both the first and the second death, while those in the *second* category, the first death only, since Rom 3:23; 6:23.

Rom 2:15 applies to all who will go to the last judgment of Rom 2:11-16. Rom 2:6-8 explains the whole revelation of the first and second death, why Rev 21:8 speaks of a second death, since all who are in the first Adam must face a first death, but not all must face the second death. It is according to their *deeds* (Rom 2:6-8)

Rom 2:5-10 shows the first two categories of man:

- a. Those who do Evil (Verse 5,8,9);
- b. Those who do Good (Verse 7,10).

“According to his deeds” in Rom 2:6 could not be speaking about believers in Messiah Yahshua since salvation is based on His work (Rom 1:16-17; 3:20,23,24,28,30; 4:5; 6:23). But Rom 2:6,7 is **eternal life** and is earned by good works, and Rom 2:8 is for those who do not have good works but *bad deeds* — **wrath**, as verse 9 explains, for both Jew and Greek.

So this is not the judgment for believers, as Rom 2:12-15 shows. Verse 16 is the judgment for the nations, as verses 14-15 point out. Verse 12 speaks about Jews and Christians and Gentiles who are all in the *same boat* (Rom 2:1-3,17-24). Verse 24 — Among the Gentiles the name of God is **blasphemed**, so in store for all Christians is Rev 18:4,8 if they do not come out of Her.

In Rom 2:12-16 Paul stresses that both Jews/Christians and Gentiles are accountable to God for judgment. Jews and Christians possess the Law while Gentiles do not, even though by nature they do the things that are stipulated by the law (verse 14), since God has given all people a moral instinct by creation (verse 15). Through *repeated sin*, one becomes depraved (Rom 1:24,26,28). Nevertheless, all mankind in the first Adam will be judged according to the standard of Gen 3:16-19 and 9:1-7, which is Rom 2:14-16. The standard of judgment for Jews and Christians is the **written word**, the Bible, either Old or New or both. The standard of judgment for the Nations who do not have the Bible or Law will be the **unwritten law of conscience** and nature and they will be rewarded either a second death or a second life. Both are eternal as Rev 22:11 says, *still*, henceforth forever and ever.

So, Rev 20:11-15 is not the judgment that determines that all unbelievers go to the second death. It is the judgment that determines the destiny of those who are worthy of a second life (Rev 20:12-13) according to their works and deeds (Rom 2:6).

Rev 20:11-15 — History has ended and the **final judgment** is left to complete the drama of who will be awarded life or death, unending life or unending death. The final judgment is concerned with the *spiritually dead* in the *first Adam*. Adam is here at this judgment along with all mankind who were not *redeemed* by the blood of the Lamb. The Book of Life was opened to *reveal* whose name is *recorded* there. There would be no Book if the names of those who are worthy of a second life were not recorded in it. It would be a useless blank book. But those found written in this book of a second life will be rewarded according to their deeds, as Rev 20:15 says.

If anyone's name was not found written in the Book of Life, he was cast into the Lake of Fire, which is the second death (verse 14). The last enemy to be destroyed is death and Hades. The Book was for the purpose of recording all who were worthy of a second life. Mt 25:41-46 — **Verse 46** proves that the Nations, Gentiles who were the righteous, were not cast into the Lake of Fire (but the unrighteous were). Those whose names were in the "Book of Life" did not do deeds that were worthy of Satan's prepared place. But they did deeds worthy of life (Mt 25:34-41). Maybe the Bible in Revelation made a mistake in calling it the "*Book of Life*." It should be called the "*Book of Death*" instead (Rev 22:18).