

## The Three Eternal Destinies #131A Second Eternal Life, Part 3

Gen 3:22 — "Like one of us", knowing good and evil, the knowledge of "everything" that one must know in order to keep this covenant of Gen 3:16-19 (Isa 24:5-6), which has the enormous consequential effect or result of determining one's eternal destiny.

What does Gen 3:16-19 involve one knowing? *Knowing* but not *doing* is *breaking*— breaking what must be kept in order to have an eternal second life after the first temporary death (Isa 24:5). The knowledge of good and evil includes:

- All sexual matters — that what is *good* is a loving sexual relationship between a man (male) and his wife (female), and what is *evil* is any other sexual relationship (Rom 1:24-28);
- Submission — to civil government, wives to husbands, children to parents;
- Loyalty — to wife or husband, parents, friends, nation;
- Devotion to family — husband to wife and children, wife to husband and children;
- Working by the sweat of one's brow;
- Capital punishment for pre-meditated murder;
- Loving others (humanly speaking —*phileo*), neighbors, etc.;
- Death — having a healthy fear of death (Rom 1:32);
- Mortality — short-lived existence in this present life;
- Creation — recognizing God in the beauty of creation;
- etc., etc., etc.

(Note: always define words that are significant to the understanding of the teaching, such as words that have "define" by them.)

2 Sam 14:14-20; 1 Kng 3:9

So, instead of immortality bestowed or conferred by the "tree of life" man now must work by deeds of righteousness done according to his good conscience and the knowledge he inherently-define has in him or which is innate in his own heart (Rom 2:14-16; Rev 20:12-15), in order to have life after death (Heb 9:27).

Death now is inevitable-define as Gen 3:19 and 2:17 says, which is the *first death*, since the judgment will determine whether one is worthy of the second death or the second life (Rev 21:8; Heb 9:27; Rev 20:15; Rom 2:14-16; Rom 2:6-10; Rev 21:24; 22:2; Rev 21:3).

Gen 3:19 is the first death. It is not the second death. To qualify for the second death one must *become* depraved-define in his reasoning-define even as Ps 14. All men are fallen, but that does not mean that their reasoning is as those who have become depraved, "who say in their heart there is no God." Since the fall man must live according to Gen 3:16-19 and 9:1-7, by their reasoning.

From the Gen 3:19 death there is a resurrection and then a judgment to make a determination of an eternal destiny, which is just recompense, since man is held accountable for the knowledge he has of Good and Evil (Gen 3:22). According to the deeds done in the boundaries of the everlasting covenant (Isa 24:5-6; Gen 3:16-19; 9:1-7) he will be judged to a second eternal life or a second eternal death (Rev 20:12-15).

Gen 4 tells us just exactly how responsible and how accountable man is for this ability to make himself worthy or unworthy of this second eternal life, or the second eternal death.

Gen 4:7,13 — Cain's choice had eternal consequence that he could not atone for by his own "first death" as those who did "do well" and were accepted by God as worthy of a second life (Acts 10:35). So, Isa 24:5-6 speaks of the Everlasting Covenant, which is age-lasting — that is, lasting for this age. In this present age and in one's present life he is called by his own conscience to do well, right and good, and not commit the kind of sins that are listed in Rev 21:8 or Rom 1:24-28. Doing such things sears their consciences as with a hot branding iron, making them callused or debased or depraved. They become unjust and filthy as Rev

22:11 and are worthy for Satan's punishment and Hitler's and other men who lived for themselves at the expense of others (Rev 20:10; Mt 25:41).

Num 6:26 — This countenance is a good conscience, expressing God's favor, even as we in the edah (1 Jn 3:22; 5:14-15).

1 Kng 3:9 — an understanding heart, a listening heart, the heart even of "Gentiles" or of the nations, as in Rom 2:14 is considered to be the seat of the intellect and an organ of perception and sound reasoning. So a listening heart is one open to his conscience (Gen 3:22), which is God's corrective, guiding light within a person's heart. Only such a heart is capable of maintaining this heart and by "doing well" (which Cain did not heed but became debased and degraded beyond redemption). But among the Holy Ones in Rev 22:11 one must have the same heart toward God their Father to be capable of ruling with Messiah eternally. Rev 22:5 — God judges the nations, even in their fallenness, worthy of the second life in the eternal nations (Mt 25:34,46) and those among the nations who excelled in their perception will be kings of the nations (Rev 21:24,26).

Rev 20:15; 21:24; 22:2.

Rev 21:3-4 — The Holy Ones are/is His dwelling place — His Body which will dwell among the men of the nations who were worthy of a second life.

Isa 24 speaks of the nations, not Israel. The earth (Isa 24:1-23) has broken the age-lasting covenant in Gen 3:16-19,22. So Gen 9:1-7 is not being kept by the earth's inhabitants. If mankind would "do well" or "do right" (Gen 4:7), then the earth would progress and prosper. Isa 24:6 — Therefore, a curse devours the earth, and its people suffer for their guilt eternally — forever and ever (Rev 14:10-11).