

## The Three Eternal Destinies #168 Secondary Righteousness, Part 2 (or his secondary humane existence)

There are two books of life:

- a. For *Restored Man* — the book of life for the nations (Rev 20:14-15);
- b. For *Redeemed Man* — the Lamb's Book of Life (Rev 21:27).

The fall of man, recorded in Gen 1-3, took man from his original created state to a secondary state, from which he could fall still further to a third and eternally fatal state. So the fall proceeds:

- c. From original righteousness,
- d. To secondary righteousness,
- e. To fatal unrighteousness and filthiness.

In man's original righteous state he never attained to a permanent righteous state by partaking of the tree of life (Gen 2:9), but instead ate of the forbidden tree and lost his original righteousness, falling to a secondary righteous state. As a consequence of this he would now suffer a death, which is the First Death sentence, to atone for his own sin (Gen 2:17; Heb 9:27; Rom 3:23; 6:23). As long as man would remain in this secondary righteous state by abiding in the Everlasting Covenant of Gen 3:22 (Isa 24:5), whereby he would live according to Gen 3:16-19, he would be able to pay for his own sins in death. But if he drifted farther away and would not abide in this covenant of conscience, he would fall into a third state in which unrighteousness would permeate his soul and he would be unable to atone for his own sins in the First Death. In the judgment, he would be judged worthy of a Second Death, which is unending.

Evidently Lot remained in his secondary righteous state, which he was born into. 2 Pet 2:7-8 says he had a righteous soul, that is, he retained his secondary righteousness. Therefore according to Heb 9:27 he would only die once, as the first death sentence was sufficient to pay for his sins. This is true for all men who never had the opportunity to receive the free gift of Eternal Life by God's own Son's death *in their place*, and who abided in the Everlasting Covenant. So in these *billions* of cases, God provided a way for man to be restored to his original righteousness by his own death, since he could not be redeemed by the Blood of the Lamb.

Rom 2:14 indicates that God recognizes in fallen man a secondary righteousness (Ecc'cus 17:1-14). Having fallen from his original righteousness, even man's secondary righteousness is in jeopardy, especially in these perilous days, if he does not abide in the Everlasting Covenant (Isa 24:5; Rev 22:11). If he does abide within this covenant, he will maintain his "secondary righteousness" and will be restored to his original righteous state after he has experienced the wages of his own sins in the First Death. This First Death is the God-given sentence to all mankind for sin (Heb 9:27; Rom 3:23; 6:23), starting with Adam (Gen 2:17; Rom 5:12).

This state of secondary righteousness is maintained by the man's own volition. Gen 3:22 says that man "has become like one of us [Elohim], knowing good and evil." By knowing both good and evil, man was given a conscience. He was given the responsibility to choose good, refraining from evil and the sins that would destroy his secondary righteousness and completely rob him of his humanity (Rev 21:8; Rom 1:18-22; 2:6-11). The word "human" means man who does good and is kind, retains the image and the likeness of his Creator in himself. As long as he retains this innate likeness of God, he will have the reward of a second life (Rev 22:12).

Men have been granted the power and the authority over such sins as these that are punishable by the Second Death sentence (Rev 20:12-25). But they have not been granted power over such sins as even the Holy fall into (1 Jn 1:8-10), even though they do not *have* to give themselves to them (1 Jn 2:1). But the Holy have an Advocate while the righteous do not. They must die and go to death to pay for these kinds of sins (Rom 6:23). They do not receive the gift of God of Eternal Life because they never had the opportunity

to receive or reject Messiah. Therefore, they cannot be judged on the same basis as those who reject Messiah, men who *have* had the opportunity that they (the righteous) missed (Jn 3:18).

### **Maintaining Secondary Righteousness**

**(St.) Augustine and John Calvin, fathers of the Christian faith, “theologians” and architects of the basic tenets held by many Christian groups, never said that men could not do good, but that the good they did did not matter to God. (They came to this conclusion because they saw in the scriptures only *two* eternal destinies. They were guided only by their minds, Jn 9:41).**

After the fall, man never lost his power to retain this secondary state of righteousness (Rom 5:12; Jn 3:6).

These verses do not indicate that all mankind fell into such a state of depravation as to *all* be guilty of the types of sins which qualify them for the Lake of Fire (Rev 21:8). Man never lost his power to endure in a state of righteousness so as to make the kind of moral choices that are recorded in the book of Rev 20:12, so as to erase his name from the Book of Life. They did not fall into a state of moral depravity, as Rom 1:28-29 indicates. On the other hand, these men (in Rom 1:28) *gave* themselves to these kinds of sins; and it was only *then* that God gave them over to such a state defined as “depravity” (verse 29, but not until they were filled, saturated, with it).

If Gen 8:21 meant that all man became totally depraved and lost his humane existence, and not one retained his humanity, then God made a big mistake in saving worthless and depraved men in Noah’s ark and giving them the commission of multiplying this inhumane existence of depravity to the ends of the earth. He would have made a big mistake to give these depraved animal-like creatures the directives found in Gen 9:1-7. And God blessed these “depraved” men (Gen 9:1), but somehow thought that they still carried His very image and likeness in their persons (verse 6), or that they were still human beings. Adam’s original human righteousness is now expressed in a secondary humane manner in that he is able to obey Gen 3:16-19 and 9:1-7. Ps 51:5 is not total depravity. David had a good and pleasing spirit to our Father. All man is fallen, but not all are depraved. They become inhumane or depraved by giving up what they know is right and doing what they know is wrong over and over again, as in disregarding the basic tenets of fallen humanity found in Gen 3:22 (Gen 3:16-19; 9:1-9; Isa 24:5).

Although man fell in Adam, *he never lost his ability to do good and be kind and reject evil*. Nor did he utterly lose this original humanity or righteousness (Gen 3:22) but, in most cases, *gave* it away. The terms and extent of his loss were absolute. His humanity and righteousness became irretrievable (Rev 22:11), which is what the word “still” means.

It must be emphasized that man was never deprived of the knowledge of good and evil by which he could make righteous choices. Man was born neither totally deprived nor depraved. God *could not* give man a hopeless start after the fall (Rom 2:14), and then condemn him for his failure. This would make God the author of sin, which conflicts with man’s freedom. It is *unthinkable* for men who were created in the image of God to think of God casting man into the Lake of Fire for no fault of his own.

God did not subject man after the fall to an inexorable law so that not one could ever maintain God’s image in doing good and not doing the evil (Gen 3:22), so that Rev 22:11 and Mt 25:34,46 and Gen 18:25 is absurd to even mention it as a possibility! What is the judgment for those in Rom 2:16 and Rev 20:12? (Rom 2:6).

Calvin believed that since man is out of plumb by *an inch* and by his own movement cannot straighten himself out, there is nothing left for God to do (if He does not overpower him with his grace to save him) but to cast him into the Eternal Fire along with those who are out of plumb a *whole mile*.

Calvin thought that there was only heaven and hell, only two eternal destinies. He thought that since there was no way a man could straighten himself out or alter the bias of his nature, he would deserve Satan’s torment eternally. Man, then is totally depraved, regardless how good he is in his depraved state to keep the Everlasting Covenant of Gen 3:16-19 and 9:1-9 that God wanted man to keep. Can we believe such a thing? What is the difference between the two eternal destinies sentences in Mt 25:34,41 and 46? Are they not based on works, that is, what these “blessed ones” did? (Rom 2:6-11).

### **Restored Man**

*Restore* means to put or bring back to a former state. Heb 9:27 and Rom 6:23 clearly show that the death penalty is man's salary for sin. So once man has paid his debt and received the proper wages for his sins, he is rectified to his original righteousness (or does receiving his debt mean nothing?). His own death restores him to that very same righteousness and humanity, and he will become a *restored human*. He will become a restored human *if* he did not sin in such a way so as to smother his conscience to death. He would then be granted a second life and not a second death as the rest of mankind who violated their conscience with such sins as are written of in Rom 1:28-32. Does it seem as if those in Rom 2:6-15 who did good will be judged worthy of eternal torment along with those who did evil continually?

God is not partial. He judges fairly, according to a man's deeds (Rev 20:12). His deeds determine his eternal destiny. Or should we think that God would cast a good person into Satan's destiny (Mt 25:41) even if he does good and befriends Yahshua's brothers as well? (Mt 25:34,46). Is there not a distinction between the wicked and the righteous and the brothers of Yahshua?